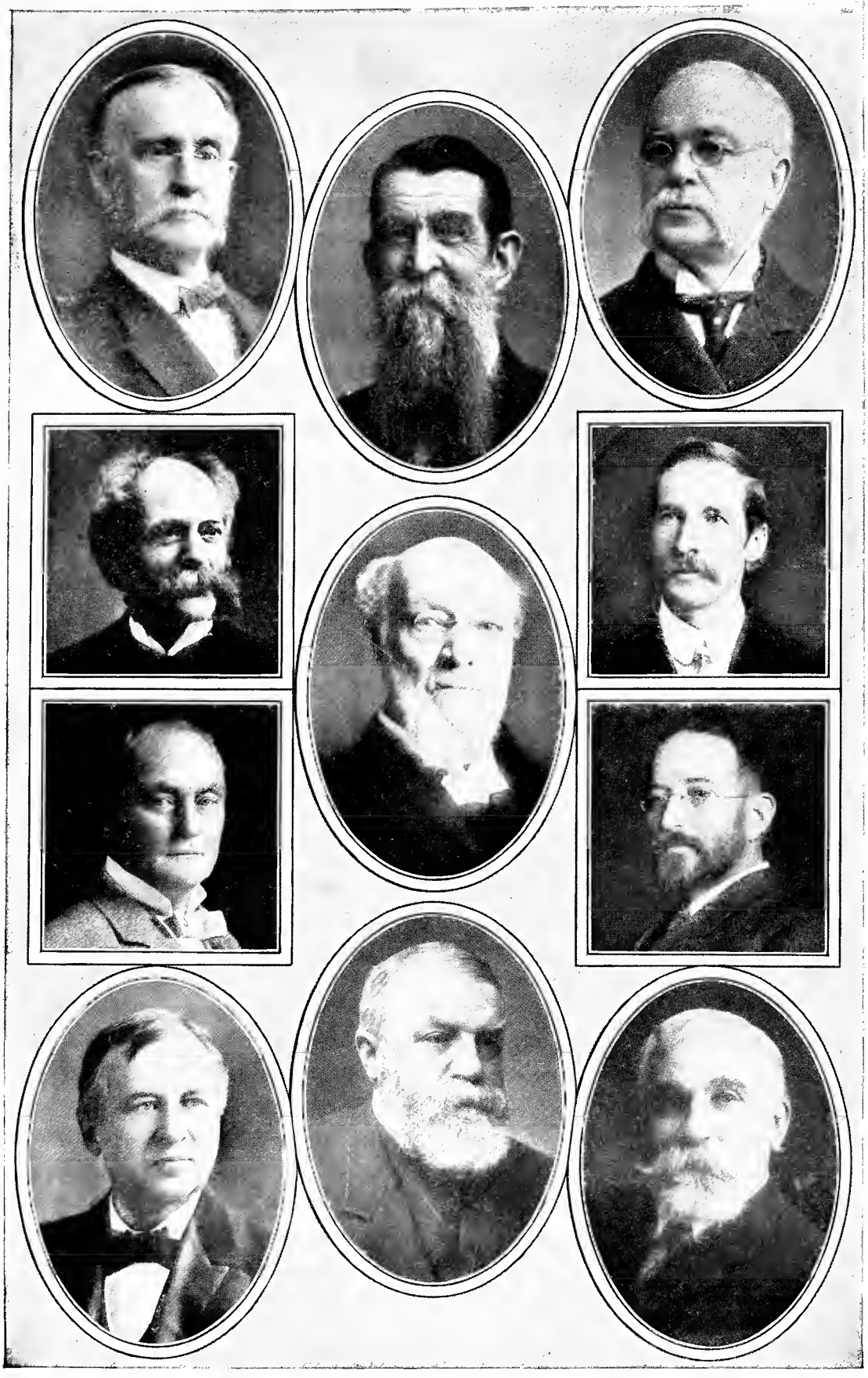

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The Encyclopedia of Sunday Schools and Religious Education

Giving a World-Wide View of the History and Progress of the Sunday School and the Development of Religious Education
Complete in Three Royal Octavo Volumes

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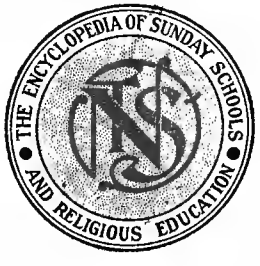

NEW YORK

THOMAS NELSON & SONS

LONDON EDINBURGH TORONTO

VOLUME III

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PFRIMMER, JOHN GEORGE.—See United Brethren Church.

PHILATHEA CLASSES.—See Baraca-Philathea Bible Classes.

PHILIPPINE ISLANDS, SUNDAY-SCHOOL WORK IN THE.—The first Protestant missionaries came to the Philippines in 1900, and by 1901 began their first church organizations. Coincident with this work, they began to form Bible classes which met on Sunday morning preceding or following the church service. As men and women became trained in the Bible, such classes became separated and others were added until they had attained the dignity of a real Sunday school. Through the system of Bible Institutes of from ten days to one month each year, held in all parts of the Islands, the Filipino Christian workers were trained in the simplest Sunday-school methods, which they carried back to their respective churches. At first the lessons were prepared and printed every fortnight or every month in dialect papers. Other missionaries prepared the lessons on the typewriter and circulated them among their few schools. Joint lessons, based upon the International outlines, were prepared by Manila missionaries in 1905, in Tagalog, followed by the same in Ilocano, in 1906. Lessons are now being prepared in Pangasinan, Pampanga, Panayan, and Cebuana.

Large quantities of English Sunday-school literature, picture cards, leaf clusters, etc., are received from the United States and used in all schools, in most of which there are one or more English classes. In some instances, blank picture cards are received from the lithograph companies, and the lessons for the children are printed on the back in the dialect. A manual for Sunday schools has been printed in three dialects. Aid is received from the Sunday School Boards in the United States, and the lessons are supplied at a reduced price to poor schools.

The missionaries of the different denominations have taken the lead in this work, and in many instances when the missionary has been away a great deal, his wife has directed the work. In 1908 the Methodist Episcopal Mission appointed a man for half time to the Sunday-school work, which was so fruitful of results that a worker on full time is soon to be appointed. In 1911 a call went out to all missions to send representatives to Manila to a Sunday-school convention, at which Mr. F. L. Brown of Brooklyn, N. Y., was present, representing the International Sunday School Association. An organization was effected which held conventions in 1911 and 1912, in the north and south as well as in Manila. The World's Sunday School Convention is planning to send a man for this interdenominational work.

It is probable to-day that there are 500 church organizations without Sunday schools, due to the fact that the missionaries are too busy to extend that branch of the work. The difficulties here as everywhere lie in the lack of trained teachers and some schools have failed, or have reverted into mere Bible classes taught by a superintendent or leader, as no one could do this work outside of the preacher in charge. Many of the annual Bible Institutes give the entire afternoon to a model Sunday school which holds a Sunday-school board meeting every three days, receives reports, and reorganizes. Thus the most necessary activities of a standard school are carried to the smallest and most distant places.

The Sunday school is the most important work in the evangelizing and Christianizing of these Islands:

1. It teaches systematically the Word of God.

2. It reaches children and adults who are outside of the church families.

3. It employs the energies of many zealous Christian men and women.

4. It brings out latent qualities in young men who are to become Christian ministers.

5. The Sunday school is an organization common in missions of all denominations and independent movements, and it brings their representatives together in union conventions, which serve to break down the "middle wall of partition."

Great as has been the development of the Sunday school in the Philippine Islands, due to the reflex influence of the great public school system, this work has only been begun. Given a trained, enthusiastic, capable, earnest leader, with a budget sufficient to employ trained Filipino assistants, the Sunday school will become one of the most vital energizing forces for righteousness in this part of the world.

HARRY FARMER.

PICTURES.—SEE ILLUSTRATION; LIBRARY, THE S. S.; LITERATURE, S. S.; PICTURES, THE USE OF, IN RELIGIOUS EDUCATION.

PICTURES, THE USE OF, IN RELIGIOUS EDUCATION.—In tracing the development of religion one is impressed with its many and varied forms of expression, but none stands out more vividly than that of pictorial art. On canvas and in stone man has expressed his religious belief and registered his noblest conceptions and highest ideals. At times in the world's history art has been the greatest means of religious teaching, and at all times its influence has been more subtle, impressive, and uplifting, because more concrete than the abstract symbol, and more full of emotion and of life than the word on the printed page.

The progress and purpose of Christian art is so large a study that it can be merely suggested here. A bird's eye view of a few of the works of the great artists will indicate what religious education has gained and may gain in a study of these from an historical standpoint. Two leading divisions are to be made in Christian art: (1) The decorative, in which there was a zealous devotion to Christian service through an expression of beauty; (2) the representation of sacred scenes and personages, and also symbolic presentations as a means of teaching truth. Under this heading the following classification has been made (See James Hastings, *Encyclopædia of Religion and Ethics*):

a. Liturgical or doctrinal composition that began in the catacombs and flourished in the later mediæval period.

b. Devotional pictures, of which Fra Angelico's work may be noted as the central type.

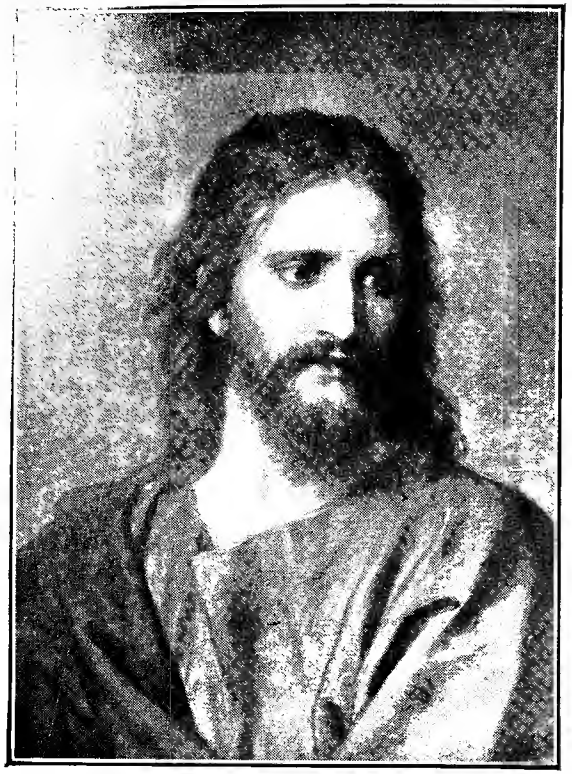
c. Historical representations of the life of Christ, or of Old and New Testament characters in which the mystical element is most evident at one period, the human at another.

d. Great works of art in which the ethical, but not distinctively Christian, type is to be found as, for instance, in the creations of Michelangelo.

Passing by this brief review the Christian catacombs, the Byzantine and other early forms of art, we turn to the sincerity and depth of feeling manifest in that of the fourteenth century. Ruskin's *The Golden Gate* shows us Cimabue as an interpreter to mankind of the meaning of the birth of Christ. "Among all the Mater Dolorosas of Christianity, Cimabue's at Assisi is the noblest." With him and his pupil Giotto we pass from eager action to holy contemplation. But in the work of the latter we find something more; "Cimabue still painted—though beautifully—only the Madonna, and the St. Joseph and the Christ. These he made living. But Giotto came from the field and saw with his simple eyes a lowlier worth, and he painted the Madonna, and St. Joseph and the Christ—yes, by all means if you choose to call them so, but essentially Mamma, Papa, and the Baby. For he defines and exalts every sweet incident of human nature, and makes dear to daily life every mystic imagination of natures greater than our own. He makes the simplest household duties sacred, and the highest religious passions serviceable and just."

The deep religious sentiment shown in the work of Fra Angelico has never been excelled: the purity of his young angels and the beatific expression of his saints are especially significant.

The contribution of the trinity of painters of the fifteenth century must be only suggested in single trenchant sentences: "Michelangelo found—to use his own image—the means of shaping



HOFMANN'S HEAD OF CHRIST

HOLY NIGHT.

JESUS AND THE FISHERMEN.
"Jesus saith unto them, Follow me."

MADONNA AND CHILD
"Thou shalt call his name Jesus."

from the marble of experience the statue of character." And "When Raphael achieves a Sistine Madonna it is not merely one more beautiful picture to hang in the Dresden Gallery, but an ideal over which ten centuries brooded and prayed is made real for all time" (E. H. Griggs, *Philosophy of Art*), while Leonardo Da Vinci in his greatest picture, "The Last Supper," unites a natural grace with a divine suggestiveness. Michelangelo fulfills his ideal of Bible characters in his Moses, and in the prophets Jeremiah, Isaiah, Zechariah, and others. In his story of Genesis in the frescoes of the Sistine Chapel, and in his "Last Judgment," the greatest work in fresco of the sixteenth century, he reveals a conception of truth full of interest for the study of the development of Christian thought and feeling. Raphael in his Bible or the "loggie" pictures in the Vatican, fifty-two in number, depicts Old Testament subjects in graphic simplicity. Correggio's and Titian's work ranks next in importance at this time. "Holy Night" of the one, and "Tribute Money" of the other, are interpretative studies of their great subjects. The Madonnas of the seventeenth century show both a sentimental and realistic type. In Carlo Dolce's there is a sweet tenderness, but it is exhibited in outward action, and we turn back to those of Raphael for an expression of nobility and dignity of repose in the character itself.

An entirely different phase of religious art is typified in the work of Rembrandt. With no trace of mysticism nor of rationalism, he sought to combine divine majesty and a human aspect, to reach "the soul of facts" in his best representations of religious subjects; "the Saviour's mien," as Rembrandt pictures it, "carries no outward evidence of superiority," but "in the eyes there is an absorbed enthusiasm for bettering humanity." Realism in art in the last century has led to a portrayal of the incidents of the life of Jesus as they might have actually happened in Palestine. William Hole and James Tissot conceived the idea of picturing the landscape, the buildings, the attitudes and costumes as they might be seen to-day on the Mount of Olives, or at Jerusalem. Another realistic expression is found in the works of Fritz von Uhde and Roederstein, where all Oriental setting is forgotten and the artists imagine the Christ in the home scenes of their own day.

Last but not least from the standpoint of religious education, must be mentioned the work of Hofmann, for there are no pictures setting forth the life of Jesus that appeal more to children. "Hofmann *believes* what he paints," has been one reason given for this; the simplicity and beauty of his ideals may be another. Other artists whose pictures mean much to little children, such as Plockhorst, Mueller, Millet, etc., we can but mention, and refer to their works in the lists named below.

The educational value of pictures is to be seen from both the illustrative and inspirational standpoints. Their teaching power and their silent influence has been recognized in recent years in general education. A picture is used in the schoolroom to clarify a subject and to make vivid a scene; or it is placed on the wall to carry its message without words. Religious education has made use of pictures for purposes of illustration, but often with little discrimination as to the worth of a picture, and there is yet to be a full appreciation of a beautiful ideal in art in relation to Christian training.

It has been said that "Beauty stimulates and enhances our need of life and desire of living" (C. H. Caffin, *Art for Life's Sake*), and when we connect with this the words of Jesus, "I came that they may have life and may have it abundantly," we may get a suggestion of the possible effects of an ideal picture set before young people. Many instances have been given of the wonderful response that comes even from a little child when shown a beautiful and suitable picture in the right way. The street waif gains an ideal of mother love as he looks at Gabriel Max's Madonna; a feeling of reverence grows in the heart of the child as he sees Mueller's group gathered to do homage to the infant Jesus, or is strengthened in the thought of the boy who has before him the Boy Christ, or Christ as a man pictured by Hofmann; and who among the young people will not be stirred to truer desires by the nobility of Michelangelo's "David," the eager quest of Burnard's "Peter and John" and the devotion of Hofmann's "Christ in Gethsemane."

"The glory of our era is that beauty,

unfolding from century to century, is now increasingly associated with those moral qualities that lend remembrance to mother and martyr, to hero and patriot and saint. To-day this world-wide interest in art is becoming spiritualized. From beautiful objects men are passing to beautiful thoughts and deeds. . . . Having lingered long before the portrait of Antigone or Cordelia, the young girl finds herself pledged to turn that ideal into life and character. The copy of the Sistine Madonna hanging upon the wall asks the woman who placed it there to realize in herself this glorious type of motherhood." (N. D. Hillis.)

Pictures may be classified into three groups: descriptive, dramatic, idealistic. All of these may be said to be interpretative, but some are peculiarly so, suggesting far more than they actually express: of this group Titian's "Tribute Money" is an example, in which even the hands are marvelously eloquent. A teacher needs to be an artist *in feeling* in order to recognize the picture that will be most helpful to his pupils, to interpret what there is in it in a suggestive and delicate way for their appreciation. It is impossible to do the first without a knowledge of child life and its progressive development. The study of pictures in relation to the nature and interests of children will prove both interesting and fruitful; *e. g.,* Why may Correggio's "Holy Night" to be better used with little children than with boys and girls of ten and twelve, and Portaels' "Wise Men" be used to advantage with these older pupils? Why is it well to reserve Zimmerman's "Christ and the Fishermen" until this period, and to place Rossetti's Head of Christ in the Intermediate room rather than the Primary room?

Generally speaking, pictures for children under seven or eight years of age should tell a story; to this extent they may be called descriptive, but of the active rather than the passive type; while they tell something they should not necessarily explain it; they should represent strong wholes, as for instance in Raphael's "Madonna of the Chair," rather than many and fine details. Reference to this picture indicates that the idealistic may be included for young children, but little response comes to this kind of picture from the boy and girl of from eight to twelve years of age, especially if it is imaginary and mystical. The realistic type now makes its appeal, those pictures that visualize facts, places, events, such as that of an Oriental house or fishing on the sea of Galilee; pictures of a dramatic sort also, such as David and Goliath, or "St. Christopher and the Christ Child." For young people in their teens the beautiful, the strong, the inspiring, should be chosen that they may in this, the time of all times for forming ideals, see them embodied, and have a sense of fellowship with the characters portrayed.

The opportunity developed in recent years for the vivid picturing of places, giving insight into their physical characteristics and their social life, by means of stereograph (*q. v.*) and moving picture, is a subject that is dealt with elsewhere. (See Moving Pictures in the S. S.)

Too much cannot be said on the need of a clear appreciation of the Oriental background in the study of Biblical writings. Words alone cannot give this, no matter how accurate the visualizing process makes the mental image. Skill is necessary in the use of a picture with children if it is to be productive of good. One that is to have a constant though unspoken influence must be placed on a wall effectively. "Children are molded unconsciously by their surroundings as consciously by their discipline," therefore, having a good picture, it must be made a part of the child's environment by being placed where eyes can see it well, and it must be large enough to be clearly seen.

A real feeling and love for a picture may be engendered by a teacher's own feeling for it and by the making of a suggestive presentation. It may be related to some experience of the class, by means of which their own expression concerning it may be sought. Again, the skillful teacher will be guided by the age and experience of the children, and will read from a picture only that which is on the plane of a particular group. The use of *many* pictures, even of the best, will detract from the desired good. And one beautiful picture wrongly used may seem no longer beautiful to the beholder. Interpretation, insight, and right application are essential for effective results.

Pictures Suitable for Use in the Several Departments of the Sunday School

The following lists are not exhaustive, but are intended to be typical and suggestive.

For Use With Children Under Six Years of Age

The Madonna and Child.....Gabriel Max
The Holy Night.....Mueller
The Announcement to the Shepherds.....Plockhorst
The Shepherd Boy.....Murillo
Christ Blessing Little Children...Plockhorst
Christ Feeding the Multitude.....Murillo
The Good Shepherd.....Plockhorst
The Gleaners.....Millet
Spring.....Knaus
Can't You Talk?.....Holmes
The Squirrels.....Landseer
Gypsy Girl with Fruit.....Richter

For Use with Children Six to Eight Years of Age

The Sistine Madonna.....Raphael
Madonna of the Chair.....Raphael
Holy Night.....Correggio
Arrival of the Shepherds.....Lerolle
Journey of the Magi.....Portaels
St. Anthony and the Infant Christ.Murillo
St. Joseph and the Christ Child...Murillo
Jesus in the Home.....Von Uhde
Jesus and the Children.....Roederstein
Jesus Teaching from a Boat.....Hofmann
The Entry into Jerusalem.....Plockhorst
Touch Me Not.....Schonherr
Samuel.....
Joshua Reynolds
Religion.....
Charles S. Pierce
Into the Land of Canaan They Came.....Doré
Isaac Blessing Jacob.....Doré
Moses.....Delaroche
The Lost Sheep.....Molitor
The Sower.....Millet
The Harvest.....Breton
Song of the Lark.....Breton
The Sea.....Hamilton

For Use with Children Nine to Twelve Years of Age

Worship of the Wise Men.....Hofmann
Head of Christ.....Hofmann
Jesus in the Temple.....Hofmann
Jesus and the Fishermen.....Hofmann
The Sermon on the Mount.....Hofmann
The Good Samaritan.....Plockhorst
The Walk to Emmaus.....Plockhorst
St. Christopher and the Christ Child.....Titian
Moses and the Law.....
Unknown Artist
David.....Michelangelo
Chorister Boys.....Anderson
Loaves and Fishes.....Murillo

For Use with Boys and Girls Over Twelve Years of Age

The Light of the World.....Hunt
The Soul's Awakening.....J. J. Sant
The Garden of Gethsemane.....Hofmann
In the Home of Mary and Martha.Hofmann
Tribute Money.....Titian
Christ at the House of Simon.....Rossetti
Jesus Christ Lamenting Over Jerusalem.....Eastlake
"If thou hadst known".....William Hale
Jesus Before Pilate.....Munkacsy
Christ Taking Leave of His Mother.....Plockhorst
The Last Supper.....Da Vinci
Peter and John Running to the Tomb.....Burnard
Head of Paul.....Raphael
Moses.....Michelangelo
Jeremiah.....Michelangelo
The Prophets.....Sargent
Ruth Gleaning.....
Hagar and Ishmael.....West
Washington Praying at Valley Forge. From bronze tablet, Sub-Treasury Building, New York City.
Marcus Whitman. Statue—Witherspoon Building, Philadelphia.

A Life of Jesus in Pictures For Intermediate Classes

When studying the life of Jesus a class of older boys and girls may well tell the story in pictures, using the following set of prints.

For Girls

The Annunciation.....Hofmann
Mary and Elisabeth.....Mueller
Sistine Madonna.....Raphael
Madonna and Child.....Murillo
Mother and Child.....Bodenhauser
Holy Night.....Correggio
Announcement to the Shepherds..Plockhorst
Flight into Egypt.....Hofmann
Repose in Egypt.....Plockhorst
Child Jesus.....Murillo
Child Jesus.....Itenbach
Christ in the Temple.....Hofmann
Head of Christ.....Hofmann
Christ the Consoler.....Zimmerman
Sermon on the Mount.....Hofmann
Feeding of the Five Thousand....Murillo
Christ Blessing Little Children....Hofmann
Jesus and the Woman of Samaria..Hofmann
Raising the Widow's Son.....Hofmann
The Good Samaritan.....Hofmann
In the Home of Martha and Mary.Hofmann
Christ in Gethsemane.....Hofmann
Entry into Jerusalem.....Plockhorst
The Last Supper.....Da Vinci
Christ Taking Leave of His Mother.Plockhorst
Ecce Homo.....Guido Reni
Christ before Pilate.....Munkacsy
He Is Risen.....Plockhorst
The Walk to Emmaus.....Plockhorst
The Light of the World.....Hunt

For Boys

Arrival of Shepherds.....Lerolle
Journey of Wise Men.....Portaels
Adoration of Magi.....Hofmann
Flight into Egypt.....Hofmann
St. Joseph and the Child.....Murillo
The Boy Christ.....Hofmann
Christ in the Temple.....Hofmann

Christ and Fishermen.....Hofmann
Christ Teaching from a Boat.....Hofmann
The Sermon on the Mount.....Hofmann
Christ and the Rich Young Ruler..Hofmann
Raising the Widow's Son.....Hofmann
The Good Samaritan.. .....Hofmann
Christ Stilling the Tempest.....Doré
Jesus Healing the Ten Lepers....Unknown
Tribute Money.... .....Titian
"If thou hadst known".....William Hale
Christ in Gethsemane.....Hofmann
The Last Supper.....Da Vinci
Ecce Homo.....Guido Reni
Christ before Pilate.....Munkacsy
Christ Bearing His Cross.....Hofmann
The Walk to Emmaus.....Plockhorst

Prints of most of the pictures referred to in the lists may be obtained at one cent each from:

The Perry Picture Co., Malden, Mass.
Brown & Co., Beverly, Mass.

Photographs, mounted and unmounted, price 15 cents to $1.50, from:

The Soule Art Co., Roxbury, Mass.

The denominational Sunday school publishing houses supply sets of pictures for the Primary International Graded Course; also a series of large pictures in relation to the Beginners' series.

Prints illustrating Bible lands; also a set of prints for the International Uniform Lessons may be secured from:

W. A. Wilde & Co., Boston, Mass.

Small copies of the Tissot pictures may be obtained in sets from:

The American Tissot Society, 27 East 22d Street, New York City.

The least expensive of all larger reproductions are made in Artotypes and Carbons by the Taber-Prang Art Co., Springfield, Mass.

The finest carbon-photos, photogravures, and photographs for wall pictures are supplied by:

George Busse, 20 East 48th Street, New York City.
Woodbury Co., New York City.
Berlin Photographic Co., 14 East 23d Street, New York City.
Braun-Clement Co., 256 Fifth Avenue, New York City.

Catalogues of pictures, with directions for ordering, will be sent on request by most of the firms listed.

FREDERICA BEARD.

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PILGRIM FRATERNITY.—SEE BOY, THE PROBLEM OF TRAINING THE.

PLAY AS A FACTOR IN RELIGIOUS EDUCATION.—Modern Conception of Education. In order to estimate the educational value of play it is, of course, necessary to appraise it with educational standards in mind. Because educational ideals are subject to the laws of growth, and so to constant change, they are not easily determined, and any statement of them must be dated, since the ideals of to-day will scarcely hold for to-morrow. This fact makes it probable that there never will be any universally accepted standards whereby the adequacy of educational aims and practices can be judged. Nevertheless there is much common ground upon which most modern educators stand together. All will agree with President Nicholas Murray Butler, that the scope of education has been greatly extended and it is absolutely impossible for us any longer to identify education with mere acquisition of learning, for we look upon it to-day as really "the vestibule of the highest and richest type of living."

Professor John Dewey not only reveals the aim, but indicates some of the generally accepted methods of securing the de-

A volley ball game is a training school in alertness.

A playground is incomplete without a sandpile for the little children.

sired results, when he points out that "The supremacy of self-activity, the symmetrical development of all the powers, the priority of character to information, the necessity of putting the real before the symbol, the concrete before the abstract, the necessity of following the order of nature and not the order of human convention—all these ideas have filtered into the pedagogic consciousness and become the commonplace of pedagogic writing and of the gatherings where teachers meet for inspiration and admonition."

Professor George A. Coe in summarizing the modern movement in education says: "The scope has widened from mere instruction to the training of the whole person—the will, the feelings, and the body, as well as the intellect. The material employed has changed more and more from mere symbols, such as books, formulæ, etc., toward things which the child can observe for himself. The teacher's point of view has changed from that of the subject as he himself, a mature person, thinks it, to that of the child and his natural, spontaneous method of apprehension. The nature of the process has changed from that of bestowing something upon a passive child to that of providing means whereby the child may actively and freely express himself. The child is to develop from within by his own activity."

Dr. Hanus' statement crystallizes the whole discussion, when he says: "Public education is a social force—it aims at social welfare and betterment. It is also the means of individual development—the fullest development (self-realization) of which each individual is capable."

Modern Conception of Play. If we accept the foregoing as a statement of the general scope, material, point of view, aim and process of the modern movement in education, we are prepared to ask what part play is to have in such a system. There have been, and are, various conceptions of the educational value of play. The Pietist, Tollner, is credited with having said in a convention—"Play of whatever sort should be forbidden in all evangelical schools, and its vanity and folly should be explained to the children with warnings of how it turns the mind away from God and eternal life, and works destruction to their immortal souls." Even so good a man as John Wesley felt that school boys should not be allowed to play, for they ought not to learn in youth what they would have to unlearn in manhood.

How this differs from the modern conception of play. Dr. Woods Hutchinson thinks, "Better a playground without a school than a school without a playground." Joseph Lee, one of the foremost authorities on play and its relationship to child life, says: "The thing that most needs to be understood about play is that it is not a luxury but a necessity. It is not simply something that a child *likes* to have; it is something that he *must* have if he is to grow up. It is more than an essential part of his education; it is the law of his growth, of the process by which he becomes a man at all." And George E. Johnson in *Education by Plays and Games* tells us that "Just as the physician in his search for a cure for consumption has circumscribed the earth and finally come back to the thing in all the world the simplest and nearest, the first demand of the child upon entrance into the world—fresh air—so we in our search for the best means of educating our children are coming back to that which was the first expression of his wakening soul—his play." Such are some of the modern conceptions of play.

Play in Education. The history of play in education cannot be discussed here, but it should be borne in mind that from the time of the Greeks the educational value of play has been more or less recognized. Plato very definitely recognized its value. He urged state legislation in regard to the games of children. Like Froebel he gave good practical advice to mothers on play in the nursery. Running, leaping, discus throwing, javelin casting, wrestling, were a part of the regular morning work of the palestra where the Greek boy went at the age of seven, and at the age of sixteen he was permitted to engage in the pentathlon in the gymnasia—this included running, leaping, discus throwing, wrestling and boxing.

From Plato to Pestalozzi (*q. v.*) and Froebel (*q. v.*) there have been various degrees of recognition of the value of play in education, but in many instances play was used merely as a device to lessen the tedium of what was thought of as the real work of education; it was not recognized as a *bona fide* method of education. Froe-

bel, through his emphasis upon the necessity of self-expression, gave a new place to play in education. He thought of the plays of childhood as the "germinal leaves of all later life," and urged upon mothers the prime importance of playing with their children.

It was not, however, until the acceptance of the theory of evolution and the consequent close study of all phases of both animal and human life, that the real significance of play in education came to be recognized? Says G. Stanley Hall: "In play we rehearse the activity of our ancestors back we know not how far and repeat their life work in summative and adumbrated ways. Play is the motor habits and spirit of the past of the race persisting in the present, as rudimentary function of and always akin to rudimentary organs." Just as the child recapitulates in his prenatal development the various steps by which man has come to his present physical state, so in his play he lives again the most significant human experiences of the race. If this be true, then it is evident that play is eventually related to the normal development of every child.

This conception of the function of play does not detract from Schiller's and Spencer's contention that play furnishes an escape valve for surplus energy not needed in making a living; nor does it contradict Carl Groos' idea that in play the young practice the things which will prepare them for the serious work of later life; still the greater value is indicated by Dr. Hall. One of the facts revealed by the careful study of child life and psychology is that through the child's play, his spontaneous "native instincts" reveal themselves at the various stages of his development. These native instincts are the basis of his later habits. They indicate the lines of least resistance along which education may proceed most rapidly and normally. Play, then, is not only the key to the child's inner life, but also points the way to the best methods and material for his education.

Play and Child Life. The educational world feels the need for that class of studies which "stands for the direct and present expression of power on the part of one undergoing education, and for the present and direct enrichment of his life-experience." It is not accurate constantly to think of a child as in preparation for serious living some time in the future. He is living his own serious life every day. His personal and social problems are as real as those of the adult. He is constantly making his contribution to the social well-being of the community. It is essential for the immediate as well as for the future welfare of society that the child be given ample opportunity for the fullest possible development of his individuality and for the adjustment of himself to his surroundings. He is not only training to be a citizen, but he is now a citizen surrounded by a great number of fellow citizens of his own age. It is vital that he be given opportunity to adapt himself with freedom to the social relationships devolving upon him as a citizen among his peers. He is in need of precept upon precept, and these he has been getting in the school where the three "R's" are assiduously taught.

But this is not enough, because all phases of growth proceed from within through activity. The child is not an empty cistern into which can be poured, and stored, the requisite amount of knowledge and wisdom for life. He is an organism, subject to the laws of physical growth, and not only is he an organism, but he is a being capable of developing a personality through self-originating activity. The playground is the child's laboratory where he tests out the promptings of inherited instincts and precepts gathered in the school room. If he introduces the elements of unfairness and selfishness in his play, he finds the reactions of the group are not pleasant, and the results of the games are not satisfactory; he learns that by adding coöperation and honesty and fairness the games are won and happiness and good-will result. He learns that he must bear his own burden of the game and that only in this way can the team win, so he measures his own worth in terms of the team, for he realizes that upon the accuracy and quickness of his decisions may depend the fate of the game.

Individual and Social Benefits. Most of the personal benefits which come to the child through play are so patent that they only need to be mentioned in order to be recognized. On the physical side come

muscular coördination and control, the development of the vital organs and nervous stability, the acquisition of physical strength and virility. The mental powers, too, are developed. There is need for quick and accurate perception, for rapid thought, accurate judgment, prompt decision and immediate execution. Persistence, aggressiveness, self-control, self-reliance, courage are all required in play and games. Spontaneity and sense of freedom, enthusiasm, involuntary attention, the joyous consciousness of being a cause, all belong to genuine play.

Not less important than these personal benefits are those which bear on the child's social relationships. In the early plays and games, which are largely individualistic, there is the chance to develop friendly competition; fair play through giving every one a fair chance; respect for others because of their rights; respect for law and authority and leadership; the cultivation of truthfulness and honesty, preferring defeat to lying and cheating. Later, as the gang spirit develops, there is opportunity through team play to cultivate loyalty to the group; there is opportunity to give of one's best in self-sacrificing coöperation for the accomplishment of a mutually desirable, definite end. Through such associations friendships are formed; justice is inculcated and the ability to give and take, to be good winners and good losers is fostered.

So convinced are leaders in education that play is one of the most fruitful sources of child development that there are serious proposals to establish school schedules on the basis of one-half day of study and one-half day of play for six days in the week. At least one city that has tried the plan in its lower grades has found it genuinely successful and the superintendent reports that a number of favorable results are noticeable—not only is there less fatigue and a consequent lessening of restlessness, but there is a positive gain in physical and mental alertness accompanied by a greater power of concentration and a willingness to work. But best of all, are the evidences of greater independence and self-reliance often showing themselves in real power of initiative and leadership.

For the practical guidance of the Sunday-school teacher there are numerous excellent books of games which are classified in various ways. Mr. Johnson in *Education by Plays and Games* emphasizes the suitability of certain games to the particular physical, mental and social needs of children during the various stages of development. He also points out the characteristics of these stages. Miss Bancroft in her book on *Games* classifies on the basis of games suited to various ages and places as well as according to characteristics of the games themselves—whether they are quiet or active, running or singing. Since the Sunday-school teacher is primarily interested in the character building function of play, it is well to keep in mind that the basis for the graded lessons offers the basis for graded games.

Play and Religious Education. Those who are giving greatest thought to religious education are at one with other educators in insisting that the child must have his own religious experiences during the various stages of his growth; and that these experiences must be a part of his normal living. And since play occupies so prominent a place in the child's world, religion should not be divorced from it. "We should strive to prevent even the semblance of a break between the playground, the family altar and the church," says Dr. Coe in *Education in Religion and Morals,* and he goes on to point out that "This will necessitate such supervision of children's play as will make Christ the master of the playground—the master, not the spy or the oppressor; the promoter, not the opponent of play. That means play with its fun, its noise, its contests. The more of Christ there is in play, the more fun there is; for the things that Christ forbids, which center in undue self-love, are the very things that destroy play, while the things that he commands, which center in social or group activities, are the very things that keep play going at its highest."

Through play adults as well as children come into free, wholesome, joyous, social intercourse—a natural way to learn to know and love each other. "It is in play," says Jane Addams, "that nature reveals her anxious care to discover men to each other." "Play," says Horace Bushnell in *Christian Nurture,* is the symbol and interpreter of liberty; that is, Christian liberty—a natural interpreter of what is highest and best in the grand problem of

our life itself." (See Amusements and the S. S.)

J. C. BOYERS.

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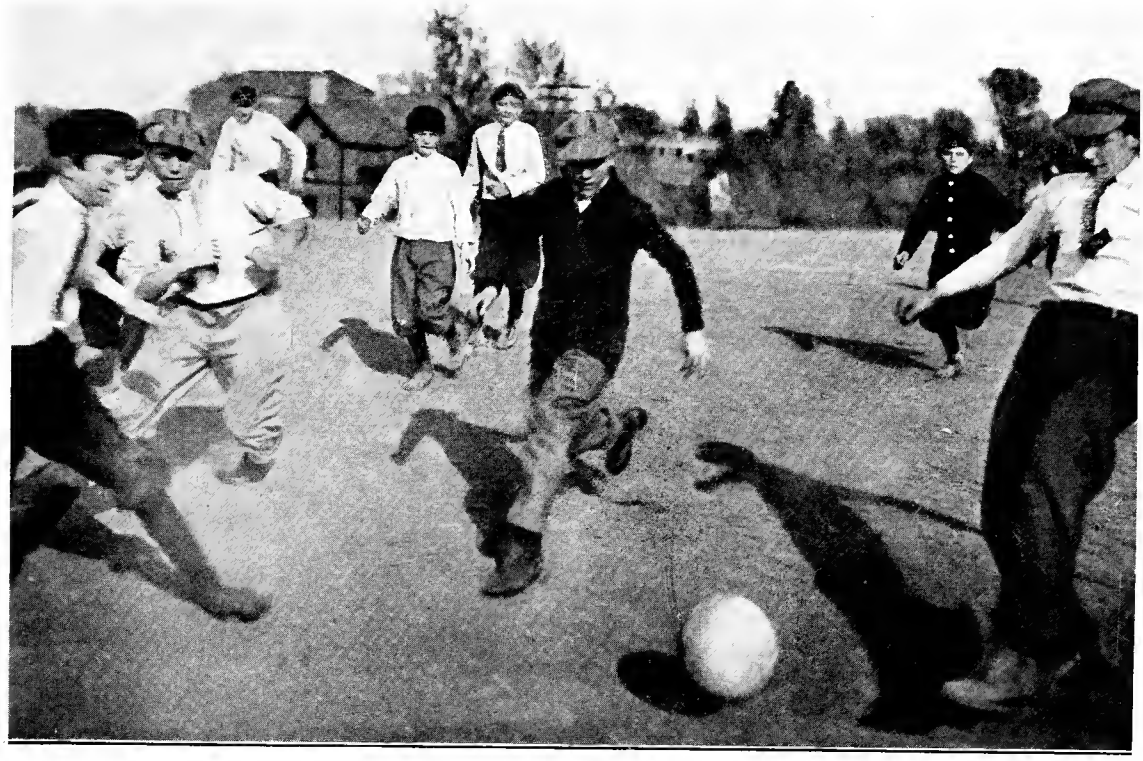
PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA.—Three hundred and forty-two cities maintain regular supervised playgrounds and recreation centers. Eighty-three cities employ seven hundred and seventy-four workers the year round, an increase within twelve months of about 19 per cent in the number of playground workers. A total expenditure of $5,700,223.81 was reported. In one hundred and eleven cities the centers were supported by municipal funds, in one hundred and ten by private funds, in one hundred and fifteen by both municipal and private funds. Seventy cities reported that supervised playgrounds were opened for the first time during the year ending November 1st, 1913. A grand total of 642 cities were active in the playground and recreation movement, with playgrounds established or with land purchased but not yet developed, or with a campaign under way to try to secure the establishment of playgrounds. (Figures taken from the *Year Book* of the Playground and Recreation Association, 1914.)

It has been the policy of the Playground and Recreation Association of America to put the work on a basis of guiding and not forcing, as it has been recognized that the recreation movement has a powerful impetus in itself, which if not carefully guided, will carry it beyond control. With the majority of the cities of the United States either actually engaged in the promotion of recreation work or interested in it, there is great need for an association which will help to see that the large sums of money will be spent wisely and the best return secured for such expenditure.

Certain principles have governed the work of the Association in all of its phases. The Association has recognized that the recreation work of a city needs first of all to have a man or woman at its head whose entire time shall be devoted to the supervision of the recreation activities of the city. A recreation secretary may be as useful a city officer as the superintendent of public instruction.

The Association advises that the control of recreation should be a responsibility of the city itself, and has endeavored to place the recreation work under municipal control and to have it supported by municipal funds. No playground has been fully successful without a permanent leader. The recreation experiences of the past years have demonstrated the need of play leadership. Therefore, supervision has been the slogan of the Association.

A beginning was made with summer playgrounds for small children; but as the work developed, it became evident that, in order to fulfill its mission, recreation work should be conducted throughout the year, not only for the small children, but for adolescent boys and girls and for adults, and that play should be not only for all, but by all. An endeavor has been made to promote active recreation—to encourage the men and women and the boys



Cities are now recognizing that their boys need an opportunity for active sports.

The older boys spend their leisure time on the playground instead of in the saloon.

PLAYGROUNDS.

and girls of America to play actively—and to do away with the kind of recreation that is satisfied with watching some one else. The play center fails in its larger purpose if it does not develop and keep alive the play spirit which should make *every home a play center*—the family should be the center of play activity. (See Play as a Factor in Religious Education.)

In fulfilling its mission—to exalt and emphasize the possibilities of play for all and by all, with the highest type of leadership—the Playground and Recreation Association of America has taken up many lines of activity. It serves as a clearing house for information regarding recreational matters. Thousands of clippings have been indexed and abstracted in order to make the information readily available and studies have been pursued along the the lines which seemed to need further information. There are at present eight field secretaries, and when a city is ready for actual constructive work the assistance of a secretary may be secured.

The Association publishes *The Playground,* a monthly magazine of forty-eight pages, which contains the proceedings of the annual meetings and articles by the leaders of the movement, and also the *Year Book.* In addition to *The Playground,* important articles are published as reprints, as well as valuable articles from other publications.

A list, as complete as possible, of available recreation workers is kept on file at headquarters in New York city. Numerous sets of slides and cuts are kept in the office and are furnished at a nominal charge to individuals or to cities who wish to assist in playground and recreation publicity. The demand for these slides and cuts far exceeds the supply. Recently the Association has pledged itself to a definite and earnest effort to promote patriotism in the playgrounds of America and a benefactress in Washington, D. C., has provided a fund to help in this important work.

The Association has established a standard of athletics in order that, as good citizens, every boy and every girl should feel it incumbent upon them to attain to a standard of physical efficiency. An appropriate badge has been prepared for the boys, which may be won upon the completion of a series of physical tests, and such a badge is to be provided for the girls.

Through the year institutes are held for playground workers. Experts attend the institutes to help the people of the city and the surrounding districts to gain a knowledge of the accepted principles and experiences in recreation work. In addition to these institutes a recreation congress is held annually. An investigation of the recreation conditions in rural districts has been conducted, and the results of experiments have been published in a handbook on the subject. The work has not yet been extended outside the field of the United States, although requests for assistance have been received from South America, Europe, and Asia.

Investigation into the conditions of commercialized recreation have been conducted, and the Association has assisted those who desired to regulate and supervise the public amusements of their city. The Association recognizes the importance of assisting every city to supply a high type of public recreation, and to maintain high standards for commercialized recreation.

A committee on games has studied the games which are played by the boys and girls, and a list of national games has been issued with the request that play leaders use their influence in promoting these games. Other committees have worked upon folk dancing, equipment, boy scout activities upon the playground, and other subjects which need special attention.

In attempting to realize the ideal that every man should have an equal opportunity for finding life and happiness in America, and may find for himself a more abundant life, the Playground and Recreation Association of America is striving for an efficient democracy.

H. S. Brancher.

PLEASANT SUNDAY AFTERNOON.—See Brotherhoods in Great Britain.

POCKET TESTAMENT LEAGUE.—The League is a world-wide movement whose object is to induce people in all lands—both Christians and non-Christians—to read at least one chapter in the Bible each day, and to carry a Testament or Bible with them wherever they go.

The movement was started by Mrs.

Charles M. Alexander, wife of the gospel song-leader, when she was Miss Helen Cadbury, daughter of the Quaker philanthropist of Birmingham, England. In 1908, Dr. J. Wilbur Chapman and Mr. Charles M. Alexander launched the plan as a world movement during their first united evangelistic campaign in the city of Philadelphia.

Since then the League has spread rapidly throughout the world, and hundreds of thousands of members have been enrolled. The movement has aroused enthusiasm in Orient and Occident, and is for all ages and all ranks of society. In the city of Glasgow, in Scotland, more than seven hundred policemen have enlisted in the League.

The Pocket Testament League is not simply a Bible reading and Bible carrying association. It is an aggressive movement whose chief aim is to lead people to Christ, and build them up in the faith, through giving them God's Word, and inducing them to carry and read it.

After the outbreak of the war (1914) the League began supplying water-proof covered Pocket Testaments, weighing only 2¼ ounces, to the soldiers and sailors who joined the League. On Salisbury Plain alone in ten weeks 10,000 soldiers were enrolled in the movement, and many of the men declared they would accept Christ as their personal Saviour.

The League increases the spiritual power of the individual Christian, and provides a simple method of personal work. It builds up the Sunday school and the church, and helps to promote a perpetual evangelism. The American headquarters of the League are at 133 Witherspoon Building, Philadelphia; and the World headquarters at 47 Paternoster Row, London, E.C., England. The International Secretary of the League is George T. B. Davis, 47 Paternoster Row, London, E.C., England.

G. T. B. Davis.

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POETRY.—See Literature, Moral and Religious Education through.

PORTEUS, BEILBY (1731-1808).—Bishop of London and one of the early advocates of the Sunday school; was born at York, England. He was a graduate of Christ's College, Cambridge, and held a fellowship from this college, and the office of esquire-beadle. In 1757, he was ordained deacon and priest in the Church of England. In 1762 he became chaplain to Secker, archbishop of Canterbury. In 1767 he became rector of Lambeth, and in 1769 chaplain to King George III, and master of the Hospital of St. Cross, near Winchester. In 1776 he was made Bishop of Chester, and in 1787, was promoted to the See of London. He died in 1808.

In the year 1786 he published a pamphlet entitled, "A letter to the clergy of the Diocese of Chester, concerning Sunday Schools," by Beilby, Lord Bishop of that Diocese.

He was inclined to recommend the Sunday school and states his reasons: (1) The extreme depravity and licentiousness present among the lowest classes. (2) The great facility of establishing and supporting them. He states that a school of twenty children can be instructed, and supplies furnished for the sum of five pounds per year. (3) The small amount of learning they receive will not disqualify them for laboring with their hands. (4) The children "are actually trained up from their childhood in habits of industry." Manual labor and spiritual instruction are combined. (5) Habits of piety and devotion are formed. (6) It facilitates the practice of catechizing, which is "Found by experience to be the best mode of instructing the young and the ignorant in the principles of Christianity." (7) "The best argument for them is *the certain proof* of their utility, which we already have from *experience.*"

He next adds a few words of caution. Care should be exercised concerning the conduct of teachers, the kind of literature used, and church attendance of pupils. Continual absence from church should lead to dismissal from the school. He further suggests that the acceptance of the children might be made to depend upon the church attendance of the parents. He fears that the rest day so much needed by the workingman would be interfered with to some extent at least.

To his letter the Bishop adds a plan largely taken from the regulations drawn

up by the Bishop of Salisbury. This is so important as one of the earliest historical documents, relating to Sunday-school management, that we give it in full.

"A plan for the establishment and conduct of Sunday Schools."

1. "Where a parish is large, the direction of the schools should be vested in a committee, to be chosen annually from the body of the subscribers, consisting of seven persons, of which the minister should be a permanent member. Where the parish is small, the sole superintendence should be in the minister."

2. "One master or mistress should not teach more than from thirty to forty children."

3. "The number of masters or mistresses, and of scholars, will depend on the extent of the subscriptions. In the town of Manchester, there are thirty-seven schools, seventy-three teachers, and twenty-five hundred scholars."

4. "No children should be admitted under five years of age, nor excluded at any age. Should those of the latter description prove too refractory, after repeated admonitions, they must be expelled."

5. "A shilling each Sunday to the master or mistress, will be sufficient for teaching twenty scholars; allowing forty shillings or more for books, rewards, etc., the whole annual expense for twenty children will not exceed four pounds, twelve shillings."

6. "No child to be admitted without a recommendation from a subscriber; and no subscriber shall recommend any children whose parents may be supposed able to pay for their education elsewhere."

7. "The parents must be required to send their children to school perfectly clean and neat in their persons, and as decently clothed as their circumstances will allow."

8. "In great manufacturing towns, where the children are employed in constant work, they should not be kept in school more than two hours before morning service, and two hours after evening service, in the winter; and in summer, another hour between the two services. In small towns, and villages, one hour more in the school may be added (if necessary) in the morning or evening."

9. "The children are to attend their master or mistress constantly to church, both morning and afternoon."

10. "The names of the scholars should be called every Sunday in the school, and when they go to church; and the names of the absentees from each, should be entered in a book, to be shown to the committee."

11. "The teacher should begin and end the day in the school with a short prayer; and it might be useful to add (if they are capable of it) part of a Psalm from one of the allowed versions, set to a plain old tune."

12. "Nothing should be taught in these schools, but what is suited to the design of the Sabbath, and to the preserving of young people from ignorance, idleness, immorality, and irreligion."

13. "The children are to be instructed in reading, and the church catechism, and the Scriptures; and in such plain religious truths as they can understand and will tend to direct and fix their faith, improve their hearts, and regulate their manners."

14. "Great faults, such as swearing, lying, stealing, and frequent absences from school and church, should, after sufficient admonition, be punished with expulsion."

15. "Occasional rewards should be bestowed upon deserving scholars."

16. "An examination of the scholars, in their reading, catechism, and prayers, by the minister of the parish, would be of infinite service."

17. "When a child is admitted into the school, his parents should be called before the committee, and told that they are expected to attend church, as well as their children, and to abstain from swearing, drunkenness, lying, stealing, and every other sin that may corrupt the manners of their children, and counteract the good effects of the Sunday schools."

S. G. Ayres.

POTTS, JOHN (1838-1907).—Clergyman in the Methodist Church in Canada and editor; born at Maguire's Bridge, County Fermanagh, Ireland. When seventeen years of age John Potts came to Canada, and took a position as a clerk in a business house. In religion he was an Episcopalian, but entered the Methodist ministry, receiving his preparation at Victoria University. At the age of nineteen he began to preach, and almost

from the first occupied the leading pulpits, attracting immense congregations and gaining the affections of the people.

Of great stature, striking personality, and impressive bearing, he had the physical advantages which gave distinction. His powerful and melodious voice enabled him to make himself heard with ease in the largest auditoriums, and his preaching was characterized by loyalty to the Scriptures, simplicity, forcefulness, and a magnetism which never failed to secure and retain attention. His sermons impressed his hearers because it was evident that he declared to others the truth which had already taken possession of himself. He was regarded as one of the greatest preachers Canada has ever produced.

Early in his ministry he began to give special attention to the Sunday school, and was always in great demand as a speaker for conventions and similar gatherings. In 1878 he became a member of the International Lesson Committee, and in 1896 was appointed chairman of this important body, a position which he held until his death. At the World's Sunday School Convention, held in Jerusalem, 1904, Dr. Potts was a prominent speaker and preached one of the greatest sermons of his life on Mars Hill while *en route.*

Shortly before his death he said to a friend: "If I have any desire to be remembered in my life work, it is in connection with my relation to the Sunday school." This was a significant statement. With a world-wide reputation as a preacher, and after having received all the honors his church could give him, this good and great man declared that he was better satisfied with what he had done for the Sunday school than anything else with which he was ever identified.

Concerning the future of the Sunday school Dr. Potts was in the highest degree optimistic. It was a favorite saying with him: "The Sunday school must keep time to the music of the twentieth century." He looked forward to better facilities, more skilled labor, larger faith and hope, and more glorious results.

C. A. Crew.

PRAY, LEWIS GLOVER (1793-1882).—Philanthropist, author; was born in Boston. He became a business man, but retired at an early age. His activities were many; he helped to draft the Charter of the city of Boston, was on the School Committee and held various other public offices. He was a member of the executive committee of the American Unitarian Association, and for many years was treasurer of the Unitarian Sunday School Society.

He published the *Child's First Book of Thought,* and his *History of Sunday Schools* has been useful as a source of information and suggestions to later writers, both in America and abroad. In his little poem, entitled "My Monument," Mr. Pray wished his epitaph might be:

He liv'd—he lov'd—he wrought—he died,
Inspired and led by Christian rule;
To mend the world in faith he tried,
And loved the Sunday school.

Mr. Pray has been called "a lay-minister—one who, out of a spiritual life of his own, stimulated and nourished the spiritual life of others."

Emily J. Fell.

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PRAYER.—See Religion, Psychology of.

PRAYER IN THE SUNDAY SCHOOL.—The scope of this article does not permit any general discussion of the origin, nature, and effectiveness of prayer. For the discussion of those questions, the reader is referred to the general works on Prayer. The writer assumes the common Christian standpoint that prayer is both an essential religious exercise, and that, within the Scriptural limitations, answer to prayer may be expected from God. With that assumption, the present article treats only the place and function of prayer in the exercises of the Sunday school.

Though the primary object of prayer is to secure the presence, pardon, blessing, and help of God, and this object should never be ignored, yet nothing is more certain than that prayer, independently of its objective results, is a spiritual exercise of the highest utility and value. From this standpoint, prayer belongs with singing as an expression of devotion and a means of instruction and inspiration. (See Worship in the S. S.; Music in the S. S.)

Properly employed, it arouses the feeling of reverence, quickens the emotive impulses, intensifies receptivity, and enforces instruction in righteousness. Thus prayer, even more than singing, deals with those underlying states of feeling whose activity alone can render the Sunday school an effective agency in the transformation of character by the personal sense of God and personal surrender to his authority. It may, therefore, be made the most valuable pedagogic aid in the accomplishment of the ultimate work of the Sunday school.

This pedagogic value of prayer lies both in the nature of the petitions offered, and in the form and method of their presentation. Children derive their idea of the petitioner's God, and of the legitimacy of their own future petitions, largely, if not entirely, from the manner of the petitioner's approach to the Throne of Grace and from the matter of his petition there.

1. *Genuine reverence* in approach and petition is absolutely necessary if the child is to hold either God, or prayer, in reverence. Absolute silence should be obtained preliminary to every call to prayer; and the pupils should be instructed that this is demanded by the peculiar sacredness of the exercise in which they are about to engage. To the same end, officers and teachers should never permit the prayers of the Sunday school to be a mere part of the exercises—a matter of routine, like a roll call or a report. Nothing will more surely destroy the whole value of prayer in the school than the prevalence of the idea that it is a matter of form—a feature of the program, to be gone through with like any other part. *Short* prayers are not only permissible, they are desirable; but their brevity should not partake of the nature of haste. The child should never be hurried into the presence of God and hurried out again, in order to make time for other parts of the exercises. A solemn calmness and deliberation—a pause before and a pause after—should characterize even the shortest prayer.

2. *No petitions of low or doubtful moral value* should find place in Sunday-school prayers. Imprecation, veiled abuse, boasting, selfishness, should be rigidly excluded. It is not necessary that petitions should be always general; it is better in most cases that they should be specific. But, whether general or specific, they should always accord with the highest conception of the character of God, and should involve only those items that plainly make for the accomplishment of his will and the promotion of his Kingdom in the hearts and lives of men.

3. Because prayer in the Sunday school is *largely the prayer of children,* it should be both *brief* and *simple.* However reverent the child may be, his capacity for quietness and attention is very limited. He cannot follow nor appropriate a long prayer. Nor can he understand the prayer whose ideas and phraseology are fashioned by an adult for adults. Many a prayer in Sunday school is in effect spoken in an unknown tongue because its vocabulary is entirely beyond the use and comprehension of the pupils. Where different ages and states of development are represented, as in the general assembly of the Sunday school, the prayer should be adapted primarily to the younger pupils. The brief and simple utterance that they can understand and appropriate may still express deep and permanent needs of the older members of the company, and is much to be preferred to any prayer that excludes the younger members from intelligent and reverent participation in it.

The use of forms of prayer in unison, such as the Lord's Prayer, or some brief and simple liturgical form, has important place and great value, but they can never take the place of the original and intimate utterance of extemporaneous prayer. (See Liturgics of the S. S.)

4. Because prayer in the Sunday school *should cultivate the habit of prayer, and help to teach the pupils how to pray* both in private and in public, it ought to be both *frequent* and *general.* In the assembled school, two brief and simple prayers are better than one long and elaborate petition. And the halting utterance of the young teacher and consecrated pupil, earnest though inexperienced, is better than the mere fluency of long practice. There can be no more serious mistake than to limit leadership in prayer in the Sunday school to those whose age and habit of public utterance have made "the natural leaders." Such a practice delegates prayer to an ever-narrowing group, and both shifts from younger shoulders a great responsibility and denies to

younger hearts a lofty privilege. The Sunday school should train in prayer; and there is no theoretical training that can take the place of practice.

The same principles should operate in the several classrooms. It is not wise to leave all the prayer of the Sunday school to the general assembly. In each classroom there should be prayer in connection with the study of the lesson, or with any specific work in which the class is engaged. These class prayers should be now led by the teacher, now repeated in unison by the class and now led by the members of the class to the end that the spirit of prayer should dominate the class, and the practice of prayer should be a part of its instruction.

5. Those who are to lead the school, or the class, in prayer, *should generally be selected and notified in advance.* They should have time for preparation, for meditation and private prayer, that they themselves may be in such spirit of reverence and lofty vision as shall fit them to approach the Holy of Holies, and that they may so comprehend and appropriate the needs of class and school as fitly to represent them at the Throne of Grace.

ANDREW SLEDD.

PRAYERS FOR CHILDREN.—SEE WORSHIP, CHILDREN'S.

PREACHING TO CHILDREN.—I. *The Child's Need for Church Life and Preaching.* In the study of child life there is found a capacity for God, as truly as in the child's eye is found a capacity for light, and in its lungs a capacity for air. In the child is something that binds its soul-nature to a supernatural Being upon whom the child is conscious of depending. The child's practice of religion is developed out of this recognition of its relation to the supernatural. For the education of this religious faculty, which is interwoven with all the natural faculties of the child's life, the State makes no provision. Nevertheless, education needs religion and the interrogation of the child Jesus, "Know ye not that I must be in my Father's house?" is the conscious or unconscious query of every child. By a change of words, not affecting the thought of Augustine, one may say, "God has made the child for himself, so that the child can find no rest save in him." The child has, therefore, a claim upon the church, and with this vantage-point in regard to child life the church faces her responsibility and opportunity.

At about six years of age the child comes to a transition period, and from home life he goes out to school life; from the life governed by instinct to that controlled by will, from the mental playroom of imagination to the schoolroom of reason. At this period the worship of God in the home needs to be supplemented by the worship and instruction of the church. In the home the rule of authority has come to the child from external sources. His conduct is best usually when in the presence of those whose authority he recognizes. At this age the child begins to recognize an internal source of authority. Conscience is coming into its rightful place and the child becomes conscious of something appealing to his own will to rule. (See Conscience, Training the.) The child needs the church during this critical period of transfer from external to internal authority. Later, in what is known as early adolescence, there is a peculiar and powerful transition from the child's interest in religion to his intention to live that religion. To this end he needs the atmosphere of the church and training in reverence and worship, the solemn sacraments, the pastor and the sermon—an atmosphere which no human organization can create.

II. *Scriptural Warrant for Preaching to Children.* The Old Testament is the child's story book. It was written for a child-nation and appeals to children of all nations. When Joseph sent for his father's household the first wagons were for the children. "Take you wagons out of the land of Egypt for your little ones." The object lesson of the Passover was for the saving of children. Its future observance was in a special sense for their instruction. "When your children shall say unto you, what mean ye by this service? Then ye shall say." The answer is the outline of a sermon for children. In every book of the Old Testament there is constant reference to children. The books in which the Concordance indicates no formal reference are the ones which contain very instructive information, either

concerning the benefit of juvenile instruction or the disaster following its neglect.

The New Testament also abounds in material suitable for children's sermons. Peter's sermon on the Day of Pentecost, the first sermon in the Christian Church, was penetrating and illuminating. A closing, climactic statement of that discourse was: "The promise is unto you, and to your children." In Christ's preaching and practice the promise is clearly outlined and the second part is certainly emphasized. His compassionate command was, "Suffer little children, and forbid them not to come unto me."

III. *Special Preparation for Preaching to Children.* G. Stanley Hall says: "To guide the souls of youth is the very highest test of all preaching." It must, therefore, require a special preparation which is not found in the curriculum of all theological seminaries. Love is the first requisite for the child's preacher. In child nature love is the atmosphere of the soul through which the child sees and hears, pictures and remembers. The preacher must have love for the child, and the power to lift the child's love up to the love of God. The pastor, therefore, is not responsible for creating child love, but he is morally responsible for a deterioration in that love which already exists. Indifference or deception vitiates a child's love. Affection and love belong also to adults, as well as to children, but love has a peculiar significance for children.

A further preparation on the part of the preacher is a thorough knowledge of the child. The child is not an undeveloped adult; "growth to manhood and womanhood involves a change as real as that from a caterpillar to a butterfly, even if less obvious." Failure in preaching to children can be traced most frequently to an attempt to subject the child to adult requirements. The preacher must learn first from the child before he can expect the child to learn from him. It is the boy in the man who should preach to the man in the boy. The doctor of divinity may outline the text, develop the thought, select the illustration, but always should be subject to criticism and correction by himself as by a child.

It is not essential to success in preaching to children, that the preacher should be a father. If he will associate with children he will learn how to preach to them. If one cannot enter the Kingdom except he become as a little child, he certainly needs to become as a little child in order to lead children into the Kingdom. The preacher must turn to the child for an essential part of the sermon—the point of contact. The point of contact implies that two ideas come together, the child's point of view, and the point under consideration. (See Contact, Point of.) "The child never makes an idea solely of new material. He understands the new only by relating it to the old. The body of any new idea, therefore, is old; it is made of material that has come from his own experience, and is shaped and altered only enough to take in a new idea. The truth must be presented in terms drawn from the child's own knowledge and experience." When Christ talked to the fishermen, the point of contact was that of "casting a net." From the subject in which the fishermen were interested, it was natural and easy to lift them to that in which Christ intended to awaken for them a new interest; namely, making them fishers of men. When he talked to the woman at the well, it was to one who was a mere child in religious knowledge. The well and the water as point of contact secured her interest and enabled her to grasp the problem of spiritual life. The point of contact solves not only the problems of retention and intention, but likewise the great problem of attention. (See Attention.)

A sermon to children must also appeal largely to the imagination. The child sees and hears with the eyes and ears of a rapidly developing imagination, but the thought cannot be made visible and audible for the child, if it is not first seen and heard by the speaker. The preacher should stimulate his own imagination; the child has a practiced imagination already, and draws a distinction between what he can imagine, but cannot believe, and what he can identify or harmonize with known facts. The child's imagination will be interested in the impossible, but it is instructed best by the possible. (See Imagination, The Child's Power of.) Even before the adolescent stage the child has a fairly good perspective. If, in speaking of a mountain, the preacher locates it either by look or gesture within

the walls of the church, he ruins the picture for the child.

IV. *Appeal to the Emotions.* In preaching to children the appeal to the emotions should be made only so far as it stimulates activity and directs an outlet in service. Professor James says: "Every time a fine glow of feeling evaporates without bearing practical fruit it is worse than a chance lost; it works so as positively to hinder future resolutions." In the preparation for an emotional appeal to children the preacher should note the important distinction between self and the other self. Emotions that terminate in service for self are instinctive and therefore should be appealed to less than the emotions that find an outlet in service for others. By means of sympathy and love the egotistic emotions of the child terminating in service for self, may be carried into the larger world of altruistic emotions terminating in service for others. In dealing with the emotions the preacher should carefully distinguish between pleasant and unpleasant emotions. Pleasant emotions are the more helpful. In speaking of this distinction says Prof. Calkins, "Greater decisions are made, truer loyalty is shown, more seemingly impossible results are achieved through hope than through fear, through love than through hate, through confidence than through anxiety. Therefore other things being equal, one should seek to rouse and to perpetuate pleasant emotions." (See Emotion, Place of; Emotions, Training the.)

Object lessons are valuable, but they are vulnerable. They create interest, but are liable to attract too much attention to the illustration. The more interesting the object lesson, the greater the danger of misdirecting the initial interest in the sermon. There is, also, an added danger of a child's demanding, from time to time, something more interesting in order to stimulate its thought. Much may be said in favor of object lessons in teaching, especially for children under six years of age, whose education is largely through sense perception. All things considered, however, it is better to omit object lessons from the preaching service. To the junior congregation one speaks in the presence of the senior congregation. Object lessons link this work with the kindergarten, rather than with the church. The preacher by movement, gesture, and story may create mental object lessons suitable for the sermon.

Another line of preparation is one difficult for the preacher—that of elimination. In a sermon for juniors the minister should eliminate all consideration of the seniors. While preparing the sermon he should think only of the junior congregation. In the delivery of the sermon he should dismiss the senior congregation from his mind, and sympathetically gather the juniors close about him. The juniors require the undivided attention of their preacher, and he cannot give himself and his thought wholly to the juniors while considering the opinion of the seniors. With such consideration the juniors will listen to what the preacher has a right to say.

The text for a junior sermon should be carefully selected—one that will appeal to the child and may be easily remembered. In the sermon a single thought should be clearly stated. The words need not be short, but should be selected from the children's vocabulary. Children do not have the power of sustained attention and are not yet trained to retain more than one thought at a time. Unity and brevity, unction and beauty, action and reaction, appeal to the child. When the one thought has been vividly presented, then a story pertinent to the thought should be told in a way that will appeal to the child's imagination and memory. The sermon should be carefully prepared and the story as carefully selected. Myth and fairylore appeal to young children, but when the child is old enough to attend the church service the imagination has come more in contact with real life. Stories that contain the truth and that are themselves true appeal most to the church child. The imagination calls for food, but reason has reached the stage of development when it also demands satisfaction.

What are the elements of a good sermon story? It must have a point of contact, and embody the idea in the sermon. Spurgeon says, the story in a sermon answers the purpose of an engraving in a book. The story must have action. It should gather thought and feeling and combine them in action and translate them into life. "The normal boy would

rather read of a good boy than of a bad boy, if the good one will only do something. He will have action, good or bad." The story should move with unity and continuity toward a climax, where the vital point in the story is revealed. Prof. St. John writes: "The climax must not be missed, for without it there is no story. Whatever tends to obscure it, or to weaken its force, lessens the story's power. Usually it is more impressive if there is something of surprise involved. If the story is to leave a moral impression, the moral lesson must depend upon the climax itself." If the story has a moral, the moral is in the story. (See Children's Church; Junior Congregation.)

J. M. Farrar.

PREPARATION OF TEACHERS.—See Bible Study, Place of, in the Preparation of the S. S. Teacher; Church School; City Plan of Religious Education; City Training School; Institutes, S. S.; Method, Schools of; Pedagogy; Specialization in S. S. Teaching; University Extension Lectures for S. S. Teachers.

PRESBYTERIAN BROTHERHOOD.—See Brotherhood Movement.

PRESBYTERIAN CHURCH, CUMBERLAND.—See Cumberland Presbyterian Church.

PRESBYTERIAN CHURCH IN CANADA, SUNDAY-SCHOOL WORK OF THE.—The various branches of the Presbyterian Church in Canada have always had high ideals in regard to the place and importance of religious instruction in the home. As a consequence, the Sunday school has been very generally regarded as a helper to the home rather than an independent organization. Its value in this respect, and as a teaching agency of the church, especially for the young, was very early recognized.

The first Sunday school organized by any Presbyterian Church in Canada, so far as known, was in connection with the church in Brockville, Ontario, in the year 1811. (See Congregational Church in Canada; Church of England.)

The union of all the various branches of the Presbyterian Church in 1875 into one body, since known as the Presbyterian Church in Canada, made possible a closer supervision of the Sunday-school work than had been possible hitherto. The first statistical report was secured in 1880, and gave the following probably somewhat incomplete returns: Number of Sunday schools 383, officers and teachers 3,766, pupils 33,200.

The preparation of a series of lesson helps was begun on a very small scale in 1892 by Rev. T. F. Fotheringham, D.D., Convener of the General Assembly's Committee. This department soon became so important that it was found necessary in 1898 to create a separate Committee on Publications, and in 1899 the present Editor and Manager, Rev. R. D. Fraser, D.D., was appointed to take full charge of this department, which, with Rev. J. M. Duncan, D.D., as Associate Editor, and Miss Jane Wells Fraser as Managing Editor of Illustrated Papers, now provides a complete series of lesson helps and illustrated papers for all the Sunday schools and Young People's societies of the church.

A separate Committee on Young People's societies had been created in 1895, rendered necessary by the growing interest in this department, largely caused by the spread of the Christian Endeavor movement throughout the church. Under the direction of this Committee the Presbyterian Guild was also organized, providing for literary, social, and missionary activities, as well as devotional. At the present time the Young People's organizations of the church are nearly equally divided between the Christian Endeavor and the Presbyterian Guild.

A Teacher Training Course was prepared and issued in 1902, under the direct supervision of the Committee on Sunday Schools. Additional text-books have since been added to this series, which now ranks as an Advanced Standard Course. Later an elementary course was prepared in cooperation with the other denominations, and the Provincial Sunday School Associations, known as the Canadian First Standard Course.

In 1905 the present General Secretary, Rev. J. C. Robertson, B. D., was appointed to give his full time to the promotion of Sunday-school work throughout the church. In 1911 the General Assembly amalgamated its Committees on Sunday

Schools and Young People's societies, giving to one Board supervision of the combined department and two years later appointed Rev. C. W. Myers, M.A., as Associate Secretary. The work of this Board is made effective by being closely linked to the similar Committees in Synods and Presbyteries and to local congregations. In the local congregation the session has direct control and supervision of all Sunday-school and Young People's organizations. Representatives of sessions, either ministers or elders, chosen by Presbytery, make up the Presbytery's Committee, whose work is mainly executive, carrying out plans agreed upon for the individual congregations. The Conveners of Presbytery Committees within a Synod, with others chosen by the Synod, make up the Synod's Committee, whose work is mainly administrative, having general supervision of its group of Presbyteries. The Conveners of Synod Committees, with others chosen by the General Assembly, make up the General Assembly's Board, whose work is mainly legislative, but is also administrative in coöperation with the Synod Committees and executive in coöperation with Presbytery Committees. In this way, by the members of the various Committees and other special workers called upon for this purpose, all plans for increasing the enrollment and efficiency are put into operation in the individual schools and societies throughout the church.

The statistical report for 1912 gave the following returns: Total number of Sunday schools 3,584; officers and teachers 27,615; pupils 246,701; Cradle Roll Department 30,326; Home Department 10,929; Teacher Training Department 3,439; contributions to the Schemes of the Church $65,457. Total number of Young People's societies 820; total enrollment 32,975; contributions to the Schemes of the Church $16,899.

The plans for the future include the making of more adequate provision for prosecuting this work along the same lines, by increasing the number of expert general workers, and by enlisting the services of a constantly growing number of trained leaders in the individual congregations. In this way it is hoped steadily to increase the efficiency of all Sunday schools and Young People's societies already in operation, and also to organize schools and societies wherever they are needed, and especially in the new and rapidly growing country districts, towns, and cities, both east and west. The ultimate goal of the Committee is to provide adequate religious instruction and training for Christian service for all the young people for whom the church is responsible.

J. C. Robertson.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, SUNDAY-SCHOOL WORK OF THE.—In 1706 the Presbyterian Church, U.S.A., was formally organized, the first Presbytery having been constituted in Philadelphia during that year. Its growth was rapid, and in 1717 the Synod of Philadelphia, consisting of four Presbyteries, met for the first time. In 1789 the General Assembly was organized.

From the beginning of its history, the Presbyterian Church has emphasized the importance of an educated ministry and the general diffusion of religious education among its members. Presbyterian ministers and laymen were prominent in founding and sustaining undenominational religious agencies prior to the organization of the distinctively denominational Sunday School Boards and Societies. This was the case in the organization of the American Bible Society, in 1816; the American Sunday School Union, in 1824; and the American Tract Society, in 1825. (See Bible Society, American; Sunday School Union, American; Tract Society, American.)

The Presbyterian Church soon came to feel that it was necessary for it, in a definite, corporate way, to undertake its own publication and Sunday-school work. Accordingly, the Synod of Philadelphia, in 1833, appointed "The Board of Managers of the Presbyterian Tract and Sabbath School Book Society." The first publication agency of the church was specially charged with responsibility for the publication of Sabbath-school books.

After five years of service, the Society was taken under the care of the General Assembly, and in 1838 became "The Presbyterian Board of Publication." The Assembly's estimate of the importance of the work it was to perform may be inferred from the fact that the new Board consisted

of forty ministers and forty laymen. During the same year the Board published its first Sabbath-school Book—*"The Way of Salvation Familiarly Explained,"* by the Rev. Archibald Alexander (*q. v.*)—of which three thousand copies were issued. In 1851, the Board began its first publication of periodical Sabbath-school literature, by issuing a paper entitled *The Sabbath School Visitor.* At the end of the first three months its circulation had reached 20,000; and at the end of the second year, it amounted to 40,000.

The headquarters of the Board are in Philadelphia. At first a building on the corner of Seventh and Sansom streets, was rented. In 1848, a property on Chestnut street, above Eighth, was purchased, where the Board conducted its business until the Reunion of the two branches of the Presbyterian Church in 1870. It was then seen that a larger building was required, and plans were formed for the erection of a building on Chestnut street, above Thirteenth, which was occupied in November, 1872. Here the Board carried on its work until its growth made it necessary to seek new quarters; accordingly, the Witherspoon Building, at the corner of Walnut and Juniper streets, was erected, and in January, 1898, the Board moved into its handsome and valuable headquarters which it holds and administers in the interests of the Presbyterian Church. The net income of the building, allowing for proper reserves and the payment of interest on annuity bonds, is devoted to the support of the Sunday-school missionary work of the Board.

Early in the history of the Board, applications were made by feeble churches for grants of literature. This was the beginning of the *missionary* work of the Board. As time went on, the Board began to seek the needy and distribute its books and tracts in a systematic way. This led to the employment of colporteurs. In 1847, the General Assembly approved of this plan, and encouraged the Board to enlarge its operations. The colporteurs became, in the course of time, not simply agents to distribute literature, but missionaries to carry the truths of the Gospel wherever they labored. Their number increased until in 1858 the Board had 263 of these agents engaged.

In 1887, the Assembly changed the name of the Board of Publication, making it the Board of Publication and Sabbath School Work; inaugurated the present missionary work of the Board, and the colporteurs were replaced by Sunday-school missionaries, who distributed literature, visited from house to house, organized Sunday schools, and fostered and developed these schools. This has become one of the most important branches of the Board's work. At the twenty-fifth anniversary of this missionary work, in 1912, it was reported that more than 20,000 Sunday schools had been organized, upwards of a million boys and girls brought into them, and more than 2,100 churches developed from them.

In 1870, at the Reunion of the Old and New School Branches of the church, the General Assembly recommended that the Board establish "a Department of Sabbath Schools, whose office it shall be to promote the number and efficiency of Sabbath schools throughout the congregations of the Presbyterian Church."

This was the beginning of the more definite educational Sabbath-school work of the Board, which has been growing in interest and extent from year to year. One of the first steps was the appointment, in 1871, of a General Superintendent of Sabbath-School Work, whose duties were "to promote more thorough and systematic Bible and catechetical study and instruction," and "conduct Institutes and Normal Classes for teachers."

The work of this department has been gradually developed and strengthened. One special forward step was taken in 1909, when the General Assembly "unified its educational work among the children and youth by committing it for general supervision to the Board of Publication and Sabbath School Work." The position of General Superintendent was created, and Rev. E. Morris Fergusson was elected to the office. Educational superintendents are appointed in different portions of the church to aid the Board in carrying on its Sunday-school educational work.

Until the Reunion in 1870, Presbyterian Sunday schools secured their lesson-helps from various agencies. In 1871, however, the Board began the preparation of a series of lesson helps for Presbyterian Sunday schools. The title "Westminster" was given to these helps, by which name they

have become well known throughout the church. In 1873, the lesson helps then in use were discontinued to make way for the International Series of Sunday School Lessons.

These issues have been increased from time to time, as new publications seemed to be required. The *Westminster Lesson Leaf* was begun in 1873; the *Question Book* in 1875; and the *Quarterly* in 1880. In 1873, *The Presbyterian at Work* was first published. It was changed to *The Westminster Teacher* in 1879, and is still published under this name. *Forward* appeared in 1882, and has continued since that time to grow in circulation and popularity. In addition to its publications in English, the Board is publishing religious papers and Sunday-school lesson helps in several foreign languages. In 1909 the Board issued the International Graded Lessons.

At the reorganization of the Board in 1887, the Rev. John W. Dulles, D.D., was elected secretary. He died in April of that year and Dr. Elijah R. Craven was elected to succeed him. In 1904, Dr. Craven resigned the position, on account of impaired health, and Dr. Alexander Henry, the present secretary, succeeded him the following year.

Dr. James Russell Miller (*q. v.*) became editorial superintendent in 1887, and continued to hold the office most acceptably until his death on the second of July, 1912. His assistant, Rev. John T. Faris, had oversight of the editorial work after Dr. Miller's death until he was elected to succeed him in the position of editor in the spring of 1914.

In 1872, Mr. J. Bennet Tyler was elected general superintendent of Sabbath-school work. He resigned in 1877, and in 1878 the Rev. James A. Worden, D.D., succeeded him. At the reorganization of the Board in 1887, Dr. Worden became the Sabbath-school and missionary superintendent. In 1895, the office of Sabbath-School Training was created, and Dr. Worden was elected to the position. The special work of teacher training is included under the duties of this office.

ALEXANDER HENRY.

PRESBYTERIAN CHURCH IN THE UNITED STATES ("SOUTHERN"), SUNDAY-SCHOOL WORK OF THE.—When the Presbyterian Church in the United States began its independent life in 1861, it carried with it all the methods and ideals of Sunday-school work common to Presbyterianism at large. One of the first acts of the new General Assembly was to appoint an "Executive Committee of Publication," which was done December 16, 1861, and the Committee was located at Richmond, Va., where it still has headquarters. One of its duties was "to publish a suitable Sabbath-school paper." To the work of editing and publishing Sunday-school literature, there has gradually been added the direction and supervision of the whole work of the denomination for Sunday schools and Young People's societies. This work is organized throughout the denomination by Synodical and Presbyterial Committees. Its work is divided into three departments. The Business Department attends to all purely financial matters, such as making all contracts, the supervision of all employees, the collection and disbursement of all moneys received from any source. The Editorial Department prepares all lesson material and all literary papers for children and youth. The circulation of the Committee's periodicals has grown from a total of 4,619,850 copies in 1903 to 10,674,000 copies in 1913.

The Sunday School Department edits leaflets concerning all phases of modern Sunday-school work for free distribution, edits textbooks, conducts written examinations, and issues diplomas on both the First and Advanced Standard Teacher Training Courses, and carries on a Correspondence Course for these studies; conducts institutes, conferences and summer schools, promotes the introduction of modern methods of equipment, organization, instruction, worship and management; employs, directs and pays Sunday-school missionaries who are sent to organize schools in spiritually destitute communities.

The lessons in use in a vast majority of the schools are the International Uniform Lessons. For these lessons adapted Golden Texts are chosen by expert editors, and from them adapted memory verses and topics are selected and treated for Primary, Junior, Intermediate and Senior grades. The Bible lesson is supplemented

by hymns and catechism, and full, adapted memory and handwork.

At its meeting in Kansas City, May, 1914, the General Assembly unanimously approved the preparation and use of graded lessons based upon the International series, and the adaptation of them to departmental use. Such a series is being prepared by representatives of a group of Presbyterian-Reformed churches. The General Assembly established a Training School for Lay Workers to be located at Richmond, Va., which provides courses for Sunday-school teachers, missionaries and superintendents. The courses of study are planned with recognition of the developments of modern scientific requirements of Sunday-school work. (See Departmental Graded Lessons.)

The total income from sales and offerings increased from $58,542 in 1903 to $215,144 in 1913. Statistics for 1913 were as follows:

Total number of schools reported.	2,601
Total number of officers, teachers, and pupils.	223,285
Total number enrolled in Cradle Roll.	15,869
Total number enrolled in Home Department.	21,333
Total enrollment.	260,487
Total number pupils admitted to church membership.	7,423
Total amount money collected in schools for all purposes.	$226,522

A. L. PHILLIPS.

PRESBYTERIAN CHURCH OF ENGLAND, SUNDAY-SCHOOL WORK OF THE.—In the Presbyterian Church of England Sunday-school work is under the guidance and oversight of the Synod's *Committee on Instruction of Youth.* This Committee has occupied a place of considerable importance in the mind of the church,—a circumstance evident from the fact that among its conveners have been men of the standing of Dr. Oswald Dykes and Dr. Monro Gibson.

The latest statistical accounts available give the following figures:

Schools	496
Teachers	8,608
Pupils	81,236

These are distributed roughly in the proportion of seven to two between "congregational" and "mission" schools. At the present time the figures show a declining tendency; but judging from the increase in the number of pupils who become communicants it is legitimate to infer that though there may be some decline in numbers the quality of the work is improving. It is a promising feature that there is a steady increase in the younger grades.

This church, in common with the other English churches, is receiving a great impulse from the renewal of interest in Sunday-school work; new methods are gradually finding their way into the schools and the church's Committee has recently reorganized itself in order to deal more effectually with the new situation.

It should be stated that the Instruction of Youth Committee has oversight of the whole of the young people's work; and for the purposes of Sunday-school development it has organized a "Board of Religious Education." This Board has resolved itself into sub-committees for Primary, Junior, Intermediate, Senior, and Teacher-training work. A successful development of some years standing called the "Higher Instruction" scheme has been incorporated with the new Board. All the Sunday-school work throughout the church is thus fully and closely coordinated, and already the effects are beginning to appear. Each Presbytery has, moreover, its own Instruction of Youth Committee by which it exercises a more immediate oversight of Sunday schools within its bounds. It is directly connected with the Synod's Committee by means of Presbytery correspondents who superintend examinations and present an annual report to the Synod's Committee.

The Committee, with the endorsement of the Synod of the church, determined to introduce the new British Standard Graded Lessons into the schools at the beginning of 1914, and to abandon the Uniform Lesson. In the first year 60 per cent of the schools adopted the scheme. (See Graded Lessons, British.)

The Primary Department on Froebelian lines (associated in England with the name of G. H. Archibald) is being increasingly introduced. The Committee contemplates the institution of money grants to enable needy schools to meet the initial cost of establishing such departments. The problem of the proper conduct of the Junior Department is becoming urgent in many places, and experiments are being made in the hope that

it may be possible to evolve a sound policy for this department.

The question of grading the school seems likely to be solved ultimately by a gradual development upward from the Primary Department.

The Committee is considering schemes of teacher training, but this problem will probably be solved in connection with the development of the grading principle. Classes for the training of the teachers in the general ungraded school have only met with indifferent success.

The question of missionary instruction has engaged the mind of the Board for some time, and it has for the last two years issued a series of missionary letters to children, together with supplementary material for the teachers as the subject matter of lessons on selected Sundays. This experiment has met with very warm approval both from pupils and teachers.

In common with other churches, this church is hampered in its Sunday-school work by lack of adequate accommodations, and it is taking steps to coöperate with the Church Extension authorities in order that the interests of the Sunday school shall be safeguarded in all future church building. Other subjects receiving attention are the relations of home and school, and of school and church, literature for teachers, the adaptation of the grading principle to catechisms, and the provision of forms of "Devotional Exercises" for the use of schools.

Diplomas are granted to teachers for long service. Prizes are given to pupils for repeating the Shorter Catechism and for success in Scripture Examinations. In a recent year, there were 4,281 prizes and certificates given under the last head.

RICHARD ROBERTS.

PRESBYTERIAN GUILD.—See PRESBYTERIAN CHURCH IN CANADA.

PREVIEWS.—See LESSON PREVIEWS.

PRIMARY DEPARTMENT, THE.—By the Primary Department is meant that department of the Sunday school which has for its purpose the religious instruction of children, six, seven, and eight years old. The pupils enter from the Beginners' Department (*q. v.*) at approximately six years of age, remain there until they have completed a three years' course of study and are approximately nine years old, when if they have the ability to read in the Bible with comparative readiness, they are promoted to the next higher department of the school, which is the junior. (See Junior Department.) Promotions are made preferably on Promotion Day (*q. v.*). (See Recognition Day.)

Historical. A study of the development and present status of the Sunday school reveals the fact that some provision has always been made for the religious instruction of children. (See Religious Education, Ancient, History of.) The idea of adapting the instruction to the capabilities of the pupils has characterized all Sunday-school endeavor to some extent, but "the complete Sunday school" with a thoroughly graded course of lessons is the product of modern Sunday-school idealism. By "the complete Sunday school" is meant one that provides proper religious instruction for each pupil year by year at each stage of his development.

The first graded Sunday school was that which provided for the religious nurture and instruction of children in a class or department called the infant class or the Infant Department, and of young people and adults in a department called The Main School or The Senior Department (*q. v.*).

The children received into the infant class of the small school, and into the Infant Department of the large school were of all ages from infants to boys and girls twelve years of age. These children were taught by a teacher called "the infant class teacher" or "the superintendent of the Infant Department." It is interesting to note that this first step toward grading the Sunday school was taken in America so long ago as between the years 1810 and 1825, and that at the First National Sunday School Convention of 1832 teachers of so-called infant classes requested and obtained lessons that were more simple and elementary than the lessons provided for adults. "To meet the needs of small children, the Child's Scripture Question Book was prepared and published." (See J. R. Sampey, *The International Lesson System*, p. 31.)

The Development of the Graded Lesson Idea. In the age of prophecy, when men spoke as the messengers of God to his people, it was said, "A little child shall

lead them." The child led the infant class teachers to study the needs of childhood. This study was undertaken individually and in groups with certain definite results. (See Graded Unions of S. S. Teachers.)

Between the years 1870 and 1880 the word "Primary" was substituted for the word "infant," and the titles Primary Class, Primary Department, Primary Superintendent, Primary Union gained steadily in favor. At about 1895 began the wide-spread movement for the grouping of pupils four and five years of age into Beginners' classes and departments, of pupils six, seven, and eight years of age into Primary classes or departments, and of pupils nine, ten, eleven, and twelve years of age into Junior classes or departments, and for special lessons for the pupils in each of these departments.

This first demand for graded lessons was met by "The International Graded Supplemental Lessons for the Beginners," Primary and Junior departments of the Sunday school. (See Supplemental Lessons.) These lessons were adopted by the Executive Committee of the International Lesson Committee in 1902. They had an extended use in Sunday schools of most denominations and are in large measure responsible for the idea of regular promotion from department to department, and for the recent demand for a course of lessons that would comprise lessons chosen specially for each of the departments recognized by the International Sunday School Association (*q. v.*). These departments are Beginners' (ages four and five), Primary (ages six to eight), Junior (ages nine to twelve), Intermediate (ages thirteen to sixteen), Senior (ages seventeen to twenty), Advanced (ages twenty-one and older).

In response to the demand for a thoroughly graded course of lessons the International Lesson Committee began in January, 1909, to issue the series known as the International Course of Graded Lessons. (See Graded Lessons, International, History of the.) Other graded lessons had been issued by denominational and nondenominational publishing houses, but were not so closely graded as those of the International Course. (See Bible Study Union Lessons; Constructive Bible Studies.)

Among the results noted from the use of the graded lessons are a more regular Sunday-school attendance on the part of teachers and pupils, greater interest in and use of the Bible both in the Sunday school and in the home, and a larger number of pupils coming into conscious relation with Christ as their Saviour, and uniting with the church. This is true not only in Junior and Intermediate departments but also in the Primary.

Conditions for Teaching. Primary departments are now two types. One is that in which some system of Graded Lessons has been adopted. The other is that in which a Uniform Lesson is taught together with some supplementary course. To whichever type a department conforms it should have a room of its own.

The ideal arrangement for a graded Primary Department is a room in which the primary pupils assemble for opening, general and closing exercises, and which is capable of subdivision into classrooms, or has near-by classrooms to which the pupils go for the lesson teaching. Where such an arrangement is possible each classroom is equipped with all the requisites for teaching, and a head teacher with as many assistants as are necessary is in charge of each room. The duty of each head teacher is to teach the lesson and supervise the lesson expression. The duties of the assistant teachers are to direct the handwork, to review and drill memory verses and to teach the correlated lessons. By a correlated lesson is meant a Bible verse, song, or hymn which introduces not a new or added thought, but a thought related to or in correspondence with the truth of the lesson with which it is connected or associated. For example, lessons about David and the correlated lesson Psalm 23.

The superintendent in charge of such a department manages the business of the department, superintends the instruction and the grading, conducts the opening, general, and closing exercises, presides at the department teachers' meetings, and conducts the training class for the training of the assistant teachers. (See Teacher Training; Teachers' Meetings.)

It is only in a few Sunday schools that this ideal is approximated. In most schools only one room is available for the Primary Department. In some schools this room must be shared with the pupils of the Beginners' Department. In other schools the Primary Department has no

separate room and the Primary pupils meet in the room with older pupils, or in some corner of the church auditorium.

The Organization and Opportunities for Teaching in the One Room Primary Department. In the Primary Department that has a room of its own the pupils are grouped in classes with a class teacher in charge of each class. Six to eight pupils to a class has been found to be a good working number, though in some schools in England, classes are limited to three or four pupils.

If the Graded Lessons have been adopted the teaching of the lesson for each grade or year is entirely in the hands of the class teacher. Where the Uniform Lessons are taught, one of two methods is followed. The superintendent teaches the lesson and the class teachers teach the supplemental lessons, or the class teachers teach both the Uniform and the supplemental lessons. Whichever lesson is taught, or method is followed, the superintendent is responsible for the management of the department, for its organization and grading, and for its exercises or program.

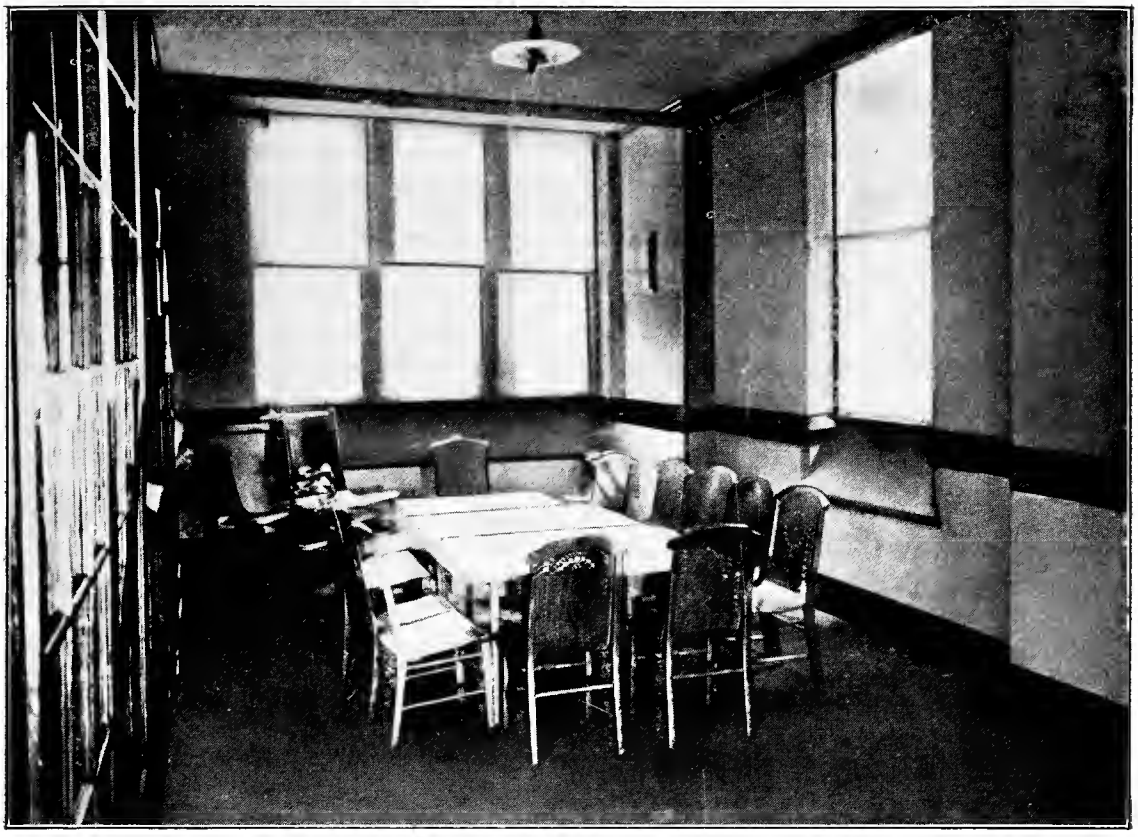
Two or More Departments in the Same Room. When a room is shared by two or more departments the problem is not that of the lesson teaching, for the lessons must be taught in any case by the class teachers. The problem is one of administration and of conducting the program.

Beginners' pupils need freedom, short periods, rest exercises, circle talks instead of opening exercises, and a story that requires from five to ten minutes to tell. Pupils of Primary age are capable of sitting still for a much longer time than are the Beginners and to follow a longer and more detailed story. Instead of informally developed exercises and frequent conversation the pupils of the Primary Department are able profitably to follow a form of service and worship, to answer questions, to participate in reviews and drills of correlated lessons and memory verses, and to do all things in accordance with the present stage of their development. From this it follows that when two or more departments must find accommodation in the same room the problems are those connected with administration and the conduct of the program.

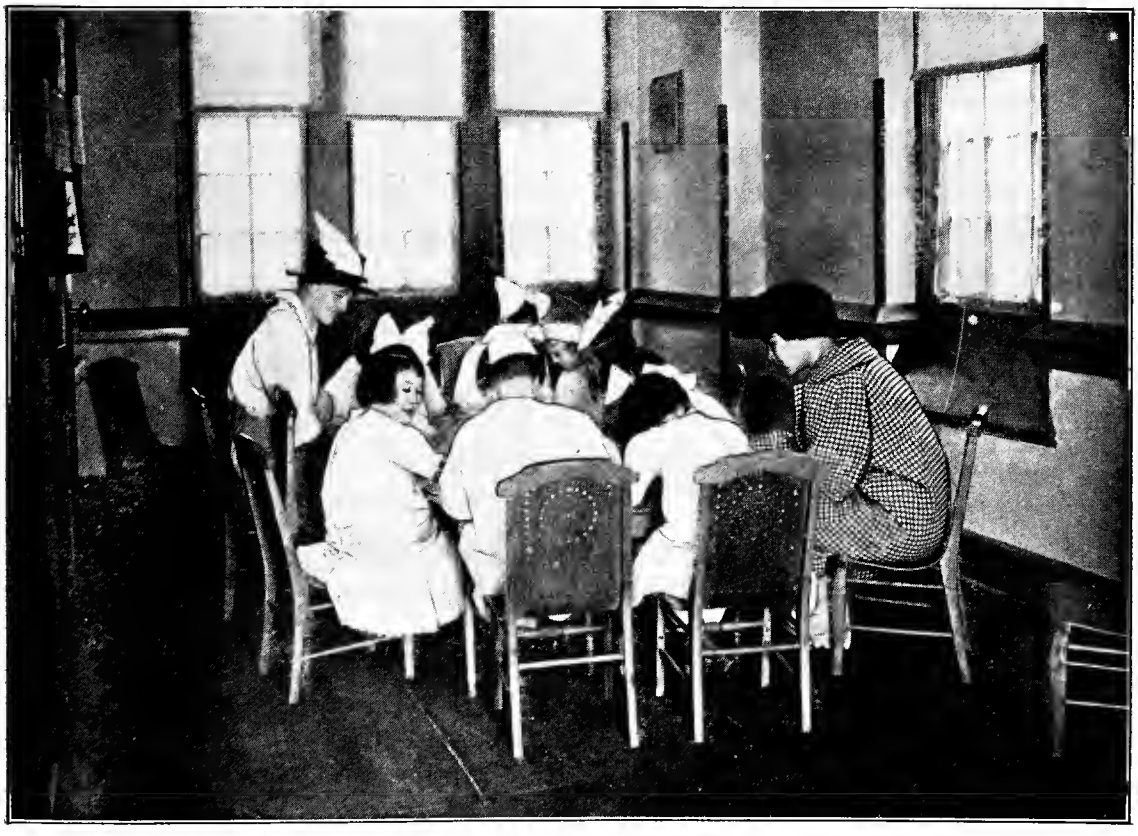
The pupils of Beginners' age should be seated together in one part of the room. The program should include songs the Beginners can sing and songs to which they may need to listen as they are sung by older pupils. Opportunity should be given the Beginners to recite their memory verses and occasionally to retell a lesson story, but the exercises of the combined departments should be brief and as soon as practicable a screen should be placed around the Beginners, or a curtain drawn, so that the Beginners and their teachers may proceed with circle talk and story, and the pupils of the Primary Department may proceed with exercises that are more suited to their interests and abilities. Singing cannot be participated in, but time may be given to story telling by the Primary pupils and to memorizing, drilling and reciting memory verses and correlated lessons.

When the Primary pupils must meet in the church auditorium with older pupils they should be seated in a special corner or rows of seats. The general exercises should be brief and as soon as practicable the Primary pupils should be permitted to draw screens or curtains and to proceed with their own exercises and lessons. Behind screens or curtains all the exercises of a Primary Department may be carried out and even whisper songs may be sung with good effect and much pleasure. (See Discipline.)

The Primary Program. Once it was believed that the lesson was the most important means of the Sunday school for nurturing the religious life of the child, and the emphasis was wholly upon that. Now it is recognized that the other exercises of the Primary Department are of equal importance with the lesson teaching. They offer opportunities for worship, and "worship is a vital element in religious education." It is said, "Impressions educate faster than facts. What a child has felt, he never forgets; what he has merely been told, he may not remember five minutes." "The child is capable of religious feeling, that is of a sense of dependence and worship, long before he is capable of religious thought, that is of definite knowledge of God; in fact, unless this religious feeling be early fostered, his capacity for religious thought becomes increasingly difficult as he grows older." (See Religion, The Child's; Child, Spiritual Status of the; Psychology, Child.)



Equipment of a model Primary classroom.



First year pupils doing handwork under the direction of their class teachers.

To stir the religious feelings and to lead the child in acts of worship that he may gain a consciousness of God in personal relationship to him should be the general purpose of the program or Primary exercises of each class session. There should be also a definite specific purpose for each program.

Early in the year when new pupils are received from the Beginners' Department the purpose of the exercises for several weeks should be to teach what it means to worship God, to speak to him in prayer, to praise and thank him. (See Prayer in the S. S.) Later, emphasis should be given the offering service and the pupils should be taught about the different benevolences of the Sunday school and what their part is in giving. They should be helped to understand how their money is used and how it contributes to the extension of missions. (See Benevolences in the S. S.)

When the teaching has been given that will make possible an intelligent participation in the different exercises of the program, the exercises may proceed with more formality and partake more and more of the spirit of worship and of the form of a church service. (See Worship in the S. S.) The following may be regarded as a typical formal program:

I. Opening Service of Worship (10 minutes).
1. Quiet music to call the school to order. "The Melody in F" by Rubinstein.
2. Song Sentence by Piano. "Enter Into His Gates With Thanksgiving."
3. Bible Responses by Superintendent and Pupils.
This is the day which the Lord hath made;
We will rejoice and be glad in it.—Psalm 118:24.
I was glad when they said unto me,
Let us go unto the house of the Lord.—Psalm 122:1.
Enter into his gates with thanksgiving,
And into his courts with praise.—Psalm 100:4.
4. Song. "With Happy Voices Singing." (From *Hymns of Worship and Service for the Sunday School.*)

With happy voices singing,
Thy children, Lord, appear;
Their joyous praises bringing
In anthems sweet and clear.
For skies of golden splendor,
For azure rolling sea,
For blossoms sweet and tender,
O Lord, we worship thee.
And shall we not adore thee,
With more than joyous song,
Nor live in truth before thee,
All beautiful and strong?
Lord, bless our weak endeavor
Thy servants true to be,
And thro' all life, forever,
To live our praise to thee.

5. Prayer, closing with the Lord's Prayer.
6. Prayer Response.
"Hear my prayer, O Lord, and keep me in all my ways. Amen. Amen." (From *Carols.*)

II. General Exercises (10 minutes).
1. The Offering Service.
(a) The offering presented.
(b) Offering verses recited.
Every good gift and every perfect gift is from above, coming down from the Father.—James 1:17a.
Freely ye received, freely give.—Matt. 10:8.
God loveth a cheerful giver.—2 Cor. 9:7.
(c) Offering Prayer or Prayer Song.
2. The Birthday Exercises.
(a) The birthday offering presented.
(b) The birthday song.
(c) The birthday prayer.

III. Class Work and Lesson Teaching (30 minutes).
1. Review of lesson taught the preceding Sunday and drill of memory verses, or a correlated lesson taught.
2. The new lesson taught in first, second, and third year classes.
3. Handwork.

IV. Closing Exercises (10 minutes).
1. Brief review by the superintendent of the lessons taught by the class teachers.
2. Closing prayer or song.
3. Notices and dismission of pupils.

Lesson Teaching. With young children the story is the most effective means of conveying instruction. In the Primary Department most of the instruction is given by the story method, and to be a good story teller is one of the necessary accomplishments of the primary teacher. (See Stories and Story-Telling; Bible Stories for Children.)

To read a story may hold the attention of the pupil, but it does not fix it in his mind. The pupil who has heard the lesson story read is rarely able to give it back, or retell it. The pupil who has heard the story told, who has seen it flash from the eyes of his teacher, and has watched the teacher's face quiver with feeling during the narration, will remember it and will be stirred by the truth taught by means of the story, or the appeal it made.

The purpose of lesson teaching in the Primary Department is not primarily to impart a knowledge of facts. It is to stir religious feeling—to rouse to action and develop Christian character. It is "by doing things for God that the child comes to know God" and to the knowledge of what it is that God would have him do and of what it means to be "God's child." One may teach a child about the duty of being kind to others, but he will not know what kindness is. Tell a story that incites him to do something for some one, let him do a kind act, and he knows what it means to be kind, and can understand you when you tell him that it is the will of God for him to be kind to others. (See Moral Practice.)

The duty of kindness is not the sum total of the religious instruction given in the Primary Department, but it is one of the many truths taught. It has been cited because it illustrates one of the methods of teaching and one of the principles of modern Sunday-school instruction. This principle is that "the present life of the child is the field wherein the knowledge that he shall acquire shall function," and that we help him most when we teach and help him to do what is God's will for him as a child with a child's ability to understand truth and to apply and act upon it.

Expressional Activities. One of the purposes of the instruction given in the Primary Department of the Sunday school is to lead to the performance of religious acts by the child. To this end the exercises of the department direct the worship and the lesson teaching gives impetus toward action or the performance of those religious and Christian acts of which the child is capable.

Quite frequently the act suggested by the lesson or story is one that may be carried out best by the child in his life at home, or at school, or among his playmates on the playground. Sometimes it is one that may be carried out at Sunday school in the form of some benevolence, of some specific act of kindness or charity, of some special self-denial or effort, or of some special offering for missions. When it is an act that may be carried out in Sunday school under the direction of the teacher, the pupil should be encouraged and helped to carry it out. To make such action possible every Primary Department should have its plans for benevolences and missionary activities, for service is as important for the child in the Primary as in any other department of the school. The child of Primary age is "a doer and not a thinker," and to help him do a right and religious deed is to help him feel rightly and to make it possible for him to "think correctly about the ways of God." (See Application of Religious Teaching.)

Not all lessons are suggestive of concrete acts. Sometimes the lessons teach truths that make the strongest appeal to the feelings, and the child's response is love to God, reverence, or a quickening of the conscience. Whatever truth the lesson teaches may be impressed by a form of expressive work that is best known as handwork.

Once it was the custom of teachers of young children to illustrate a lesson by drawing pictures upon a blackboard, by writing sentences, questions, or explanations, by constructing models, or by modeling in sand. The object of such work was to secure attention and maintain interest, and to reach the mind by means of the ear and the sense of hearing, and of the eyes and the nerves of sight. (See Object Teaching.)

Now it is the custom to encourage lesson illustration and reproduction by the pupil. To illustrate or to reproduce a story or lesson the pupil must have heard the story, must be able to recall it, to see it, or to picture it in his imagination, and to express it or to put his concept or idea into drawing, writing, or some pictured or constructed form. To do handwork, the ear, eye, head, muscular sense, and thought powers must be active. Therefore when handwork is done by a child in connection with a Sunday-school lesson his mind is being reached by several pathways and the lesson story and its truth are being impressed by various means. (See Illustration.)

Handwork is a valuable method of teaching, but it is only a method and must be regarded as such. It should never be permitted in the Primary Department to encroach on the lesson teaching or to take the place of a lesson. (See Handwork in the S. S.)

The form of handwork done in the

Primary Department varies according to the lesson system used, but the majority of primary teachers are agreed that certain principles should determine the kind of work done in Sunday school. Some of these principles are as follows:

Handwork is a means of expression. Some children can express an idea by means of handwork when it would be impossible to express it in words.

The Sunday school is not the place in which to teach the use of material or to give lessons on form. Only those materials and types of work should be employed in the Primary Department which teachers and pupils can use readily, expeditiously and without disorder or confusion.

Handwork that appeals to the creative and thought powers of the child is of greater benefit than other forms of work. To illustrate a story by means of an original drawing makes a greater demand on the thought and creative powers than to copy a picture or to trace or fill in a given outline. To write an original sentence or story is more helpful to the child than to write one from a copy or dictation.

Only that form of handwork should be used in Sunday school which serves to impress the lesson truth or to suggest to the child some act that he can carry out in his life and is desirable for the reason that it is in harmony with what is God's will for a child.

The handwork to be done may always be tested by these questions: Will it teach a lesson fact or deepen the impression of the lesson truth? Will it help the child to carry over into his own life some right thought, word, or deed?

If the work to be done will accomplish one or all of these things for the child it is appropriate for use in the Primary Department.

Equipment. The use of handwork in the Primary Department is introductory to the question of equipment.

The ideal equipment is a large room well ventilated, bright with sunshine, beautiful with pictures suitable for children, clean and in order, restful in its lines and coloring, and complete with requisites for teaching. There is a piano in such a room, also a large cabinet for supplies with doors that can be locked, low chairs and tables.

Among the supplies are boxes, a box for each class teacher, containing everything the teacher needs in teaching and directing the work of the pupils; pictures, the sets of pictures that accompany the lesson system followed, and pictures for occasional use. Among the pictures for occasional use are nature pictures, pictures for use at the Thanksgiving season, at Christmas (*q. v.*), Easter (*q. v.*) and Children's Day (*q. v.*), pictures of people of different countries for use in teaching missionary lessons, and pictures suggesting acts and deeds to which the lesson teaching seeks to inspire the children. (See Pictures, The Use of, in Religious Education.)

Other requisites are a collection of the books containing the best known songs and hymns for children, a collection of song leaflets in loose-leaf scrap books, a birthday bank, a birthday calendar, attractive birthday cards, a book shelf of books for the reading and study of class teachers, a book shelf of Sunday-school supplementary readers for the pupils, and in every class and on the superintendent's desk a Bible in use.

Frequently it is urged that good work cannot be done in a Primary Department that is but poorly equipped. Good work can be done if there is but the teacher and the child. The teacher who knows how to teach and desires to do it will find the way.

Handwork may be done without tables. It may be done with stout cardboards or smooth boards for support. The children may be taught to sing without the aid of a piano. A graded Primary Department may be made a success with only one teacher in charge. That teacher would need to teach three lessons each Sunday, but what has been done can be done. Success in teaching depends not upon material equipment but upon a knowledge of the subject matter to be taught and of methods of teaching, and upon the measure of the teacher's spirit and personal endeavor.

The work of the Primary Department in England and training for work with children of this age, is treated of in the articles "Sunday Schools in England from Robert Raikes onward," and "Easter Conferences and School of Method."

MARION THOMAS.

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PRIMITIVE METHODIST SUNDAY SCHOOL UNION (ENGLAND).—The Primitive Methodist Church from its inception has sought to shepherd its young life, particularly through the medium of the Sunday school. Its first chapel was

described as *"a building erected for the school and preaching,"* while its founder, Hugh Bourne, was closely in touch with Sunday-school work before the church he founded came into existence. He was associated with the beginning of more than one school in the Wesleyan Church, in which he was a Sunday-school teacher, and he also wrote a catechism for the use of Sunday schools in general. With the extension of Primitive Methodism, Sunday schools were multiplied. This church was the pioneer of Sunday schools in many parts of England, and especially in the rural districts. These schools were often conducted in hay lofts, barns, farmers' kitchens, laborers' cottages, disused workshops, etc., and in one instance the clubroom of a public house was utilized. Primitive Methodism was a great religious movement among the working classes of the country, and much difficulty was experienced in securing necessary accommodation, funds, etc., for teaching purposes. In many places night schools for secular instruction were conducted under the auspices of the Sunday school, and special schools were started in the slum areas of big towns and cities. The great supply of preachers, ministerial and lay leaders, teachers, and workers in general, has come to the church from the Sunday school.

The rapid increase of Sunday schools throughout the church necessitated careful organization for their supervision and control. In 1874, the Annual Conference of the church appointed a connexional Sunday School Union Committee consisting of representatives from all the districts. The church is now divided into twenty-six such districts. The General Committee meets twice in the year for deliberation on all school questions, and the Executive Committee, which consists of twenty members, meets four times during the same period. In each district there is a special Sunday-school committee, made up of representatives from all the circuits within its area, and in every circuit there is a specially appointed School Committee including representatives from all the schools within its jurisdiction. Thus the whole of the Sunday-school work of the church, including the smallest school, is effectively related to the Central Department. The latter is under the direction of a General Secretary who holds office for a period of five years, during which time he is freed from all circuit work, and visits Sunday-school conferences and gatherings. This position has been filled by some of the most distinguished ministers of the church, including Rev. J. Wood, M.A., D.D., Rev. T. Whittaker, D.D., Rev. Joseph Ferguson, D.D., Rev. T. H. Hunt, Rev. Danzy Sheen, Rev. S. S. Henshaw, and Rev. G. Bennett. The Primitive Methodist Sunday School Union at present includes 4,173 schools, 58,312 teachers, and 456,176 pupils. It has been necessary, owing to the growth of the movement, to divide its work into a number of sub-sections and it is rich in auxiliaries. These include the "Christian Endeavor Department" with more than 3,000 societies and 118,000 members, Bible Reading and Prayer Union with more than 90,000 members; Young People's Missionary Department; Anti-Cigarette League; Home Reading Union; Holiday Tour Section; Scholars' Competitive Scripture Examination; Teacher Training and Examination Branch, etc., etc. All these departments have their separate secretaries, though under the supervision of one General Committee. In fact, no aspect of religious work among the young is neglected, and every branch is enthusiastically promoted. Sunday-school literature is abundantly supplied through the Connexional Book Room; it covers a variety of monthly magazines, with the best American and British publications on teacher-training and Sunday-school work. The Sunday-school hymnal is acknowledged to be one of the finest in use, and in an improved system of lessons Dr. Peake has rendered valuable assistance to the schools of his church. The "Morse Lecture" given at the great Sunday School Triennial Conference is providing a series of valuable books for Sunday-school workers. More than 30,000 *Year Books* and nearly a quarter of a million *Scholars' Letters* are issued annually. The funds of the Primitive Methodist Sunday School Union are supported by all the schools by an annual subscription at the ratio of one shilling per every hundred, or fraction of a hundred pupils, and from the sale of its literature. Great attention is given to the

junior membership of the church and to the spiritual training of its young life. The many-sided work of this Sunday-school organization is in a healthy and promising state, and further developments are anticipated in the immediate future, especially along the line of teacher training, primary work, and suitable provision for the adolescent pupils. A system of lectures on these matters has just been established in the various districts of the church.

WILLIAM SPEDDING.

PRINCE EDWARD ISLAND.—SEE CANADA, HISTORY OF THE ASSOCIATED S. S. WORK IN THE DOMINION OF.

PRINCIPALS OF DEPARTMENTS (or Heads or Superintendents of Departments).—SEE GRADED S. S.; ORGANIZATION, S. S.

PRISONS, SUNDAY-SCHOOL WORK IN THE.—During the last few years there has been aroused an interest in the general welfare of the state prisoner which has awakened the American public and the Christian Church at large to the realization that they have too long neglected this very important field of service behind the gray walls. A number of books and many articles on this subject have been placed in the hands of the readers throughout the country, yet so broad is the question that it is still but partially touched upon, and soon more comprehensive works of interest and vital purport will be presented for consideration.

In writing of the religious work within the prisons consideration will be confined to the state prisons in the United States and their population of over 80,000 men and women. All the Christian activity centers about the chaplain. It is largely dependent upon his personal consecration and aggressiveness. He must be the guide, the counselor, the guardian, and the comforter to help those whom he is trying to lift upward and heavenward. Any movement for the religious welfare of the prison will be doomed to at least partial failure if it has not his whole-hearted cooperation. No pastor in any church of the free has a more fertile or varied field of service, or is called upon to give more of himself in the interests of his fellow men.

Every Sunday morning the chaplain at a state prison faces a congregation of from eight to sixteen hundred men and women gathered from all stations of life, representing different degrees of mentality, and evidencing a vital need of the inspiration and power of the presence of God. He must be closely in touch with the work of the Sunday school and Bible classes, and also the efforts of the outside organizations working for the uplift of the prisoner. During the week requests for interviews pour into his office and he must be prepared to share with a multitude their griefs and hopes, their needs and confidences. It is not a matter of wonder, then, that those interested in the wards of the state have decried the fact that the choice of the chaplain is often purely political, and that however faithful and successful he may be, party power may remove him in order to make way for some other aspirant, who may be entirely unfitted for the grave responsibility of the position.

The Sunday-school work within the walls is a very important factor in the religious life of the prisoner. It is to be regretted that this particular branch of Christian endeavor is not more generally adopted throughout the country in the state penal institutions; but for reasons too many to enumerate, the Sunday-school quarterly is entirely unknown in a large number of prisons. From prison institutions where regular Sunday-school classes are held, sometimes under the tuition of interested outside individuals, sometimes under the instruction of the better educated inmates, there come reports that prove the great value of this form of study. The Mississippi State Prison has classes numbering in total, 600 out of a population of 1,400 men and women. In Joliet, Ill., probably one third of the prison population is divided into classes for systematic Sunday-school study. Moundsville, West Va., is proud of an even larger percentage of Sunday-school attendance. Trenton, N. J., reports a young organization which is showing the most encouraging results, and so on from state to state, and wherever the quarterly is in use the chaplains feel that religious interest and Christian faith are stimulated and increased, and the work of guiding the men to something better and higher is

made less difficult. Other prisons, such as Columbus, Ohio; Sing Sing, N. Y.; etc., have adopted the form of large Bible classes where, through personal instruction by the chaplain, the men can get more closely into touch with the true meaning and teachings of the Bible. However, it is believed that prison chaplains throughout the United States would be unhesitating in seconding the declaration that there is room for a vast increase in Sunday-school and Bible work before the situation is adequately handled. The men behind the prison walls take a great deal of pride in the study of the Sunday-school quarterly, and the friends who come from the outside to teach the lessons find the deepest interest evidenced by their careful study and sincere endeavor to gain from the work the very best which it holds. Many of the chaplains in whose prisons inadequate help and insufficient funds prevent the adoption of the Sunday-school work would gladly welcome a change in conditions which would permit this coöperation.

The reader will readily conceive that with the little coöperation he has, the duties of the chaplain are too arduous, and only those who are closely in touch with this question and who have seen the chaplain in his work can realize how difficult is the task which he faces and how almost overwhelming the mission which is given into his trust. So far as the Protestant Church is concerned most prison services must be of a necessity nondenominational, except in a few cases where the Episcopalian form is adopted on certain Sundays; but with the different services held for the Protestants, the Catholics, and the Jews, there is no time for the adoption of creeds or sects in connection with the Protestant Church service. This implies that the chaplain must be strictly nondenominational or he will not be enabled to meet his congregation on an equal footing, and appeal alike to all.

The other most important phase of Christian activity within the prisons is to be found in the work which is being done by the outside organizations which work in coöperation with the prison officials. Of these the most extensive philanthropic religious organization was founded for the benefit of the prisoner by Mrs. Maud Ballington Booth of the Volunteers of America. It started originally with sixty members in Sing Sing State Prison, but in the last sixteen years there have been enrolled under its white standard 80,000 prisoners. Writing of this work the English author, Mr. Tighe Hopkins says in part; "The V P. L., or Volunteer Prison League, was formed and, to test him to the uttermost, every man who joined it must show his colors by wearing a button with a blue star in the middle, boldly in the prison; a small white badge and the motto of the League: "Look up and Hope." The prisoners banded in this League stood together for right living and good discipline. Each man was given a certificate of membership:

THIS IS TO CERTIFY that .. ..
is a member of the Volunteer Prison League, he having faithfully promised, with God's help, to conform to the following conditions of membership:

I. To pray every morning and night.
II. To read the Day Book faithfully.
III. To refrain from the use of bad language.
IV. To be faithful in the observance of prison rules and discipline, so as to become an example of good conduct.
V. To seek earnestly to cheer and encourage others in well-doing and right living, trying, where it is possible, to make new members of the League.

This document hangs in the prison cell, and its owner dons the badge of the V. P. L. Officers and fellow prisoners alike watch him closely, and it is in this hour that his trial begins. This trial, however, Mrs. Booth regards as of paramount importance. The man must go through fire alone.

"The thought that has made this League a strong foundation for the work and that has proved the most rousing inspiration to the men, is that the effort is not ours, but theirs. No philanthropist, preacher or teacher in the world can reform these men. . . . It rests with the men themselves."

When the League has grown to some size in a prison it becomes a "Post," and the white standard is presented. The loyalty of the "boys" to the flag, Mrs. Booth says, is quite wonderful; and there is a kind of rivalry between prison and

prisoner, each "Post" wishing to keep the best record.

"There are only two practical ways of helping the prisoner. In the first place, while he is still in the cell, you must work upon his better feelings, you must put your heart and hope into him. In the second, you must take him in hand when he comes out of prison, and decently restore him to the world."

These are the two, and only two, ways. Seek the prisoner in his cell. Cheer and exhort, counsel, persuade, strive, achieve something, before the man is out and can set his feet again in the mire and the snare. Then on his release, receive and shelter him until you have found or made for him a new opening. How may this be done?

I know of one answer, the work of Mrs. Ballington Booth.

The Christian Endeavor Society also has a large membership within the walls. In certain prisons its enrollment includes the larger part of the prison population, and chaplains who have reported on this work speak of it in the highest terms. There are a large number of other organizations of varied size and importance, working to help the prisoners, but most of these are of a philanthropic character and do not combine with their work the important factor of religious influence.

As more attention is paid to the building of better prisons, to supplying better clothing, purer food, healthier work and exercise, and the officials recognize the importance of the matter, the religious welfare of the prisoners will be more adequately maintained.

C. B. Booth.

PRIVATE SUNDAY SCHOOLS.—At the second national Sunday-school convention which was held in Philadelphia, 1833, one of the subjects discussed was the "private Sunday school." The plan was that classes should be organized in the homes of individual workers, and religious instruction given to the "wild and wandering children" and the others who formed these schools. The need for such schools arose from the fact that many of these children were personally unwilling to attend the Sunday school in their neighborhood, or to go to any place of formal worship, and many of the parents kept their children from going to the Sunday school because of poverty, denominational prejudice, neglect of duty, etc.

It was alleged that "private Sunday schools" offered an opportunity "for private Christians to consecrate their houses to God; and for every Christian to become a working Christian."

The suggestion has been made that these schools may have been the genesis of the Home class and the Home Department of the present day.

Emily J. Fell.

Reference:

Rice, E. W. *Important and Remarkable Epochs in the History of Sunday-Schools.* (Philadelphia, c1905.)

PRIZES AND REWARDS.—Is it possible for prizes and rewards to be used wholesomely in connection with education in morals and religion? If so, to what extent and in what form? This is a moot question in all the fields of education. Particularly is it so in the Sunday school, whose object is to educate the youth in the fundamental elements of character.

The idea of reward for right action and punishment for wrong action is deeply imbedded in human thought because it is deeply imbedded in human experience. It is by means of the rewards in satisfaction and penalties in the form of discomfort that a human being is kept in accord with the natural laws of the universe. The world is *full* of rewards and punishments; and the important thing to remember in this connection is that the essence of *reward* is in the satisfaction or gratification of the desires and impulses of the individual. Nothing would ever be looked upon as a reward but for the satisfaction that it gives. The value of these natural rewards of life is that they tend to secure appropriate conduct through gratification or pleasure naturally associated with that conduct.

There can be no doubt, therefore, as to the propriety of them. The difficulty arises purely from the fact that the prizes and rewards one offers are often arbitrary and artificial. God's rewards and punishments are natural and grow intrinsically out of the motives and conduct. They are not arbitrary. In theology there has been often ascribed to God something of one's own artificiality and arbitrariness

in rewarding and punishing. But any such theology is vitally wrong. The presence and character of God's rewards, by virtue of their suitableness, focus attention on the essential conditions of the conduct. Human rewards, on the other hand, are too likely to take attention from the intrinsic significance of the conduct by the unrelatedness of the prize. A satisfaction is artificial in proportion as the impulses appealed to are not congruent with the internal states of mind and character ultimately desired as the result of teaching and action. For example, the satisfaction of greed is a poor means of motivating generosity of action, if anything better is possible. (See Motives, The Appeal to, in Religious Education.)

In cases where conduct alone is sought apart from internal states, then one need only consider such incitements as will most surely and promptly secure that action. In moral and religious education, however, conduct should never be considered as an end in itself. Educationally it is a means of securing character, that is, the proper balance of internal desires, motives, habits, standards, ideals, and purposes. It makes a great deal of difference in every one of these internal states just what kind of an incentive induced the conduct. It is at this point that arbitrary and artificial rewards may do fundamental damage to personality even though they may be producing proper actions. Just here must their real value and propriety be tested.

In other words rewards, unless they are merely the *accentuated natural satisfactions appropriate to the actions,* are likely to be *stimulants* and not *nutrients.* What is needed in Sunday schools, and in all moral and religious training, is a more sane use of nutrients. One appeals, indeed, to the impulses that ought naturally to lead to certain conduct, and may even go out of his way to see that the natural satisfaction properly due to a particular line of conduct shall be enjoyed and connected in thought with the states leading up to the action. For example, the nutrient of curiosity is information, and the outcome is the satisfaction that comes from knowing. If a prize is offered for learning, the money is a stimulant to action; but the prize nourishes, not knowledge and curiosity, but greed. The satisfaction is not in the realm of *knowing* but in the realm of *owning.*

In Sunday-school work the rewards that are possible may take several forms. Beginning with the most artificial and passing toward the more natural these are:

1. *Prizes* of money or other material things, which place emphasis on greed, rivalry, distinction, self-aggrandizement. These are almost pure stimulants and it is difficult to conceive a condition in which they would do more good than harm.

2. *Honors,* limited to a few, which appeal to rivalry, individual distinction, etc. These may be justified perhaps in forms of education in which information and skill are primary purposes—if there is any such education; but it is difficult to see where they would contribute at all to moral or religious attitudes or purposes.

3. *Privileges,* which may or may not be vitally related to the conduct. They should be so related. These may take the form of relief from tasks—or, much better, of increased opportunity to pursue further, and to better results, the thing which is involved. These are not limited to a few, as honors must be; they do not involve rivalry or snobbery; they do not necessarily match person against person, but rather match person with task. They may nourish the real elements of the moral nature.

4. *Advancement and promotions* within the field of endeavor, and using extra means to intensify the satisfactions flowing from *progress.* This seems the point at which one might most hope to add artificial strength to natural rewards. It is here that one's incentives are most like those of God.

Conclusion: Two criteria should be applied to test any proposed use of prizes and rewards: (1) Does the habit-forming value of the intensified right conduct compensate for the exalting and strengthening of an inferior motive? (2) Are the real internal qualities that should naturally bring about this right conduct and which alone can do so permanently, cheapened by the substitution? (See Moral and Religious Education, Tests of Efficiency in.)

T. W Galloway.

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Monroe, Paul, ed. *Cyclopedia of Education.* Vol. 5. Punishments and Rewards. (New York, 1911-13.)

PROMOTION DAY.—In a graded school one Sunday is set apart on which all promotions are made, appropriate exercises marking the occasion. Groups of pupils are promoted from one grade to the next higher in the same department, and others from the highest grade in one department to the lowest grade in the department above—promoting pupils somewhat as they progress through the public schools. That is, pupils of the Primary Department are advanced to the Junior, the Junior to the Intermediate, and the Intermediate pupils to the Senior Department. The design is to advance the pupils as they develop so that the study material and methods of instruction may always be suited to their changing needs. The teachers remain in the same department, and usually with the same grade. The new pupils furnish fresh material for the teachers, and the pupils who are advanced have inspirational contact with different teachers.

Acquirements, of which evidence is given by examination, combined with the age of the pupil, may constitute a desirable basis of promotion. Pupils should be impressed with the importance of faithful work and of regular attendance, and when these exceed a certain percentage of credits, special mention should be made of it. Intellectual tests, regular attendance, and deportment are important factors in deciding the question of promotion; in reality, these indicate the needs of the individual pupil and furnish the fundamental basis. It requires of the teacher not only ability and preparation in presenting the lesson, but an intimate knowledge of each pupil—wise and helpful insight into his disposition, temperament, ambitions, environment, as well as his educational attainments, that he may progress and be helped, and not hindered or discouraged. (See Recognition Day.)

EMILY J. FELL.

PROTESTANT EPISCOPAL CHURCH, SUNDAY-SCHOOL WORK OF THE.—The Sunday-school movement in the Episcopal Church naturally divides itself into the following periods:

I. Catechetical instruction prior to the Sunday school proper.

II. The Raikes schools.

III. Sunday schools proper, under the leadership of various societies.

IV. Movement toward unity of effort.

V. Institute movement.

VI. Commission movement.

VII. General Board of Religious Education.

I. The Church of England in the colonies was solicitous from the first, as she has always been, for the instruction of her children. Among the instructions set forth by the Society for the Propagation of the Gospel in Foreign Parts, established in 1701 primarily for the Christianizing of the Indians, we find that the missionaries were ordered to catechize the youth every Sunday. The rubric of the Prayer Book was simply being emphasized by this instruction, for from the days of the first English book (1549) it has been commanded that the curate of each parish shall instruct the children, and that parents and masters and dames shall see that their children and servants and apprentices shall come to the church for this purpose.

The clergy were prompt to do this in the colonies and we find the Laws in Virginia as early as 1611 enforcing attendance upon the catechizing, as well as divine service, under severe penalties. The eighteenth century has left us records of not a few places in New England where this catechizing was regularly done. Among these is the report that the Society for Promoting Christian Knowledge (*q. v.*) received from Marblehead in 1723 which tells of Rev. Mr. Mossom, and how "by his instructing the youth in the principles of religion and the doctrines of the church he has gathered a large number of catechumens" (Eastern Diocese, Vol. I, p. 466). In 1769 the inhabitants of Claremont, N. H., petitioned the Society to appoint Samuel Cole, Esq., as a catechist, which they did. (Ibid., p. 175.)

As a last evidence of the habit of the English clergy, who were under the Society's appointment, we may mention John Wesley (*q. v.*), who was serving as missionary of the church in Georgia and writes under date of October 30, 1737: "At two I catechized the children; and Samuel Seabury, afterwards first bishop of the

Episcopal Church in this country, who reports in 1766 that he "after prayers in the afternoon catechized the children and explained the catechism to them."

From these accounts it is clear that the teaching of the church's children did not begin with the more formal Sunday-school movement of the last decade of the eighteenth century, and that whatever the early records show of care for the education of children in religion the church was not behind in her efforts to secure this end.

II. One of the immediate effects of Bishop White's visit to England for consecration in 1787 was his enthusiasm for the movement that is known as the Raikes' Sunday-school idea. (See Raikes, Robert.) Not dissimilar conditions of ignorance and lawlessness on the part of the poorer classes in Philadelphia led the bishop to propose to establish there a similar school to that which Raikes had begun in Gloucester in 1780. In spite of hesitation on the part of his vestry, Bishop White urged the matter upon the congregation; and partly as the result of a striking sermon upon the existing need, which he preached before a very representative gathering of men, the First-Day or Sunday School Society of Philadelphia (*q. v.*) was organized in 1791 with Bishop White (*q. v.*) as its president. (For a copy of the Preamble to the Constitution, see Brown, M. C. Sunday School Movements in America, p. 27.)

This Society, as did those which followed it in New York and Boston during the next few years, established Raikes schools, *i. e.*, a school meeting on Sunday whose purpose was to teach the poor children in the most elementary subjects, and in connection with this to give them some religious instruction. These schools were not in any strict sense Sunday schools as we understand the term, nor were they connected with any Christian body. They were schools under voluntary organizations ministering solely to the children of the poor.

Among these schools it may be well to note the attempt that was made under Episcopal leadership in Hudson, N. Y., in 1803, and again in 1815.

Sharp opposition to these schools developed in different places, and, as is well known, resulted in the establishing of the Philadelphia Evangelical Society in 1808 and the closer aligning of the movement with the different churches. (See Sunday School History, Middle Period of.)

III. The establishment in 1814 of a Sunday school in connection with Christ Church, Philadelphia, marks the beginning of a new movement so far as the Episcopal Church is concerned. In fact Michael, *The Sunday School in the Development of the American Church,* p. 64, says it was the first school "officially incorporated by any religious organization in America and preluded the general adoption during the next three years of the institution in its developed form by most of the church organizations in the country." Bishop White was again the leader and his two curates, Jackson Kemper and James Milnor, were the active agents for developing this first Sunday school in the accepted sense of the term. This school began with an afternoon session and a night service and led to the formation of St. John's Parish, North Liberties.

The next year, 1815, saw the inauguration of Christ Church Sunday school, Boston, as the outcome of a plan worked out by the rector, Rev. Asa Eaton, and Mr. Shubael Bell. This school was very successful and was developed along the lines that much of the modern movement has followed: graded classes, departments, monitor's class in which teachers were prepared. It was necessary to limit the number of the pupils, which in 1823 consisted of "about one hundred and thirty scholars, a superintendent, eighteen teachers, and a visiting committee of six. The average attendance is from seventy-five to one hundred" (Eastern Diocese, I. p. 533).

The movement in New York developed somewhat later than in the other cities and was more carefully planned. The earliest schools established under the church were St. George's, Christ Church, and a mission in First street. The day school at Trinity took the place in part of a similar school there. Meanwhile a church Sunday school at Princeton had been started, and one at St. Mary's, Burlington, N. J.

IV. Most of these earlier organizations within the church as without, were not parochial organizations under the rector and a part of the regular parochial development. In most cases they were separate organizations of which the rector was not

always the recognized head. It was natural that these Sunday-school societies should seek some common organization binding them together. The Philadelphia Sunday and Adult School Union was started in 1817 as a society under the leadership of churchmen. (See Sunday and Adult School Union, Philadelphia.) The Society rapidly expanded, but in 1824 it united with other Sunday-school unions to form the larger organization known as the American Sunday School Union. (See Sunday School Union, American.) The need for more definite organization within the church was felt, not only in Philadelphia, but also in New York, and the same year (1817) saw the organization of the Philadelphia Protestant Episcopal Sunday and Adult Society that soon embraced the whole state and beyond; and in New York in February the organization of the New York Protestant Episcopal Sunday School Society. A similar organization was formed in 1819 in the South with headquarters in Charleston, and was known as the Protestant Episcopal Sunday School Society of Charleston.

Most of these societies and unions had for their object the publication of suitable textbooks, and the establishment of new schools. In Connecticut this was done without any union, but through the help of individuals; and in Rhode Island under the direction of the Diocesan Convention. In Ohio, Bishop Chase appointed what we know to-day as a Diocesan Sunday-school secretary, whose main work was building up new schools in the growing towns of his missionary district.

The last step in the unifying process was taken at the General Convention of 1826. The need was felt of some central body to unite the different local societies, and the Convention discussed the formation of an American S.P.C.K. Adverse action being taken on this proposition a voluntary organization was formed with Bishop White as president, and Bishop Hobart of New York as the ruling spirit. This was called the General Protestant Episcopal Sunday School Union. The Rev. W. R. Whittingham (*q. v.*), afterwards bishop of Maryland, was made the secretary and was the real leader. He not only fostered the establishment of schools but prepared and published textbooks and library books, revising some of these so as to harmonize with the Church's teaching, and edited the Sunday-school magazines. This movement changed the center of Sunday-school activity from Philadelphia to New York. One effect of this Union was the extension of the Sunday school to all classes of children; Mr. Whittingham, preaching in Philadelphia, openly urged that the children of the rich needed it as much as those of the poor.

This period was the time of the aggressive and successful movement during the first half of the century. What was being accomplished in Philadelphia and New York was also being done in Boston. Men who in later years became leaders in the church's life were forward in this work. Rev. Messrs. Alonzo Potter and Geo. W. Doane, both in after years bishops, were enthusiastically active in Boston. Rev. Messrs. Stephen H. Tyng (*q. v.*) and Gregory T. Bedell (*q. v.*) were their peers in Philadelphia, where the Church of the Epiphany was founded on the "distinct understanding and plan that the Sunday school should be the prominent object of our regard." (Quoted in Michael p. 149.) A similar position marked the work of Whittingham as rector of St. Luke's, New York, and of the new St. George's Church, in the same city.

As this period shows the development of the central union, so it shows the break down of the parochial Sunday-school societies and the subordination of the school to the rector as head of the parish. This made the Sunday school what it has been ever since—a department of parochial activity and not a separate organization within the larger unit.

The General Convention of 1835 saw the beginning of an attempt to advance the whole question of religious education in the Sunday school, the parochial school and the public school. A committee was appointed to bring the matter before the General Convention of 1838. Their report sounded the death knell of the proposal, and also definitely checked the progress of the whole Sunday-school movement. The advocacy of Bishop Doane on the one hand, and of the evangelical bishops on the other, for very different reasons, focused the opposition and prevented not only the organized effort for religious education but also the establishing of the Union as a general church body. The

whole matter was confused with doctrinal questions, and differences as to polity and an attempt made during these years to change the name of the church. The immediate effect was a decided opposition to the Sunday school as a permanent part of the church's machinery and an aggressive effort to return to the old role of catechizing.

V. It was not until after the Civil War that the revival took place, and again it was in Philadelphia. Mr. George C. Thomas set in motion the Pennsylvania Diocesan Sunday School Society which was largely inspired by the Church of England School Institute that had been founded in 1843. It was but a short time until this expanded into the American Church Sunday School Institute, founded in 1875, and formally organized as one of the voluntary organizations of the church in 1884. Bishop G. W Peterkin of West Virginia is now (1915) President of the Institute, and Rev. H. L. Duhring, D.D., of Philadelphia its Secretary. In 1877, with the coöperation of Rev. Dr. Richard Newton (*q. v.*), the preparation of a series of lessons was begun which has continued ever since under the title *Joint Diocesan System of Church Sunday School Lessons,* and in 1885 the publication of the *American Church Sunday School Magazine* was begun as the official organ of the Institute and the teacher's help to the lessons.

VI. In 1898, Bishop H. C. Potter, of New York, inaugurated the Commission Movement that has been so widely introduced into the church. Its basic principles are first a diocesan organization for the furthering of Sunday-school work and the study and guidance of those interested in it; and second the theory that the Sunday school is a school, *i. e.,* its primary purpose is education, and therefore the methods in use must be in agreement with the pedagogical principles which underlie secular education. This means a subject-graded curriculum in place of uniform lessons, the so-called heuristic or source method of study, written answer work, and manual methods. The New York Sunday School Commission, which was the first organized and, in many ways, one of the most important, proceeded to put this plan into effect by the preparation and publication (The Young Churchman Co., Milwaukee, publishers) of a series of lesson books that are with the joint diocesan series the most widely used of any in the church. They also effected the organization of the Sunday School Federation, a voluntary union of the various Commissions and Diocesan Institutes.

VII. In 1904 the General Convention, under the leadership of Mr. Thomas, set in motion the Joint Commission on Sunday School Instruction, whose report in Richmond, in 1907, is one of the most valuable pamphlets on the whole question that has been published. They were continued and in their report, in 1910, at Cincinnati recommended the establishment of a General Board of Religious Education. This was done by enacting a canon which called into being a General Board composed of bishops, clergymen and laymen, seven of each—appointed by the presiding officers of the two houses of the Convention, and of sixteen other members elected by the eight Department Sunday School Conventions which were called into being by the same canon. The presiding bishop was president *ex officio.* The canon committed to the Board the "unification and development of the church's work of religious instruction, as carried on by the primary and secondary schools under the auspices of the church, and especially through the Sunday school, under the constitution and canons of the General Convention." The Board organized in January, 1912, and in June elected Rev. W E. Gardner as General Secretary and the administrative officer of the Board, to whom is intrusted the responsibility of the carrying out its work and plans.

This Board instituted a standard course of teacher training and began a Correspondence school for teachers. It also set forth a Standard Curriculum. The Sunday School Conventions, which were made up of representatives elected by the different dioceses and missionary districts within the several departments, are organized along the same general lines as the Board and were intended to coöperate with it in its plans, and at the same time serve as agents of the Board for reaching the different dioceses and districts. The headquarters of the Board are at the Church Missions House, 281 Fourth avenue, New York city.

At the General Convention of 1913,

where the keynote of Religious Education was vigorously struck, considerable change was made in the scope and constitution of the General Board of Religious Education. The limitation at first set upon its work, confining it to Sunday schools, primary and secondary schools, was removed. The whole field of religious education was therefore put in their charge. Meanwhile efficiency was sought by reducing the number on the Board to twenty-one, of whom eight were to be elected by the Provinces of the church, one to represent each Province, twelve being chosen by the presiding officers of the General Convention. As before, the presiding bishop remains *ex officio* president of the Board. The organization before called the Department Sunday School Convention was merged into a Provincial Board of Religious Education, and will become the educational agent of the new "Provincial Synod," as well as the auxiliary of the General Board.

The new Board responded to the hopes of the church by organizing under four heads of departments: (1) Parochial education; (2) Secondary education; (3) Collegiate education; and (4) Theological education. Directors have been installed: Parochial Department, the Rev. Lester Bradner, Ph.D.; the Collegiate Department, the Rev. Stanley Kilbourne. Directors of the other departments are to be appointed. The Rev. William E. Gardner is retained as general secretary. Under the Parochial Department is to be carried on the work for the Sunday school, for religious nurture in the home, and for the unifying of all educational elements in parish life. The general secretary and the directors are salaried officers devoting their entire time to the work of the Board, which meets three times a year. Investigations of particular subjects are carried out by groups of Councilors to the Board, chosen for expert knowledge, by whom recommendations are made to the Board.

Textbooks: During the past century various textbooks have been published by one and another of these several Boards or Societies. In addition to the New York Sunday School Commission books, to which reference has been made, and the Series prepared by the Joint Diocesan Lesson Committee and published by various publishers in different form as leaflets, are the Doane Series of Lessons, *Manuals of Christian Doctrine*, edited by Rev. Walker Gwynne, D.D., and the Gwynne Series by the same author, *Lessons for the Christian Year* taken from the Old Testament, and another series from the New Testament, and a third known as *The Gospel in the Church.* These are all graded courses. Others are the *Trinity Course,* by Bishop Beckwith, based on the Prayer Book; Dr. Hayes' *Bible Lessons on the Creed* and on *Christian Duty;* Dr. Oberly's *Lessons on the Prayer Book Catechism.* To these should be added the new English books, the *Marden Manuals* and the two series, one by the National Depository, the other by the Bishop of London's Committee. (See Bishop of London's S. S. Council.)

The Standard Curriculum: The Commission movement led to the development of a multitude of curricula. Each diocese adopting its own was almost the rule. Out of this chaos certain common results followed. These were in part included in the suggestions of the Curriculum recommended by the Joint Commission's report in 1907. The General Board in 1913 formally adopted and set forth with its approval the Standard Curriculum. This proceeds on the basis that the children are to be trained, not simply taught. The Sunday school is a training school and a training school for churchmen. The plan divides the school into four Departments, I. Primary (including Kindergarten). II. Junior (ages nine to thirteen). III. Senior (ages fourteen to seventeen). IV. Graduate. In each department we find first a statement of the aim that is set before the teacher of that department or (in some cases) grade. Then the Lesson material (not the textbooks nor the detailed outline, but the general subject) is set forth, followed with the memory work that plays a large part in the course. This is of two sorts; things to be learned verbally, as the catechism, etc., and what are called Church Knowledge, matters pertaining to the life and customs of the church. To these is added a series of extra-class-period matters, essential to proper training. These are classed as devotional life and Christian service. Two principles are laid down to secure the purpose which is stated as an attempt to furnish the aids required for the education of the children, young people and adults of

the church, that they may become well-instructed devout members and active in Christian service." These are (1) "The youth of our church must be trained to become churchmen"; (2) "Provision must be made for the complete religious education of our pupils from infancy to old age."

C. S. Lewis.

PSYCHOLOGY AND PEDAGOGY, CONTRIBUTIONS OF, TO THE WORK OF THE SUNDAY SCHOOL.—Pedagogy is the application of the principles of psychology to teaching. Religious pedagogy is related on one hand to general psychology which concerns itself with the entire field of psychological phenomena, and on the other hand to the psychology of religion, a very young but vigorous offshoot from general psychology.

The pedagogy of public schools is just coming to be worthy of a place among the applied sciences. Its methods of investigation are being standardized, and unverified observations of well-meaning teachers are being subjected to the corrective influences of scientific test. But the new science has as yet hardly arrived and its great contribution is still to be made.

The psychology of religion is the newest member of a group of sciences concerned with the field of mind and its phenomena. This new science has already made important contributions, but its most significanct work is the determination of its own limitations and a fairly definite agreement as to the most fruitful methods of future work.

Religious pedagogy is in its early infancy. Practically no scientific work has been done in this field. It is unfortunate that this newest of the applied sciences should have been asked for results before it has secured its data. But such has been the case. The general conviction among the church leaders that the pedagogy of public schools should be applied to the teaching of religion, has led enthusiastic friends of the Sunday school to make hasty excursions into the field of general pedagogy and return with definite and dogmatic utterance on the subject of religious pedagogy. Some idea of the extent of the amateur work in this field may be seen by the statement that in the five years between 1905 and 1910, 396 textbooks for the use of moral and religious education were published; 107 textbooks on Sunday-school pedagogy were issued, and in addition to this there were published 102 volumes treating of the fundamental principles and methods of moral and religious education—altogether 605 volumes in five years! (Tillett, Theological Seminaries and Teacher Training, Nashville, Tenn., 1910.)

According to a report of an investigation by the joint Committee of Y. M. C. A. and Y. W. C. A., there are now 80 institutions of learning offering courses in the pedagogy of religion. It is evident that much superficial work is being done in these institutions, for in a field so new the professors in charge can hardly have had training for exact and scientific work in this subject.

It must not be supposed that religion can borrow its pedagogy ready-made from the field of general pedagogy, and if it could, it would need to remember that progress is being made so rapidly in general pedagogy that there would be grave danger of borrowing the cast-off garments of an older sister.

There is much hard work to be done in the field of religious education. It will involve time, patience, and much mental and physical effort before religious pedagogy can achieve results worthy of the great and important field in which it works. (See Starbuck, "Hopeful Lines of Development of the Psychology of Religion," *Religious Education*, October, 1913, and Wilde, "The Psychology of Religion and Education," *Educational Review*, September, 1907.)

But there are some results of the recent scientific work in the field of general pedagogy, which have important significance for religious pedagogy. Among them the following are of most value to the practical workers in the field of religious education:

1. *The Doctrine of Specific Discipline.* The traditional courses of study in the schools and colleges have been based upon the doctrine of formal discipline which holds that mental power gained through one source can be transformed to any department of mental activity without appreciable loss. This doctrine was based upon the "faculty" theory of psychology

held by some early psychologists. They held that the mind consisted of a federation of faculties, such as memory, imagination, judgment and reason. It was held that any activity that would train one faculty, memory, for example, would produce power to memorize any material, regardless of the relation of the new material to the old. The analogy of the organs of the body was the favorite method of illustrating this conception. "I care not what my boy studies, so that he studies," was the phrase in which the advocates stated their disregard for *content,* and their faith in *discipline.*

In the place of the old "faculty" psychology has come the doctrine of psychological parallelism, which holds that conscious process varies concomitantly with synchronous process in the nervous system, and the doctrine of the localization of functions. The brain is now charted not with reference to functions, but with reference to senses, sight, hearing, motor area, etc., and memory, imagination, and the other faculties are believed to be associated with all of these centers. Development will therefore come through specific discipline, and not from general discipline, and the educator must turn to an emphasis on *content* of the curriculum, which the older theory did not give. Theorists now put a neutral background behind all conscious processes and declare that there can be no psychosis without a corresponding neurosis.

The supremacy of the new psychology forces the re-creation of courses of study on the basis of content and human need rather than upon the basis of mental discipline. The older theory built its curriculum on the basis of disciplinary subjects, and soon a traditional subject matter developed which must be handed on from generation to generation unimpaired; the waste in the old system was in boys and girls, not *subjects.* The new view places its emphasis on people. It wishes to hand on from generation to generation an improved type of men and women, and it uses just that part of the subject matter which will best promote human welfare. It conserves every bit of human ability possible, regardless of waste in subject matter.

The rebuilding of curricula on the basis of the needs of the human being necessitates a revaluation of all teaching material. A social survey is also necessary to determine the needs of the citizen of the future. Prof. Bobbitt of the University of Chicago proposes seven lines of interest which must be provided in the curricula of the future:

1. Vocation.
2. Civic Functions.
3. Health.
4. Leisure Occupations.
5. Social Intercommunication.
6. Functions of Parents.
7. Religion.

It would be impossible to construct a curriculum on the basis of fundamental human needs and omit the deep-seated, universal interest, religion. Now that the public educators are rapidly reconstructing the curricula of the schools of the country on a new basis, it behooves the church to present the claims of the greatest of all human needs. It will hardly be possible for religion to be an integral part of the public-school curricula. For this reason the church must organize its church school so that it may teach religion in an adequate manner and on a scientific basis.

2. *God's Graded Child.* Genetic psychology has suggested the steps in growth from infancy to maturity. A boy is not a miniature edition of his father. He is an unfolding, developing, growing organism. It has been beautifully said that the school is a garden of souls and the teacher is a soul horticulturist. It could be as truly said that each child's mind is a garden of faculties; some of the plants spring up early in the season, some in later spring, and others in early summer. Each must be nurtured (and watered) at its period of nascence in order that the whole garden of the mind may bring forth its full fruitage.

The discovery of these stages or periods in the maturing of the human being has given the graded public-school system, splendid graded textbooks, and methods of instruction suited to the various grades. The church must recognize that the child of the public school is the child of the Sunday schools, and that no new mental processes are functioning on Sunday that should not function during the week days. Every argument for the graded public school holds good for the graded Sunday

school. What is the argument for the graded public school? The graded child. And the argument for the graded Sunday school is *God's graded child.* (See Psychology, Child.)

3. *The Significance of Infancy.* The public school has rediscovered the significance of infancy. It now recognizes that what is put into the first of life is put into all life. From the beginning the unfolding child is responding to all the educative influence in his environment. Habits are being acquired, ideals formed which will be abiding. The church cannot afford to neglect these formative years. It is not the function of religious education to add religion to a nature devoid of it, but to develop religion in a life already disposed to it. Children do manifest a nature fundamentally religious, and the church that neglects the culture of the tender shoots of religion when they appear in childhood need not hope for the ripening of a normal, unfettered Christian soul. (See Religion, The Child's, and its Culture.)

4. *The Significance of Conduct.* In the phrase of Professor James, "Consciousness is motor." In the language of an earlier teacher, "If any man willeth to do his will, he shall know of the teaching." The psychological background of these statements is simply this; sensations passing into the brain over the sensory or afferent nerves upon reaching the gray matter of the cortex of the cerebrum liberate nervous energy which finds expression out over the motor or efferent nerves. Modern pedagogy has discovered that it is *the back lash from self-expression which educates.*

The fundamental principles of pedagogy are thus expressed in current phrase.

"No impression without a corresponding expression."

"Never tell the child anything that you do not ask him to tell back to you in some way."

"It is not what you do for your child that educates him, but what you cause him to do for himself."

"Learn to do by doing."

A teacher has done his work when he has occasioned an appropriate response from the pupil. The response will do the educating. General pedagogy demands that the teacher shall secure expression.

These rules of general pedagogy must be taken over into the Sunday school. One does not learn the virtues by memorizing formal definitions. One learns kindness by being kind and in no other way. The teacher who would develop Christians must occasion the exercise of the *Christian graces.* (See Pedagogy.)

5. *The Emphasis on Positive Instruction.* A child comes to be what he does, not what he is told not to do. The need carries with it a mental imagery which demands response. The warning is abstract and fails to be an inhibiting influence. But it is frequently said that a child is sure to see evil some time, therefore it is best for parents to bring it to his attention in order that they may at the same time present the antidote. In this way it is claimed children will learn what they are to avoid. The facts do not justify the practice. One is educated by affirmations. "Keep off the grass" signs are not so effective as "Walk on the walks" signs. Modern pedagogy has forced examples of false syntax out of the language textbooks, and the same pedagogy must force examples of false conduct out of the programs of moral and religious education.

The church has long posted in conspicuous places a black-list of social activities, but by so doing she advertised and popularized forms of activity which she wished to suppress. The crying demand of the present is that the church will announce lists of things children may do, provide suitable places for social expression, and furnish skillful instruction and direction. (See Amusements and the S. S.) MacCunn has well said: "The best moral antidote lies not in warnings however particular, but in that positive character which is the real source of strength in the hour of temptation." (*Making of Character,* p. 164.)

6. *No Teaching Without Attention.* Effective teaching demands the attention of the taught. Attention (*q. v.*) must be secured by arousing interest in the problem or subject matter, and providing opportunity for expression. General pedagogy is demanding not only that the subject matter of instruction be adapted to the pupil taught, but that the *conditions of attention* shall be secured. This means separate recitation rooms, good order,

small classes, adequate illustrative material in order that the appeal may be made to all of the senses; blackboard (*q. v.*) and laboratory equipment so that expressional activity will be possible.

If the church would have religion taught so that it becomes manifest in the conduct of men and women it, too, must provide the *conditions of attention.*

The leaders in the pedagogy of religion, acting through a department of the Religious Education Association (*q. v.*), are encouraging the establishing of departments of religious pedagogy in the standard colleges of the various denominations where trained educators, with adequate laboratory facilities, model schools, etc., may scientifically study the problems in their field. (See Religious Pedagogy in Colleges and Theological Seminaries; Schools of Religious Pedagogy [Great Britain].)

At the present time there is need of authoritative statement on many questions, notably:

1. An estimate of the conduct values of the material of the curriculum.
2. Graded expressional activities correlated with curriculum material.
3. A program of scientific administration of religious education to avoid waste and accurately test results.
4. The pedagogy of giving.

The recognition of problems is the beginning of their solution. The future will witness the development of a body of scientific data in this field which will dignify and make effective the work of the Sunday school.

W. S. Athearn.

PSYCHOLOGY, CHILD.—Child Psychology is a comparatively new science, marked off from general adult human psychology as teachers and parents perceived that children are not miniature adults, but human beings with possibilities and traits so unique as to demand special study and investigation. From its beginning in somewhat random, unorganized attempts to get at the facts of children's mental attitudes toward various situations —usually toys, play, punishment, etc.— child study has emerged as a science with a distinct field, precision of method and specialists equipped to pursue real scientific research.

The field of child study includes both normal and exceptional children, though individual differences are so great that every child may safely be considered an exceptional child meriting special study. (See Personality of the Child.) The term "exceptional" may designate unusually gifted children as well as those children who are retarded, feeble-minded, etc., but in practice it has come to be applied generally to those mentally below the average.

This article will treat (a) of the nervous system, and its development, and (b) the physical life of children.

The nervous system consists of an infinite number of tiny, thread-like masses of nerve tissue called *neurones.* These consist of a cell-body giving off numerous fine, rather short filaments from one side, called dendrites, and from the other, a long filament called an axone, which sends off at right angles to the axone, branches called collaterals, and is itself raveled out at the end in what is called an end-brush. The nervous currents, called excitations, pass through these neurones, entering at the dendritic end and leaving at the axonic end, or through the end-brush. The point of connection or near connection, between the discharging end of one neurone and the receiving end of another is called the *synapse.* The most important points in the nervous system are these synapses, the establishment of which is largely dependent upon experience, education and training.

We are at birth equipped with a nervous bank account, so to speak, for there are certain preferred pathways of conduction, or synaptic systems, set up by nature prior to any individual experience or training. These inborn connections are found in the first or oldest level of the nervous system, the spinal cord, and are called reflexes. A reflex is a purely neural response to a stimulus, below the threshold of consciousness, and designed to secure some end. Winking, sucking, swallowing, sneezing, coughing, etc., are examples of reflexes.

A second set of inborn connections are found in the medulla, or upper end of the spinal cord, and the cerebellum, or lower brain, and in adjoining ganglia. This is a region intermediate between the spinal cord and the cerebrum, or higher brain, and is called a mediating or second

evel. The medulla is the center for control of the automatics—respiration, digestion and circulation—and the cerebellum seems to be concerned with locomotion, equilibrium, etc., all processes intermediate between the reflexes, on the one hand and the higher psychical processes on the other. These higher psychical processes are connected with the cerebrum.

The cerebrum, or true brain, is a mass of nervous tissue, divided into two parts or hemispheres. These hemispheres are divided into lobes, and the lobes into various areas. The outer layer of the cerebrum consists of grayish matter and is called the cortex. A child's brain is rather slightly developed at birth, but by the age of seven years it has attained its maximum size and weight. Functionally, its development continues as long as thoughtful activity continues.

The areas of the cortex are sensory, motor and associative or connective. The sensory areas are the central attachments of the organs of sight, hearing, taste, smell, touch, etc. The motor areas are centers of control of the voluntary muscles of the body. The associative or connective regions afford, primarily, connections of each sensory and motor area of the cortex with every other area of the cortex. Upon the sensory and motor activity of early childhood is dependent the growth and functional development of these cortical centers. Any scheme of education which does not deliberately secure such sensory and motor activity, in so far, actually retards the functional development of the sensory and motor and connective areas and therefore of the brain itself.

In addition to being the great reflex center, the spinal cord is the channel of communication between lower centers and those higher up. There are ascending and descending paths of conduction by which excitations may be conveyed to higher centers, and from higher centers to muscles. There are in the cord increasingly complex systems of "short-circuiting" of conduction to and from the cortex of the brain proper.

The integrity of the nervous system and its full functional activity are dependent not alone upon good inheritance but equally upon proper nutrition and sensory and motor activity.

Dependent upon this right condition of the entire nervous system is the growth of inhibition—"an activity of higher centers in the nervous system that checks, represses, and holds in control some of the activities of the lower centers."

The major characteristic of the nervous system in early childhood is instability, unripeness. Parents and teachers should keep this in mind, in order that the demands made on children by the situations in which they find themselves, are such as fall within the possibilities of reasonable and helpful response. The nervous system ripens slowly and to exact from it responses not warranted by its levels of development is not only foolish but dangerous. (See Restlessness of Pupils.)

Retarded and defective children have nervous systems which, whether by inherited taint or disease, fail to develop. The defects may and usually do exist in lower as well as in higher centers; consequently there is lack in the reflex and automatic response and more or less marked weakness in higher psychic responses. Such children should be examined by a psychologist as well as a physician, and given such education and medical treatment as will stimulate dormant possibilities.

The physical and nervous changes between birth and adolescence are accompanied by equally noticeable changes in psychic life. The equipment of instinctive reactions indicative of successive levels of development is particularly significant. The accompanying table, prepared by Colvin and Bagley, gives a complete survey of the instincts of the human being and will be found serviceable as a means of interpreting some of the major interests and activities of childhood and adult life.

HUMAN BEHAVIOR

Name of Instinct	Physical Expression	Normal Feeling Accompanying Adequate Expression	Emotion Aroused by "Blocking Adequate Expression
daptive			
Imitation.	Copying acts of others	Admiration	Vexation
epetition.	Repeating one's own movements		

HUMAN BEHAVIOR—Continued

Name of Instinct	Physical Expression	Normal Feeling Accompanying Adequate Expression	Emotion Aroused by "Blocking Adequate Expression
Play	Spontaneous activity	Exhilaration	Hysterical ecstasy
Inquisitiveness	Prying, exploring, taking apart	Curiosity	Wonder
Constructiveness	Putting together	Pleasure of construction	Perplexity elation
Migration	Seeking new surroundings	Novelty, "Wanderlust," desire	Greed, avarice
Acquisitiveness	Collecting, hoarding	Desire	Greed, avarice
Individualistic			
(a) Self-Protective			
Combative	Fighting	Resentment	Anger, wrath, frenzy
Retractive			
(1) Shrinking	Hiding	Timidity	Terror
(2) Flight	Flight	Fear	Despair
Repulsive	Thrusting away	Dislike, dread	Disgust
(b) Self-assertive			
Self-assertion	Strutting, preening, domineering	Arrogance, superiority, pride, vanity	Shame, humiliation
(c) Antisocial			
Teasing and Bullying	Torture, insult	Contempt	
Predatory	Stealing, destroying	Vindictiveness	Hate
Shyness	Withdrawal, seeking solitude	Self-distrust	Fright
Sex and Parental Sex	Mating	Conjugal love	Passion, sex jealousy
Protection of Young	Guarding, shielding	Parental love	Self-renunciation, grief
Social			
Rivalry	Competitive acts	Emulation	Jealousy, envy
Gregarious	Congregating in groups	Sociability, kinship	Homesickness, yearning for companionship
Coöperative	Working together	Loyalty	Remorse
Altruistic	Helping others	Friendliness, solicitude	Sympathy, pity, grief
Religious			
Self-abasement	Subjugation	Reverence, humility, veneration	Awe
Æsthetic			
Rhythmic	Dancing, song, chant	Harmony	Ecstasy
	Contemplation	Admiration	Rapture

To understand the various aspects of a child's conscious life one must keep in mind the tendency to progress from broad and rather superficial general interests to narrower interests marked by increasing concentration of attention. Life is made up of a series of adjustments. The concentration of consciousness in a specific act of adjustment we name attention. A child's attention is scattered, unstable, and superficial, exercised almost exclusively along sensory and perceptional lines and motor activities. (See Attention.) This limitation to the sense plane is absolutely essential for the development of the various sensory and motor areas in the cortex of the cerebrum, but does not exclude thinking or reasoning. The thinking and reasoning are, however, necessarily rudimentary and imperfect. The situations in which a child is placed do not demand extended thought, even if his experience, his cortical development and his degree of conscious control sufficed to equip him with the means to cope with such situations. He is "stocking up," so to speak—so that in after years he may shake out from his accumulated experience the factors relevant to the solution of new problematic situations.

Stimulation of sensory and perceptional response has enriched the mind with a stock of images in these several fields, play is freer, and the psychic life reveals a new level of development. Great care should be exercised here in the child's use of imagery. It is an important period, fruitful in vital creative impulse in later life, but subject to peculiar dangers while a child is too immature to discriminate between what he has actually seen, for instance, and what he can image without having seen. This is the period in which many children tell imaginative lies. (See

Children, Falsehoods of.) They should never be accused of lying, but should be led to see that they can think about many things they have never actually seen and must be careful to recognize the difference between the two situations. Another phase of this level of development needs careful attention. Children differ radically in sensitivity, some tending toward one sensory type, others toward another, but the majority tending to mixed types. These natural avenues, visual, auditory, motor, should be recognized and utilized as lines of least resistance in training and as possible indications of future creative ability. To foster them means that we are fostering individual variations, to neglect them may mean the leveling of all to conform to one type or model. Imagination is one of the most powerful factors in the foundation of character. It will develop in spite of us. The only question for parents and teachers to consider is whether they will allow this natural great lever to remain untrained and unutilized for the best and highest ends. (See Imagination, The Child's Power of.)

What is said of imagination may be said of memory. Some children are particularly sensitive auditorially, some visually, etc., showing the line of least resistance in training, but indicating need of especial attention to other avenues. One point should be noted: children have an almost fatal facility in word memory, and their words can rarely be taken at their face value. Whenever possible a child should *show,* rather than *tell,* what he knows. That is, we earn our right to words. Their use grew out of vivid images and memories of personal experiences and needs and they should always be used as symbols which really symbolize. We too often allow the process to be reversed with children—they begin with the symbols before they have in mind that for which the symbols stand.

There is absolutely no correlation between mere rote memory and general intelligence. Therefore to teach children by mere "learning by heart" is time worse than wasted. A naturally poor memory may be trained to become a better memory, though it may never become a really fine memory. Bunyan said the town of Man-Soul has five gates—the Eye, the Ear, the Touch, the Taste, the Smell. Use them all by appealing to all the senses possible and so multiply associations. Sensory experience develops the neurones of the cerebrum, gives vivid images, strong memories and rich associations. These are the stuff used in thinking.

It should be remembered that we have not *a* memory but memories—as many memories as we have senses and in addition, a motor memory and a logical memory. Advance toward adolescence is marked by increased dependence on logical memory—remembering because one understands. (See Memory Work.)

The associations set up in childhood are necessarily somewhat fragmentary, but inasmuch as ideas are associated by means of their common sensory elements the sensory and perceptual activity of childhood is prolific in associations. Chance, superficial associations are, however, gradually replaced by associations resulting from the growing ability to shake out meanings from situations or actions constituting a child's environment. This consciousness of meaning and the ability to see relations (thinking) more and more replace the life on a sensory plane characteristic of early childhood.

The emotional experiences of a child are bound up with his instinctive reactions. James says an emotion is a tendency to feel, and an instinct is a tendency to act, in a characteristic way in the presence of certain objects and situations in the environment. It is safe to say that every instinctive reaction has a more or less strongly marked emotional accompaniment, and this emotional accompaniment may serve to stamp in or to efface the reactions as the situation may warrant.

Children's emotional expression is so obvious that it may seem to indicate deeper feeling than really is the case. As inhibitory power increases, it is well somewhat to restrain the expression of emotion, not that they may feel less, but that they may think more. Emotion is helpful in moderation, destructive if unrestrained; helpful as indicating solutions and effective adjustments, vicious when sought as an end in itself. It is naturally much easier for a child to set up a habit of going to pieces emotionally rather than a habit of so controlling and utilizing emotion that he may act effectively in a situation, but skillful appeal to the dominant

instinct of the different levels of development will gradually secure habituation to an intellectual reaction rather than any wasteful and purposeless emotional response.

Instinct, emotion and will are so closely bound that only sympathetic study of children will reveal the *open sesame* to training in good conduct and right behavior. Here the value of right surroundings and associates is obvious. The situations to which they habitually respond make or mar their future life. Determine those situations. Words do not mean to them, with their paucity of experience, what they mean to us. Their own words, as has been emphasized, we dare not take at their face value. What we do sinks deeper than what we see, or say, or hear, especially if what we do is prompted by kindly and gentle feeling. To select from the multitudinous problematic situations with which we are surrounded, those which afford the simplest, most obvious, and most natural opportunities for reaction and adjustment on the part of children, is to take the initial steps in good behavior which eventuate in what we call habit.

Children are quite *naïvely* selfish often, but it is rarely difficult to graft on such a motive one slightly less self-centered, and so by degrees lead from self as mere self to self as one longs to be.

Habits are excellent so long as they are within our control, but execrable the moment they pass beyond our control. "To do all with consciousness" it is necessary that consciousness be able at any time to recall a habit, recast it in order effectively and economically to cope with new and complex situations. To become a slave to a habit is to allow a good tool to become a fetter and to secure too early and too rigid habituation in any line is to make that mistake. Habits need revivifying, enlarging, illuminating and should never get so beyond the control of consciousness that they cannot be reconstructed at need.

Demands made upon muscles not yet under control of the will result in nervousness and irritability. To attempt to secure selected habituations in response to situations beyond the grasp of a child's mind, is to secure no genuine expression of his own will but rather, on the contrary, to develop a certain mock acquiescence, doubtless, in part, a vague resentfulness of the intrusion on his own personality and his own right of true expression. The *naïveté* with which children respond is in the great majority of cases indicative of the line to be pursued in establishing habit.

Certain habits about which all agree should be set up before the oncoming of the adolescent period. Good behavior, good conduct generally, should be so habitual that it is a fund on which to rely in time of need, and then the years of storm and stress cannot shake one from one's moorings.

As the power to think—to see relations—increases, the beginnings of the power to reason, or to think toward some definite end, are evident. Children do not reason well, because of the rudimentary character of their conscious processes. Their attention cannot be sustained for a long period; the situations in which they find themselves are not in themselves complex, and even if they were complex, young children are not sufficiently mature to grasp the intellectual aspects and problems of such situations. They are as yet unable to view a situation from an intellectual platform, for this implies ability to select significant facts and organize them to the end that effective solution and adjustment may be secured. This does not mean that they do not reason at all, but only that they do not reason well. Within the limitation of their equipment and their opportunities, it is evident that they reason, but in a rudimentary way. As they meet responsibilities and are thrown on their own resources, their power of effective adjustment on planes more intellectual and less emotional, is evident.

As time advances the intellectual implications of situations induce responses which are more effective, less random, with less and less of the trial and error element. If these responses have as a background a stock of good habits, much has been accomplished for the best development of the child.

The moral and religious development of children is perhaps the major question of child psychology.

Ames, in his *Psychology of Religious Experience,* King, in *The Development of a Religion,* Coe, in *Spiritual Life,* James, in his *Varieties of Religious Experience,*

are a few among many treating of this phase of psychical life.

Some claim that we have religious instincts, others that religious life develops from certain strong, general, rather indefinite instinctive tendencies. (See Religion, The Child's.) Dr. Ames' position, however, is that there is an instinctive basis for all types of consciousness, but that does not mean that religion itself is an instinct. None of the developed forms of consciousness has a unique basis, any more than religion has. (See Instinct, The Nature and Value of.)

However this may be, it is certain that we do not find child nature irreligious. While children vary enormously in all phases of response, they are yet essentially active, and fortunately activity is the *open sesame* to the establishment of those habits and attitudes of mind which, if properly fostered, merge into the religious life.

It is a misfortune that so much of our religious training has been confined to the intellectual sphere. To commit to memory, to know and recognize pictures, music, stories, historical and otherwise, are all important, but cannot take the place of activity in religious living. For a kindergarten class to join in making something for a sick classmate is much more vitally religious than merely to hear a Bible story told and retold, no matter how skillfully this is done. The story, the song, the prayer are vital, of course, but they are aids to religious life and participation in them is not at bottom participation in religious life at least to the extent to which little children conform. To feed those haunting presences of "admiration, hope and love" all these avenues of beautiful story, beautiful music, beautiful pictures certainly contribute and all are of God. But making and doing are the motors inherent in the nature of children, and there is no other or royal road in religious education.

In the development of children, while the process is continuous, there is, broadly speaking, a certain epochal character, and yet too much must not be read into this. Children generally reveal certain broad interests at different levels of development and to suit the stories and work growing out of religious education to these very types of interest is the part of wisdom. The writer inclines to the belief, however, that no general theory of this kind is in itself a sufficient guide for the selection of a course of lessons as an aid in religious training. We do not really know children, nor how to reach them, unless we understand *their entire reaction to their environment.* Too many teachers adjust their religious training to the needs and opportunities of children in comparatively ideal surroundings. There are no "composite" children, and we do not even know what constitutes a normal child. Indeed, William James said none of us are normal. All of us have "areas of idiocy." However that may be, as was said above, the individual differences in children are so great that each child must be considered an exceptional child. Especially is it true that in religious and moral training must we work with and for the individual, and not for the group.

On the other hand, religion demands that we overcome our imperfect socialization. Children are members of social groups, primarily that of the family and the home. A training that quickens or educates the social consciousness of children, and makes them increasingly efficient members of their social groups, is the aim of the best thought of the day as regards religious education. So long as they are in the instinctive individualistic stage, appeals must be made to them on that plane, but always in the light of the increasingly social tendencies of their development.

Education, secular and religious, pursued in the light contributed by a knowledge of the psychology of child development, will so aid and equip a child that he enters the adolescent period strengthened and fortified for the peculiar difficulties and developments characteristic of that phase of his existence.

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PSYCHOLOGY OF RELIGION.—See Religion, Psychology of.

PUBLIC (ELEMENTARY) SCHOOLS (ENGLAND), RELIGIOUS TEACHING IN THE.—Religious teaching in public elementary schools is carried on in conformity with certain regulations laid down by the Elementary Education Acts of 1870 and 1902. These regulations are as follows:

A. Elementary Education Act 1870. Section 14. "Every school provided by a school board shall be conducted under the control and management of such board in accordance with the following regulation —No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school." (This is known as the "Cowper-Temple" clause and since the abolition of school boards (Act 1902) it applies to Council or "Provided" schools.)

B. Elementary Education Act 1870. Section 7.

"Every public elementary school shall be conducted in accordance with the following regulations; namely,

"(1) It shall not be required, as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday school or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent belongs.

"(2) The time or times during which any religious observance is practiced, or instruction in religious subjects is given at any meeting of the school, shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time-table to be approved by the Education Department, and to be kept permanently and conspicuously affixed in every schoolroom; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school.

"(3) The school shall be open at all times to the inspection of any of Her Majesty's Inspectors, so, however, that it shall be no part of the duties of such Inspector to inquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge, or in any religious subject or book."

Section VII. (1) is generally known as the "Conscience Clause."

C. Education Act 1902. Section 7 ¶ 6. "Religious instruction given in a public elementary school not provided by the local education authority (these are mainly Church, British, Wesleyan, and Roman Catholic schools) shall, as regards its character, be in acordance with the provisions (if any) of the Trust Deed relating thereto and shall be under the control of the managers. Provided that nothing in this sub-section shall affect any provision in a Trust Deed for reference to the bishop or superior ecclesiastical or other denominational authority so far as such provision gives the bishop or authority the power of deciding whether the character of the religious instruction is, or is not, in accordance with the provisions of the Trust Deed."

The following tables based on statistics issued by the Board of Education show the relative number of "non-Provided" and "Provided" schools, and the distribution of pupils among them:

SCHOOLS

	1902	1911	Increase or Decrease
Church of England (Non-Provided)	11,711	10,952	—759
Wesleyan (Non-Provided)	481	246	—235
Roman Catholic (Non-Provided)	1,056	1,074	—18
Undenominational (Non-Provided)	1,030	534	—496
Council (Provided)	5,878	8,006	—2,128

PUPILS IN ATTENDANCE

	Number in		Total Number of Scholars in Register	Average Attendance
	Provided Schools	Non-Provided Schools		
1902–3	2,796,521	3,084,757	5,881,278	4,890,237
1909–10	3,137,754	2,455,231	5,592,985	4,976,416

SCHOOL ACCOMMODATION PROVIDED

	Number of		Total	Accommodation
	Council or Board Schools	Voluntary Schools		
1870	.....	8,281	8,281	1,878,584
1902	5,878	14,275	20,153	6,681,295
1910	6,677	12,252	18,929	6,524,266

It will be seen that up to the passing of the Act of 1870 only voluntary schools were in existence. These schools were state-aided and inspected by government inspectors (in religious as well as secular subjects in church schools). The main alterations caused by the Act are sum-

marized by Rev. J. H. Rigg, D.D. (*National Education*) as follows:

"The new Act retained existing inspected schools, but it made a time-table Conscience Clause imperative in all schools in which religious instruction was given; it also did away with all denominational classifications of schools and with denominational inspection, treating all inspected schools as equally belonging to a national system of schools and under national inspection, the distinctions as to inspectors and their provinces being henceforth purely geographical. But the new Act no longer required that public elementary schools established by voluntary agency and under voluntary management should have in them any religious character or element whatever, whether as belonging to a Christian church or denomination, or as connected with a Christian philanthropic society, or as providing for the reading of the Scriptures in the school. It was left open to any party or any person to establish purely voluntary schools if they thought fit. But, furthermore, the Act made provision for an entirely new class of schools, to be established and (in part) supported out of local rates, to be governed by locally-elected School Boards, and to have just such and so much religious instruction given in them as the governing boards might think proper, at times preceding or following the prescribed secular school hours, and under the protection of a time-table Conscience Clause, as in the case of voluntary schools, with this restriction only, that in these schools no catechism or denominational religious formulary of any sort was to be taught."

Thus the two systems of schools, voluntary and rate-aided, grew side by side and the numbers of both increased rapidly. It was soon evident, however, that the voluntary school could not compete on equal terms with the rate-aided school and as the number of areas in which a Board school rate was levied increased, it became more and more difficult to obtain subscriptions for the voluntary school. The difficulty was partly met by various increases in the state grant until in 1902 it became necessary to give rate-aid to the voluntary school also. This was the origin of the "Religious Difficulty" in its present acute form. It is a political and religious difficulty largely outside the schools themselves, and is most acute in "single school areas," *i. e.*, in areas where there is only one school available for the children and that a denominational (generally Church) school. Whereas by the 1870 Act the rate-aided school was under complete local control, under the 1902 Act the local control of rate-aided voluntary schools was limited to a representation of two seats out of six on the Board of Managers; and whereas by the 1870 Act no rate-aided school was to give any denominational religious teaching, by the 1902 Act rate-aided voluntary schools were free to continue their denominational instruction.

Subsequent attempts at legislation have aimed at redressing the grievances caused by the 1902 Act. In 1906 Mr. Birrell introduced a Bill which passed through all its stages in the House of Commons but was rejected by the Lords. Its main provisions are summed up by Dr. Macnamara M.P. (*A Century of Education,* H. B. Binns) as follows:

(1) The dual system of "Provided" and "non-Provided" schools was to be entirely abrogated, and after January, 1908, every state and rate-aided school was to be a "Provided" school.

(2) The local authority was to settle by agreement with the trustees the terms of transfer of the "non-Provided" school buildings and failing agreement the case was to be settled by a commission of 3 members.

(3) "Cowper-Temple" religious teaching was to be the universal system so far as the public provision of religious teaching was concerned and teachers were no longer to be compelled to give religious teaching.

(4) "Facilities" for denominational teaching on two days a week were to be furnished by the local authority in the case of the "non-Provided" schools, if the same were made a condition of transfer.

(5) In urban areas, where the parents of four-fifths of the children demanded the same, "facilities" were to be furnished, if the local authority agreed, on every school day in the week.

In 1907 Mr. McKenna brought in a Bill to charge the managers of "non-Provided" schools with the cost of the denominational religious instruction. This Bill was withdrawn.

Mr. McKenna's second Bill was intro-

duced in February, 1908. It laid down the principle that there should be a council school within reach of every child. Voluntary schools in single-school parishes were to be transferred to and carried on by the Local Education Authority as "Provided" schools subject to conditions as to right of usage on the part of the denominations for certain hours in the week. Religious instruction in all "Provided" schools was to be of "Cowper-Temple" character. In areas other than single school areas voluntary schools were to be allowed to continue, receiving state grants but no rate-aid. They were to be allowed to charge fees in order to make up the deficiency. This Bill was also dropped after the second reading.

In November, 1908, Mr. Runciman introduced his Bill. It provided for:

(1) Complete popular control of all schools in receipt of rate-aid.

(2) Abolition of religious tests for teachers.

(3) Simple Biblical instruction in all schools, subject to a "Conscience Clause."

(4) Provision of reasonable facilities for special religious instruction to those children whose parents desire it.

(5) "Right of Entry" by denominational teachers into Provided schools.

Negotiations came to a standstill over the question of the amount of state grant, and in December, 1908, the Bill was withdrawn. The Bishop of St. Asaph has also twice attempted to solve the problem. The present outlook is distinctly promising. There is a wide-spread feeling that this controversy must end. It is generally agreed that there must be a national system and that the cost of any denominational teaching must be borne by the denomination. There is also a general opinion in favor of "Cowper-Temple" teaching in all schools and the "purely secular school" solution finds little support. "However the sects may have quarrelled, the fact remains that no national education worthy the title can be other than a religious education." "And, as a corollary, it must of necessity include the use of that great handbook of practical religion which we call the Bible." "The Bible is confessedly compounded of many books and varieties of material; it has served many uses and been turned to account by every party for its own ends." "But it remains the common possession of our civilization, and constitutes the foundation of our liberties." "That it should be excluded from any national system of education in this country would be the final triumph of mere sectarianism and infidelity" (H. B. Binns, *A Century of Education*).

Training of Teachers. There are fifty Residential Training Colleges, of which ten are undenominational. In all these, students undergo a course of religious instruction and in most cases particular emphasis is laid upon methods of teaching suitable for the religious instruction of children. (Particulars of these courses are given under the various denominations below.) In addition there are thirty-one non-residential colleges, in general attached to Universities. As a rule no provision is made for religious instruction in these colleges, but in some cases steps are being taken to remedy this omission. (See Schools of Religious Pedagogy, Great Britain.) The following table shows the distribution of students in the various types of colleges (1910):

	Number of Colleges	Total Accommodation
Undenominational	10	1,433
Church of England	31	3,852
Roman Catholic	7	629
Wesleyan	2	281
Non-Residential	30	5,531

Council Schools. When school boards were first established in 1870 the members generally held such varying ideas with regard to religious instruction that the only common basis of agreement was to allow in the Board schools, simple reading of the Bible without explanation or comment (*e.g.* Birmingham—*Blue Book,* 1895, Religious Instruction in Board Schools). There was considerable fear that religious instruction in these schools would be of an unsatisfactory character and the unwarranted term "godless" was often applied to them. In practice, however, it has been found that the religious instruction in these schools is of a high order. The number of schools in which it is not given is very few. Many students trained in denominational colleges become teachers in council schools and while no denominational teaching is allowed, yet the instruc-

tion they have received in "method" is of the greatest possible value. Nearly all education committees have compiled definite syllabuses and some issue hymn books and prayers specially suitable for children. The London County Council has compiled an alternative syllabus for use in schools where many Jewish children attend. A *Blue Book* issued 1906 gives details of all religious instruction in Council Schools. The following selections from the syllabus will serve to illustrate the nature of the work required:

SYLLABUS OF BIBLE INSTRUCTION FOR USE IN THE SCHOOLS OF THE L. C. C.

CLASS I

Learn the Lord's Prayer and Psalm xxiii.
Simple stories from the Book of Genesis.
Leading facts in the life of our Lord, told in simple language.

CLASS II

Learn the Lord's Prayer and Psalm xxiii.
Learn the Ten Commandments and St. Matthew xxii., verses 35—40.
Lessons from the life of Moses.
Simple lessons from the life of our Lord.

CLASS V

Learn the Lord's Prayer; the Ten Commandments; Psalm cxxi.; St. Matthew v., verses 1—12.
Learn I. Corinthians xii., verse 31, and chapter xiii., and Psalms xxiii., and xci. and Proverbs xxxi., verses 10—31, and xxiv., verses 27—34, and Romans xiii., verses 8—10.
Lessons from the lives of Samuel and David, and from the book of Amos.
Lessons from the Gospel according to St. Luke xiv.—end.

CLASS VII

Learn the Lord's Prayer; the Ten Commandments; Psalm xxiii.; St. Matthew v., verses 1—12; and St. Matthew xxii., verses 35—40.

Learn Psalm xci., Isaiah lv., and Hebrews i.
Lessons on the life and times of Hezekiah, Ezrā, and Nehemiah; or
Lessons from the Book of Daniel; or
Lessons from the Book of Ruth.
} Alternative Courses.

Lessons from St. Matthew v., vi., vii.
Lessons from the Gospel according to St. Matthew xvii.—end.
Study of the Acts of the Apostles i.—xii.

CLASS VIII

Repeat Class VII work.
Learn Isaiah xxxv., and Psalms li. and ciii.
Study of the Acts of the Apostles xiii.—xxviii.
Lessons from the Epistle to the Romans, chapters xii.—xv.

RELIGIOUS INSTRUCTION OF JEWISH CHILDREN

CLASS I

Learn Deut. vi., verses 4—9; and Psalm xxiii.
A few simple stories from Genesis.
Simple lessons from boyhood and youth of Samuel and David.
Hebrew—Letters and vowel points.

CLASS II

Repeat Deut. vi., verses 4—9; Psalm xxiii.
Learn the Ten Commandments; and Psalm c.
Simple stories from Exodus.
Reading by teacher with explanations from Genesis xxxvii., xxxix.—l., *i. e.*, Life of Joseph.
Hebrew—reading words of one or two syllables.

CLASS V

Repeat Deut. vi., verses 4—9; xi., verses 13—21; Psalms xv., xxiii., c.; and the Ten Commandments.
Learn Psalms cxlv. and cxlvi.
Learn the following Proverbs to illustrate the duty of (*a*) Truthfulness:—Proverbs xii., verses 17, 18, 19 and 22; xiv., verse 25; xix., verse 22; xxvi., verse 28; and xxviii., verse 13. (*b*) Temperance;—Proverbs xxiii., verses 20 and 21.
Lessons on Joshua, Judges, Ruth, I. Samuel.
Hebrew translation of Deut. x., verses 13—21; and Psalms xv., xxiii., or readings by teacher from Ruth; and I. Samuel xvi.—xxxi.

CLASS VII

Repeat Deut. vi., verses 4—9; xi., verses 13—21; Psalms xv., xxiii., c., cxlv., cxlvi., cl ; the Ten Commandments; and the following Proverbs to illustrate the duty of (*a*) Truthfulness:—Proverbs xii., verses 17, 18, 19 and 22; xiv., verse 25; xix., verse 22; xxvi., verse 28; and xxviii., verse 13; (*b*) Temperance:—Proverbs xxiii., verses 20—21.
Learn Psalm ciii.
General knowledge of Old Testament history from Genesis to Kings.
Hebrew translation of Leviticus xix., verses 1—4 and 9—18; Psalms xxiv., xxv., cxiii., cxiv., cxvii., cxviii.; or readings by teacher from Isaiah i.—ii. to verse 5, xi., xii., xl., lv., lviii.; and Jonah and Proverbs x.—xv.

Non-Provided Schools. Undenominational. During the century 1808-1908 nearly 4,000 undenominational schools were founded by the British and Foreign School Society. The greater number of these have been closed or have become Council schools, only some 500 remaining in 1911. The attitude of the Society towards religious instruction was well expressed by Mr. Bryce in 1891. "All the religious instruction that can be profitably given to children, is instruction that can be given without insisting on the points on which Christians are divided." Thus the religious instruction in these schools is very similar to that now given in the best type of council school.

Church of England. A. *Colleges.* Twenty-six of the Church of England Training Colleges belong to, or are connected with the National Society which makes grants to supplement the government grants for the maintenance of the students. An Inspector is appointed by the Archbishops of Canterbury and York for the purpose of examining the students in religious knowledge and in their ability to give religious instruction. The National Society also bears the cost (some £800 annually) of the examination of candidates for admission to church colleges and of acting teachers. This examination is also open to Sunday-school teachers and will probably greatly increase in importance. The Society for Promoting Christian Knowledge (*q. v.*) offers prizes to the total amount of £400 to the student teachers who are placed highest in the archbishop's examination and who subsequently enter Church Training Colleges. A syllabus of instruction for students is issued to secure (1) that the students shall be properly equipped both as regards knowledge and technical skill for giving efficient religious instruction in the

schools; (2) that the instruction shall co-operate in the general aim of the college to foster and build up the spiritual life of the students.

An outline of syllabus is appended:

(a) Compulsory Group:

I. Life of our Blessed Lord.
II. Acts 1 to 15.
III. Church Catechism. Text and Explanations.

(b) Additional subjects, three to be studied:

I. The Order for Holy Communion.
II. A Portion of Old Testament.
III. A Portion of New Testament.
IV Church History.
V. Prayer Book.
VI. Christian Evidences.

B. *Schools.* The National Society makes large grants towards building, enlarging, and repairing church schools and towards the salaries of the Diocesan Inspectors, its total expenditure from its formation in 1811 to 1911 being more than £1,700,000. The religious instruction in each diocese is under the control of the Bishop, who has a large number of experienced inspectors acting under his direction. Each diocese has its own syllabus, which provides for continuous and systematic instruction in religious knowledge and aims at cultivating a disposition to follow all the practices of the church both in daily life and in worship. A *Blue Book* 1906 shows all the syllabuses of religious instruction issued for the use of Church of England schools. The following syllabus is a condensed form of that issued for 1912 by the National Society:

Grade	Subject Matter	Methods of Presentation
3–5 years.	Elementary ideas of— (1) Fatherhood of God. (2) The Story of our Lord. (3) The Church's Year.	Mainly given in conversational form centering round pictures or objects. Prayers, Hymns, and Expression work.
5–8 years.	More developed ideas of— (1) Fatherhood of God. (2) Story of our Lord. (3) The Church of Christ. (4) Work in Mission Field today.	(1) Stories from Bible, Church History, arranged according to course of Church's Year. (2) Talks on Church Building and what is in it. Devotional Exercises as above.
8–11 years.	The Truths of the Apostles' Creed.	Narrative lessons dealing with— (1) Early chapters of Genesis and chief characters of Hebrew Story. (2) Life of our Lord. (3) Heroes of the Church. Observational study of the Fabric and Ornaments of Church introducing child to Church Catechism and Book of Common Prayer. Memory Work, Psalms, Hymns.
11–14 years.	The Teaching of the Church Catechism, being a general preparation for Confirmation.	Biographical lessons on the History of the Church. Detailed study of Church Catechism. Elementary study of Book of Common Prayer. Memory Work.

Roman Catholic. While the voluntary schools have been rapidly decreasing in numbers since the 1902 Act, the Roman Catholic schools have shown a slight gradual increase. The religious instruction in the latter schools is systematic and is kept up to a high standard by a careful system of inspection.

Wesleyan. (a) Colleges. In the two Wesleyan Training Colleges a course of religious instruction is given by the Principals and teaching practice in connection therewith is obtained in the Practising schools. Students also attend, for observation purposes, a course of Bible lessons given by the Head Teachers of these schools.

(b) Schools. The Wesleyan Methodist Education Committee, under the direction of the Conference from time to time prepares schemes of religious instruction suitable to the ages and attainments of the children. The scheme is so arranged as to cover several years and to include all the principal facts in Old and New Testament history and so that the great truths of religion are duly and continuously brought before the pupils. This scheme is not compulsory, but in those cases where it is not adopted the managers must see that regular religious instruction is given. A report from each school is required at least once a year, and regular examinations

are required to be held. The general scheme is as follows:

OLD TESTAMENT.
Creation—Fall—Cain and Abel—The Flood — Abraham — Isaac — Jacob — Joseph — Moses — Samuel — Saul — David — Solomon.
Selected events in the History of the Judges, Kings, and Prophets.
Or, 1st year: Creation to the Exodus.
2nd " Exodus to the Kingdom of Saul.
3rd " David to the Captivity.
4th " Return from Babylon. Lessons from the Prophets.

NEW TESTAMENT.
Chief events in the Life of our Lord.
Miracles—Parables.
His Death, Resurrection, and Ascension.
Acts of the Apostles. Lessons from the Epistles.

CATECHISM, No. I. and No. II.—Explained, and committed to memory.

REPETITION.—The Lord's Prayer.
The Commandments.
Selected Portions of Scripture.
Selected Hymns.

SPECIAL LESSONS.—On Precepts and Emblems; Sacred Geography, History, etc. On particular texts; Israelitish and Christian Institutions.

E. H. MAGSON AND H. B. WORKMAN, M.A., D.Lit.

References:

Riley, Athelstan, Sadler, S. E. and Jackson, Cyril. *Religious Question in Public Education.* (London, 1911.)

Sadler, M. E. ed. *Moral Instruction and Training in Schools.* 2v. (London, 1909-10.)

PUBLIC SCHOOLS (UNITED STATES), MORAL INSTRUCTION IN THE.—To live in its completeness the life of the good man involves three things: (1) A knowledge of what it is one's duty to do, under the given conditions; (2) the love of the right, or the desire to do right; (3) love or desire must habitually pass over into action. That the third is not identical with the second is shown by the existence of the sentimentalist, who has plenty of feeling, but from whom one may not expect the corresponding conduct—at least in the face of temptation. The aim of moral education is to disclose in the pupil those traits of intellect and will which will make of their possessor a good man.

The means at the disposal of the school for the prosecution of this aim are the personality of the teacher, moral instruction, and moral training.

Personality of the Teacher. Of the first it is not necessary to say a great deal. Obviously if the teacher is to train the pupils to know what is right, he himself must possess a developed moral judgment; if he is to disclose to others the attractiveness of the good life he must himself see and feel its attractions; if he is to lead others over the path of moral conduct, he must himself *lead.* Furthermore certain faults, as lapses into injustice, even though exhibited but occasionally, may so antagonize his pupils as to neutralize every good influence flowing from him. What needs emphasis to-day, however, in view of the complacent attitude of many school authorities, is the recognition of the fact that very serious limitations are set to the influence of the teacher, in consequence of which dependence for results upon this factor cannot be placed in the school life alone. The restrictions in question are due to a considerable number of causes, among the most important of which are (1) the universal tendency to note only the bad in human conduct and to ignore, or take for granted, the good; (2) excellence of character is often concealed by the commonplaceness of the forms in which and the narrowness of the stage on which it is exhibited in every day life; (3) the more intimate personal relationships in which the character might exhibit itself more freely are made almost impossible by the size of classes and the overwhelming of the teacher with a mass of clerical and other drudgery of secondary importance; (4) the male teacher, at least, does not represent the average pupil's ideal of worldly success, and hence lacks prestige. While, then, the teacher of character, and indeed of well-rounded personality, is the fundamental condition of success in any scheme of moral education, his mere existence in the classroom is not sufficient, and there must be supplied channels through which the personality and ideals of the teacher may pass over into the life of the pupil.

Moral Instruction: its Aims. By moral instruction a person unacquainted with the subject is likely to understand the pouring into the child information on the subject of morals by means of textbooks or talks. As a matter of fact this is what it does mean to a large extent in

the minds not merely of its enemies but also of its friends. But the better practice in the United States is getting away from this point of view, and is recognizing that the important thing to give is not information which may never be really assimilated—but rather power, and the habit of using this power, the power and the habit, namely, of reflecting upon the moral issues involved in conduct. If —adopting a phrase of Thomas Arnold— we designate the possession of this power and habit as moral thoughtfulness, we may say that the great end of what is called moral instruction is training— training in moral thoughtfulness. It differs from moral training in the ordinary sense of the term only in this respect that it operates with and through ideas which may form the subject of class discussion.

The material of such discussion is the conduct of life. In accordance with the statement of the opening paragraph, the first problem will be what conduct is right, and what wrong, in the given conditions. Much wrong is done with a very imperfect recognition of the fact that it is wrong; much is done through sheer thoughtlessness. Moral instruction, then, must attempt to reduce the amount of moral thoughtlessness and moral illiteracy.

But mere knowledge is not sufficient for the production of right action. To knowledge must be added love. The teacher will develop this love in his pupils just as he does the love for literature—by training them to see what is there. To learn to love the right is to learn to perceive and to realize the true nature of the just and unselfish life, and the just and unselfish character.

Finally, a course in moral instruction must show how to carry knowledge and love over into action. If when the desire to do right is present action does not follow, the cause is some barrier which blocks the way. The most effective means of removing this barrier is action itself. Here enters moral training, in the narrower sense of that term. But moral instruction has its part to play here, also. For in the conflict with temptation one is aided by knowing how to handle oneself, just as truly as he is in boxing or wrestling. Teachers may guide their pupils, therefore, to the discovery of how to deal with temptation, how to avoid it, how to strengthen weak resolutions in the intervals of attack, how during attack to make the most effective use of their strong points and how *not* to be betrayed by their weak ones; above all, how to summon to their assistance allies which will coöperate in sweeping the enemy from the field. Under this last topic belong considerations of the influence of habit, the companionship both of living beings and of books, the value of a personality rich in healthy and absorbing interests, of a vigorous physique, and much else capable of subserving the same end.

Of these three things the second is the most important. It may require some farther elucidation.

As every one knows, morality consists in the possession of a certain spirit or attitude, or as the textbooks say, it is a matter of aim or motive, not of external action. The moral spirit has two forms, as intimately related as the inside and outside of a bowl, yet as easily distinguishable from each other. One is the desire to serve others, to make them happier and better. The other is the desire to possess for one's self the character of the good man, based upon admiration for such character. Nor can a properly limited desire for one's own happiness (using the term, arbitrarily, as a name for the possession of good things other than character) be excluded from the sphere of morality, at least for those who accept as a summary of man's moral relations to his fellow man the principle: "Thou shalt love thy neighbor *as thyself.*"

All these desires exist, in a greater or less degree, in every normal human being. To reveal the nature of the right course of action is (1) to show its direct attractiveness, its beauty, as the Greeks said; to show the nature of the wrong course is to show its hatefulness or repulsiveness. In the less obvious cases this may often be done by using the category of similarity. For example, the youth filled with the longing to do some heroic deed may be led to discover the element of heroism involved in withstanding public opinion in school, or doing an errand for his mother. Similarly, in order to create a realizing sense of the baseness of wrongdoing it is often sufficient to show that

an action is a case of cowardice or some other form of weakness of will, of a lack of chivalry, or of "sponging," or other low form of selfishness, or of disloyalty, or of unfairness. (2) To show the true nature of the right and wrong course of action is, again, to show its relation to human welfare, that of others and that of self. It is to use the category of cause and effect and to ask, What will be the direct and indirect effects of the action upon the happiness and character of other persons? What will be the direct and indirect effects upon the happiness and character of oneself?

It will be obvious from the preceding that the work of the teacher in the class in moral instruction is not to exhort or to praise. Mere praise does not necessarily awaken a response in the mind of the hearer. Exhortation consists in saying: "I want you to do so and so"—a piece of information which often does not interest the pupils at least. The mission of the teacher is a far higher one—that of a revealer of truth. When the true nature of the moral life has been revealed, love and the appropriate action will tend to follow.

Moral Instruction: the Means at its Disposal. The means which are at the disposal of the teacher are (1) the studies of the regular curriculum, and (2) systematic courses in the conduct of life, especially designed for this purpose.

In the former class the most important are those that deal directly with human life, especially history, literature, and civics. History may arouse and strengthen the love of excellence by awakening admiration and thereby emulation. It may arouse the impulse to service through awakening admiration and gratitude for the leaders of the race, or for the benefactors of one's country. It trains the pupil to a perception of the organic nature of society, in virtue of which the interests of all are inextricably intertwined in countless ways hidden from thoughtless eyes. It supplies impressive illustrations of the truth that "whatsoever a man [or a nation] soweth, that shall he also reap." In addition it may develop the imagination, the power of putting oneself in the place of another, which lies at the foundation of altruism.

Literature as a portrayal of life, oftentimes more faithful to the essential features of the original than history, can perform much the same offices, together with some peculiar to itself, may do much of the work far more effectively because it presents life in the concrete rather than the abstract, and because it may show tendencies working out to their natural consequences more clearly and more unambiguously than can history. To obtain from it the desired results moralizing is neither necessary nor desirable. What is needed is a teacher with a vivid sense of life itself, training his pupils to discover, from the portrayal of the printed page, the fundamental laws of living. (See Literature, Moral and Religious Education through.)

If civics is to have an effect upon conduct in any way whatever the prevailing methods of teaching it must be revolutionized. One must turn away, in part at least, from absorption in machinery, and must look upon government as a means whereby men supply their needs by coöperation. The questions must be such as these: What needs of life does this community activity supply, and how far is this method of supplying them superior to that in which each individual looks out solely for himself? How is this work done? How does it affect the individual? What qualities does the state require in her citizens? What actions must they perform? What reasons are there why one should perform them?

Systematic courses in the conduct of life may be divided into two classes. The first are those which study life through biography. Genuine acquaintance in the concrete with the lives of a few of the great men of the race—for American children, Americans, since their lives and characters are the more easily understood and pictured—will do for the pupils what Plutarch hoped to do for the ancient world—and more, in proportion to the completeness of the portrayal. For this purpose the two best subjects are perhaps Franklin and Lincoln for the high school, Lincoln and probably Washington for the graded school. The best life of Lincoln for pupils of the seventh and eighth grades seems to be *A Short Life of Abraham Lincoln,* by J. G. Nicolay; the best for pupils of high school age is *Abra-*

ham Lincoln, the Boy and the Man, by J. R. Morgan.

The analytic study of the conduct of life (*Lebenskunde*) will be a systematic survey of the duties of life. The arrangement of these duties in some of the books is illogical and misleading (*Proceedings* of the N. E. A. for 1911, p. 419, Virtue and the Virtues, by G. A. Coe.) Of several possible modes of arrangement the following is one: I. The duties of special relations with special reference to childhood and youth. (a) The moral problems of school life. (b) The specific duties of the home. (c) Duties to (1) one's benefactors (gratitude); (2) evil doers, with special reference to those who have wronged him; (3) the aged; (4) the poor and the weak; (5) animals. II. Duties to all men as such; *e. g.,* veracity, faithfulness to promises, respect for property. III. Political and vocational ethics. IV. The nature of true success.

In this department belongs instruction in the problem of sex. There seems to be a fairly general agreement that this matter cannot be left to the home because there is no prospect that the home will attend to it. It cannot be left undone because nothing could be much worse than the present situation. The subject should be specifically prepared for by nature study or biology. It should be treated as a part of the course in moral instruction. A lecturer should not be called in from outside the school except where there is no male teacher to present it to the boys. The discussion should by no means be confined to the pathological side of the subject. The sacredness of life, the responsibilities which the parents have for the child, responsibilities, the abuse or neglect of which carry with them effects as serious as the crime of murder, the mystery of the new life, as mysterious as death itself, these are some of the things we should lead our pupils to see. (See Sex Education in S. S.)

Moral Training. The plan prescribed for this article permits only a cursory mention of the leading forms of moral training. The most widely applied form is the discipline of the school itself, whereby the exercise of punctuality, order, industry, perseverance, etc., is demanded and obtained. This is a necessary condition for everything else. But all thoughtful teachers recognize it to be insufficient. In the first place its range is too narrow. It omits, for example, the fundamental virtues of trustworthiness and the spirit of active service. In the second place the traits in question are ordinarily produced by the fear of punishment, the desire for the approbation of the teacher, or some other force external to character. Hence they are not training for *character* (which is a matter of motive), but only of habits that are socially useful. And even these external habits tend to disappear when the external pressure is relieved, as the athletes return to smoking when the training season is over. To meet the first deficiency the principle of mutual aid in school work has been employed with good effect, the pupil helping his fellow pupil with his tasks or uniting with his classmates in contributing to a common fund of information or to the solution of some group task. Since one becomes interested in those he helps, the result is not merely a habit external to character, but the development of the spirit of service itself.

Another important instrumentality is pupil's self-government, whether in its more complicated forms, such as the school city, or the school state, or the less complicated one of two elective "tribunes" in each class, or an elective school council. The preëminent virtue of this system is that it trains the pupils to perceive and realize the meaning and value of law, while at the same time it trains them in the habit of acting in accordance with this insight. It is thus almost a necessity in schools supported by democracy and training for democracy.

These methods may be supplemented most effectively by the organization of the life of the pupils outside of class. One is the organization of their recreation, including their social life with their schoolmates under the guidance and with the help of the teachers. One example of this, at the University of Chicago High School, is described at length in the *School Review,* Vol. XVII, pp. 665-680. Another form is the guidance and encouragement of the pupils in working for the betterment of their city. This has been done in various ways in many American cities, but probably the most thoroughgoing of these attempts is that of the High School in Two Rivers, Wis., a some-

what inadequate account of which appeared in *The American City,* Jan. 14, 1914, pp. 58-63.

Situation in the United States. Early American education, including public-school education, was dominated by the idea of the importance of the moral end. But in the latter part of the nineteenth century this ideal lost its commanding place in American educational practice, especially in the higher grades of the grammar school and in the high school. In consequence, thought and time and energy were devoted almost entirely to the production of intellectual results. Such an attitude could not in the nature of the case, be a permanent one. Accordingly, to-day is witnessing a great revival of interest in the moral aspects of school work. The situation as it was in 1900 is represented in the very able and comprehensive report of Thiselton Mark, "Moral Education in the American Schools," published in Board of Education (Great Britain), *Special Reports,* Vol. X. When this investigation was being made the reaction, as far as interest was concerned at all events, had already begun. The main reliance was placed, broadly speaking, upon the personality of the teacher, the discipline and work of the school, and the influence of certain studies, such as literature.

Neither systematic methods of moral training nor of moral instruction were within the range of vision of any but the very smallest percentage of teachers. Nevertheless at that time certain most valuable contributions to the subject were being made. One was the University of Chicago Elementary School, which, under the guidance of Professor Dewey, during the years 1896-1904 represented a remarkable experiment in moral training. The fundamental principle upon which it rested was the belief that character is best developed in the school by coöperative hand work dealing with materials and using methods which appeal to the immediate interest of the pupils themselves. Another contribution to moral training was the School City, or the School Republic, which constitutes the pupils of a given school into a self-governing community. The first school city was established by Mr. Wilson L. Gill of New York city in 1897.

In the field of systematic moral instruction, the pioneer of modern methods, not merely in the United States but probably in the world, is the Ethical Culture School, established in New York city in 1878 by Dr. Felix Adler, leader of the New York Society for Ethical Culture. The school is far from relying upon such instruction as the sole method of developing character, but seeks to weave all good methods into a harmonious whole. Its own unique contributions are its course in moral instruction, together with the methods employed in conducting it, and the conception of human progress as the basis for every branch of instruction. A statement of the former may be found in Dr. Adler's *The Moral Instruction of Children,* though important deviations from the program and the methods therein outlined have been made since its publication. (See Ethical Culture, Society for.)

Definite evidence of the widespread awakening in the United States to the value of moral instruction in the schools is the resolution passed at the meeting of The National Education Association in 1905, which reads: "[The Association] takes this occasion to declare that the ultimate object of popular education is to teach the children how to live righteously, healthily, and happily, and that to accomplish this object it is essential that every school inculcate the love of truth, justice, purity, and beauty through the study of biography, history, ethics, natural history, music, drawing, and manual arts." In 1907, a farther resolution was passed by this same body specifically recommending the introduction of moral instruction into the schools. Too much significance, however, should not be attached to this action. In 1909, Mr. Clifford R. Barnes made an investigation of this subject covering a thousand schools. "Only eighteen per cent of those replying [to his questions] came out strongly in favor of a graded course of moral instruction on nontheological lines." (*Proceedings* of the N. E. A. for the year 1909, p. 136.) The investigator notes, however, "the universally favorable attitude of those teachers who have had experience in this method of instruction" (p. 140). In 1905, a resolution in favor of systematic ethical instruction on a non-

sectarian basis was passed by the South Dakota Teachers' Association, and a committee of fifteen was appointed to draw up a syllabus (afterwards replaced by Mrs. E. L. Cabot's *Ethics for Children*, written at their request). Similar action has been taken and similar committees appointed by some other state teachers' associations.

Notwithstanding such resolutions and action, however, the movement for moral instruction has proceeded thus far very slowly in the United States. In 1911, an investigation was made under the auspices of the Religious Education Association in regard to the entire problem of moral education. It covered twelve states. It showed a good deal—but not an overwhelming amount—of interest in the general problem. While sufficient data are not supplied to warrant definite statements, it is doubtful from the information given, whether more than two per cent of the schools in these states, and these elementary schools chiefly, were offering systematic moral instruction, although laws requiring moral education were on the statute books of five of them.

At the present time (1915) laws making moral education compulsory are on the statute books of eighteen states. They are: California, Delaware, Florida, Idaho, Indiana, Maryland, Massachusetts, Minnesota, Montana, North Dakota, Oklahoma, South Carolina, South Dakota, Utah, Vermont, Virginia, Washington, and Wisconsin. They are, however, usually couched in such general terms that almost anything will appear to satisfy them. And where they are more definite they are apparently not enforced. One reason at least for this state of things is the fact that the teachers do not know what to do. There is great need of more books dealing with the principles of the subject and more and better textbooks. All normal schools and universities should do what a few have already done; namely, introduce into the curriculum courses in the theory and practice of moral education. (See Public [Elementary] Schools [England], Religious Teaching in the.)

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PUBLICITY, METHODS OF.—The local Sunday school has been content to make its wants and activities known through the pulpit announcements and printed bulletins of the church. The festal days—Christmas (*q. v.*), Easter (*q. v.*), Children's Day (*q. v.*), Rally Day (*q. v.*), and the like—have been employed to make a larger appeal to parents and to the community in general. Little beyond this has been attempted until very recent days. With the development of the organized adult classes, methods of business have come into more frequent use. Many classes use invitation and announcement cards, publish elegantly printed booklets, and make much use of printed invitations.

With larger vision and energy, men have demanded for the Sunday school a larger share in the religious press. Many religious weeklies publish the numbers in attendance on large classes, and the offering, Sunday by Sunday. Photographs of the larger classes are frequently displayed in the Sunday-school press, and their banquets, special meetings, and particular successes are announced both in the daily and in the religious press. A program, or booklet, of the courses of study, plans of work, and general aims of the Sunday school has been prepared by many schools, and sent out in order to create interest and to make familiar the methods and purposes of Sunday-school work. It is the duty of every Sunday school to secure the good opinion of the community. For this purpose its work should be known, the thoroughness and dignity of its aims should be made clear, and an appeal to the religious and educational judgment made for moral and financial support. (See Advertising the S. S.)

Parades are especially for publicity. Parades of the Men's Adult classes have been used to bring the Sunday school before the people, and to announce that in large numbers men are in attendance and are thoroughly in earnest about this work. (See Parades, S. S.)

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PUNCTUALITY.—SEE ON TIMER'S TRIBE.

PURITY FEDERATION.—SEE WORLD'S PURITY FEDERATION.

Q

QUAKERS.—See Friends.

QUALIFICATIONS OF TEACHERS.—See Teacher, S. S.—various articles.

QUESTIONING, THE ART OF.—The question is essential in religious as in secular education. The rules which govern its use are the same in both: The question should be clear and definite; it should be asked before the pupil who is to answer is named so that every pupil may have the mental stimulus of seeking to answer the question; the questions should not be asked in a fixed order which the class can foresee; no question should imply its own answer; questions should appeal to the feeling, the will, and the reason, not to the memory only. (See Repetition in Teaching.)

To frame and ask such questions requires close thought, practice, and skill; so that it is not inappropriate to speak of the "art of questioning."

H. Clay Trumbull in his *Yale Lectures on the Sunday-school,* Chapter II, shows that the question-and-answer (or as he calls it the "interlocutory") method characterized the earliest Jewish teaching, the synagogue schools, and the earliest Christian teaching which was based on the synagogue service and the synagogue school. He shows further that whenever the free interlocutory method of education has declined in the Christian Church, the church has declined.

Immediately after the Reformation the various branches of the reformed church prepared catechisms for the instruction of children in the fundamentals of the Christian faith as they understood them. Dr. Trumbull has shown in the chapter quoted above, that the leaders of the church in the days when the catechisms were first used expected that those who taught them would lead up to the printed questions of the catechism by preliminary questioning and would follow the recitation of the answers by other questions which would test the pupil's understanding of the words repeated. Thus the teacher of the catechism would need knowledge, tact and skill. (See Catechetical Instruction.)

In time the hearing of the catechism became in the hands of many a purely memoriter exercise and the answers were often little understood. This abuse of the catechism has seemed to some so inevitable that they condemn its use with children in the Sunday school entirely. Others as warmly defend it, but insist that means should be taken to see that it is used intelligently. They admit too that it is only one form of religious education and that other forms should be used which appeal more largely to the pupil's initiative and originality.

The memorizing of Scripture as it prevailed in the Sunday school during the first half of the nineteenth century was open to the same objection as that urged against the catechism. To remedy this James Gall (*q. v.*), of Scotland, in the early part of the nineteenth century introduced the use of very simple questions upon the Bible passage selected for a lesson —questions which could be answered by simple reference to the words of the passage. For instance on the story of the Prodigal Son (Luke 15: 11-32): How many sons had the man mentioned? Which of them made a request of his father? What did he ask him? What did the father do? etc.

Such questions with the elementary classes have their place, but have in many cases been too exclusively used, confining the pupil's attention to external details and a literal repetition of the text where questions of broader scope and a more vital character might have been employed.

In the last twenty-five years great improvement has been made in the Sunday-school publications in the character of the questions which accompany the lessons. In some cases special groups of questions are printed called "Thought Questions," "Questions for Study and Discussion," "Search Questions," etc. The lesson writers are less dogmatic and more stimulating; they put less emphasis on information and more upon adapting knowledge to need, and arousing thought by appeals to personal interest.

Erastus Blakeslee (*q. v.*) about 1890,

seeing that the Sunday school was inferior to the day school in the use of written work, to ensure accuracy and careful thought printed in his lessons "written answer questions" with blanks beneath them for the answers. This idea has been widely adopted both for the International Uniform Lessons, and especially for the Graded International and other graded lessons.

The growth of the graded lesson idea has brought with it increased skill in adapting questions to the need of pupils of different ages. Child study has shown teachers what questions children are asking themselves and it has suggested questions which appeal to and develop the child's natural interests.

What has been said already implies that for a great number of years it has been customary to print in lesson helps questions for the pupil to answer. The use of such questions for home study has been more common in religious than in secular education. The use of them may guide the studious pupil in a line of thought which leads to a goal, and if the questions are progressive, well-proportioned, and stimulating they may be of real service. Shall the teacher use these printed questions in questioning the class in the Sunday-school hour? If he does not, but follows a different line of thought than that suggested by the printed questions, studious pupils may appear unprepared and will be discouraged. If he follows them very closely they become a bar to the originality of the teacher and the initiative of the pupil. The wise course is the golden mean. The teacher should invariably familiarize himself with the printed questions which the pupil has used and should employ some of them in oral or written recitation, but some questions which he himself has framed should be used, and if possible other original questions should be elicited from members of the class.

In some respects the Sunday school presents opportunities for efficiency in the use of questions superior to those presented by the day school. The group of pupils around the teacher is small, the relationship is free and unforced, the theme is human life and its development—a theme of universal interest. Good questions come quite as much from intimate knowledge of the pupil as from knowledge of the theme, and good answers come in large part from freedom and confidence and human interest. In a Sunday-school class there is little barrier between the teacher and taught, and the exercise becomes a conversation—an ideal instrument of education. Such was the teaching when the doctors met Jesus in the temple and when Jesus met Nicodemus, the woman of Samaria, and the Twelve. The asking of questions by the pupils is a goal constantly to be striven for. It gives assurance both that the pupil has at least some measure of freedom and that his mind is awake and hungry. At the same time it enlightens the teacher as to the mental possessions and the needs of the pupils without any embarrassing inquisition.

The practical suggestions in acquiring the art of questioning are agreed upon by all the authorities:

1. Study the questions of masters of the art—teachers of recognized skill—and the works of great writers and speakers: Study the questions of Socrates as they are found in the dialogues of Plato; above all, the questions of the Master Teacher Jesus, as recorded in the Gospels.

2. Form the habit of writing out every week questions which shall be used thoughtfully in the class; each week noting whether they stand the test of use: Are they clear, are they adapted to the age, interests, and knowledge of the pupils? Do they arouse interest and thought? Are they progressive, and do they lead naturally to a well defined goal?

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R

RAGGED SCHOOL UNION (ENGLAND).—At the time of Queen Victoria's accession to the throne in 1837 education in England was in a parlous condition. The State contribution to the instruction of four millions of children was less than half a million dollars, and that for school buildings, not for maintenance. Such school places as were open to the masses had been provided by the British and Foreign School Society, or by sectarian organizations, mainly by the Church of England. The majority of schools were badly built with poor sanitation; many had no playgrounds; the appliances were few, and most of the teachers ill-trained.

Such as they were, they hardly met the needs of more than half the population, and in the large towns, and in London especially, troops of children roamed the streets, ill-fed, raggedly clothed, quite illiterate and barbarian in manners.

The Sunday-school movement, as founded by Robert Raikes (*q.v.*) of Gloucester, was half a century old, reaching the lower middle classes and the artisans, but did not touch the lower strata of society, which grew up veritably heathen in a nominally Christian land. But the Christ Spirit moved the hearts of men and women here and there, to gather in these neglected and outcast children. Their means were in inverse proportion to their zeal, and barn-like halls, railway arches, garrets and basements, were all the buildings that could be found for these schools which for lack of a better name were dubbed Ragged schools. Shoeless, ragged boys and girls readily came, and the result was pandemonium. Teachers were often roughly handled and indescribable din hindered instruction. But these faithful disciples persevered in the evening and in the daytime, the main object being the religious improvement of the pupils; reading, writing, and arithmetic were regarded as a means to that end. Love and patience won thousands of pupils to civic, industrious, and Christly lives.

So far as funds could be raised, teachers were employed; godly men and women who had never been inside a college or heard a professor, with infinite patience gave out the little they knew. It was a work of real heroism, and as the schools multiplied, its leavening effect began to be felt.

In all the voluntary and sectarian schools fees were charged, but in the Ragged School admission was free. The movement was not confined to London; Edinburgh and Glasgow were important centers of similar work, and many other English towns had one or more such schools; indeed, the earliest worker is generally believed to have been John Pounds, a Portsmouth cobbler, who died in 1839.

In the year 1843 some workers connected with Field Lane, Saffron Hill (the Italian quarter of London), inserted an advertisement in the London *Times*, asking for monetary and personal help. This attracted the attention of the great English social reformer, the Seventh Earl of Shaftesbury, then Lord Ashley, and he came into touch with the Ragged School movement. Combination was thought desirable and on April 11, 1844, four men discussed methods—S. R. Starey, a solicitor's clerk; Morrison, a city missionary; Moulton, a tool merchant; and W. Locke, a draper. They convened a larger meeting on July 5, 1844, which was attended by forty persons representing nineteen schools.

The Ragged School Union was thereupon established, and Earl Shaftesbury chosen president. He held this office until his death in October, 1885, a public funeral being accorded him in Westminster Abbey. Of the many public offices he held, this presidency was always nearest to his heart. Under his lead and with his magnetic influence, the movement in London progressed, and in a quarter of a century one hundred and fifty schools were affiliated to the Union, and its monthly organ, the *Ragged School Union Magazine,* first published in 1849, became

a leader of opinion. The movement spread to all the great centers of population, and was even adopted in the Colonies.

Among the many influences that led to the establishment of a national English system of education in 1870, the activity of the Ragged School workers had a large share. But the movement perished by its very success. The Education Act of 1870 compelled local authorities everywhere, to provide school places for all children. The movement, moreover, cradled several branch agencies which, later, developed on separate lines, and became great ameliorative forces, *e. g.* Refuges,—known later as Industrial Schools, Shoe Black Brigades, Training Ships, etc.

Subsequent Acts made attendance compulsory, and abolished fees. The Education Department, by its annual "codes" or rules, gradually stiffened the curriculum, compelled trained and certificated teachers, and insisted on a better equipment and playgrounds, in voluntary, as well as in the State (or as they were then called Board) schools.

In all respects the resources of the Ragged School Committees were necessarily deficient. One by one the buildings were closed as Day Ragged schools, to the grief especially of the veteran president, and the last succumbed in 1904.

There are still ragged and shoeless children in London and in some poor neighborhoods they present a pitiable sight, but other agencies as well as Ragged School missions are now at work to cope with these external defects. Meanwhile the Ragged School has developed on new and home mission lines. Sir John Kirk, who has now been associated with the Society for forty-seven years, and who received the honor of knighthood from King Edward VII in 1907, opened up fresh avenues of altruistic usefulness. Most of the local efforts were actively continued when the day schools closed. Religious work was maintained on Sundays, and by evening classes; temperance was fostered by Bands of Hope; thrift by savings-banks; and health development by gymnasia.

Separate Committees controlled the local schools, and in some instances extensive properties have been acquired, being held in trust by the Union, and a wide range of Christian activity maintained.

At the outset a department was opened for the supply of clothing to the ragged, and boots to the bare-footed, known as the Barefoot mission, and the extent of these agencies may be measured by the fact that in 1912 no fewer than 60,752 garments, and 13,541 pairs of boots were issued, half of the net cost of the large proportion of the latter being provided by the parents.

Twenty years ago a Cripple Children's mission was inaugurated, and this has so developed that 7,000, or four-fifths of all the helpless children in London, are now on the register. A register is kept of each child, 1,000 voluntary helpers visit them regularly; the Crutch and Kindness League has thousands of members in various parts of the world who are each interested in one cripple, writing monthly. Spinal carriages and surgical instruments are purchased where necessary, and in a few cases, trades are taught by which these children may earn a livelihood.

The Ragged School Union, now known as the Shaftesbury Society and Ragged School Union, also organizes "a day in the country" which thus treated 100,000 children last year, and has six Holiday Homes by the sea, in which children get a fortnight's holiday.

The total income of the Society in 1913 was £53,000. Its Patrons are King George and Queen Mary, and its yearly Festival at Queens Hall is one of the attractions of the London May Meetings.

The society is governed by a strong council, supported by a Ladies Auxiliary. The director is Sir John Kirk, J.P.; and its offices are situated at 32 John street, Theobalds Road, W.C., London.

SIR JOHN KIRK.

RAIKES, ROBERT (1735-1811).—**Ancestry, Birthplace and Early Life.** Some of the virile qualities found in Robert Raikes may be traced to his descent from a Yorkshire family, but the city of Gloucester lays rightful claim to the distinction of being his birthplace.

His father, also named Robert, had settled in Gloucester when about thirty years of age and established *The Gloucester*

Journal, the first number of which appeared on April 9, 1722. By his marriage with Mary, daughter of the Rev. Richard Drew of Nailsworth, he had five sons. Robert, the eldest, according to Fosbroke's *History of Gloucester,* was born on September 14, 1735. This date has been accepted by other authorities. There is reason, however, to believe that the time of his birth was actually a year later, since the official entry in the Register of Baptisms of the Church of St. Mary de Crypt at Gloucester reads: "September 24, 1836. Robert, son of Robert & Mary Raikes, of this parish." In the eighteenth century the rite of baptism was almost invariably performed within a few days after birth.

In like manner the house in which he was born is somewhat uncertain, but it was probably in premises adjoining the Swan Inn that young Robert first saw the light. Some authorities, however, with little sustaining evidence state his birthplace to have been in Palace Yard, under the shadow of the Cathedral.

The story of the lad's early life and school days is shrouded in equal obscurity.

His boyhood, however, was passed in Gloucester, and in all likelihood he received his education at the Crypt Grammar school. There is a tradition that he spent some time at the University of Cambridge, where his brother Richard graduated, but there is no record in the college books of his having done so. These are, however, somewhat defective regarding this period.

As the eldest son of a large family it was doubtless early decided that Robert should succeed his father in the business of printer and the conduct of *The Gloucester Herald.* After school days, in all probability, he entered immediately upon his future career, and learned the trade of a printer. In the Museum at Gloucester there is a compositor's metal "stick," known as Mr. Raikes' "stick," which he sometimes used in the Journal office when work pressed. The business of a printer and publisher was held in high regard, and soon after reaching his twenty-first birthday Robert was called to the head of the firm which his father had founded. Mr. Raikes, senior, died in 1757.

At this early age Robert had thus not only the care of a flourishing business, but also, as eldest son, the responsibility of educating the other members of the family, and of placing them in useful positions.

Partly for this reason perhaps he did not marry until thirty-one years of age. On December 23, 1767, in London, Anne Trigge, who belonged to a distinguished Gloucestershire family, became his wife, and they made their home in a seventeenth century house, with a fine timbered front, in Southgate street, Gloucester. Towards the close of his life he retired to a house in Bell lane, where he died suddenly on April 5, 1811.

As a family gathered about him, there grew to fruition those large sympathies for neglected childhood and poor prisoners with which Raikes' name is so honorably associated. John Howard believed that his care for the latter suggested to him the idea of the Sunday school as a means of preventing youth from lapsing into crime.

Raikes the Man. Raikes has been called "The Man of Gloucester." Of what manner, then, was he who obtained so honorable a title? His early training and responsibilities prepare us to find a steady, methodical man of business of no mean capacity. From his Yorkshire forebears he inherited a shrewdness and honesty which may be seen at work in what was in those days a more or less perilous enterprise—conducting an influential paper.

But he was more than a man of probity and keen business ability. He was possessed of a disposition "quick to feel another's woe"; quick to seek a remedy for it, and of a benevolence that expended itself on the weakest. Added to this, his was the supreme gift of drawing children by an irresistible charm, and winning his way into their hearts.

In his day the neglect and misery of the children of the poor was appalling. Can nothing be done? he asked himself. And a voice within answered, "Try." "I did try," he says, "and see what God has wrought!"

His appearance is familiar from numerous portraits. He was a man above the middle height, always dressed as a prosperous citizen, and some assert that he was a trifle pompous and vain in his bearing. However, we may gather from references in his journal that his heart was

touched to pity at the sight of pain; poverty excited his quick sympathy, and depravity gave rise to a passionate desire for its cure.

His Work. The life work with which Raikes' name is associated was a result of his large hearted sympathy. It was unique in character—the planting of Sunday schools throughout England. His efforts to establish them were persistent, and his advocacy constant. The question as to whether he actually started the *first* Sunday school must of necessity remain an open one. Undoubtedly classes having a similar aim in view had from time to time been commenced, such as that under William King at Dursley in Gloucestershire, about 1778, but the claim made on behalf of Robert Raikes as the founder of the Sunday school is based on surer ground than that of precedence in giving some form of religious education to outcast children. However, he was *among* the first to initiate the experiment, and through his *Journal* had the means of making his work known. So persistently did he advocate his method that he gained the ear of the religious world, and thus won a place for the Sunday school.

In his regard for children he was undoubtedly in advance of the times in which he lived. His first school was started in 1780 in Soot (or Sooty) alley, one of the worst districts in the city, and it was placed under the superintendency of a Mrs. Meredith. This attempt at the formation of a Sunday school was thus begun among the children of a most degraded type, but even before this time Raikes had gathered some children together after early morning service in the Lady Chapel of the Cathedral. The first permanent Sunday school was, however, formed in the Grey Friars, facing St. Mary de Crypt Church. Raikes selected for the mistress Mrs. Mary Critchley, who proved herself capable of managing the children although those who were brought to her "were the very lowest kind that could be found." In the first school apparently boys only were admitted, but others being soon started girls also attended.

Raikes himself often marched through the streets of Gloucester with his "ragged regiment," and taught, and sometimes punished, the recalcitrant members. He was especially stern to those who told lies. "Look," said he, "a thief is better than a man who is accustomed to lying!"

It was not until three years had elapsed, and he felt some confidence in the efficacy of the Sunday school as an instrument of moral reform, that, through the pages of his *Journal,* he advocated the starting of Sunday schools throughout the length and breadth of the land, and by his persistent propaganda induced other journalists, especially the editor of *The Gentleman's Magazine,* to champion the cause of the children.

He himself felt his way gradually to the light and wrote—"Ignorance is the root of the degradation everywhere around us—idleness is a consequence of ignorance; idleness begets vice, and vice leads to the gallows."

He took the point of view, strange then, although familiar to-day, that if new manners were to prevail and new conditions of society arise the child, and not the adult, must be the point of attack, and asserted that the salvation of the world must come through the young.

Need for the Work. In the vernacular of Gloucester, "the children were terrible bad!" They fought each other like demons; were liars and thieves; indescribably dirty and unkempt. Property was insecure because of their depredations and they infested the streets which they made hideous with their curses. In a word, they were the young Ishmaelites of our land whose hand was against every man, and every man's hand seemed against them. They were more sinned against than sinning, being half starved, badly housed, ill-cared for; more attention being paid to the feeding and housing of cattle than to those of the children. They were made to keep their distance from the well-clothed and well-fed citizens who deemed themselves of another race. These children of the lower class were looked upon only as food for the gallows, and this they became in large numbers since for petty theft and trivial offenses there was then but one cure—that of hanging.

Its Value. The value of Raikes' work was early seen in the budding of new life. Improvement became apparent in the habits and morals of the children. A school had been established in a district

where they used to go about on Sundays begging from any stranger, "and now," wrote a contemporary, "they come to church and behave themselves well."

The saintly Fletcher (*q. v.*) of Madeley, who established six schools, three for boys and three for girls, found that soon after he had done so there was "not only an outward reformation—even of many who had been notorious for all manner of wickedness—but an inward also, many both young and old having learned to worship God in spirit and in truth."

At Painswick there was a school in the establishment of which Raikes was greatly interested. To it came "young people lately more neglected than the cattle in the field, ignorant, profane, filthy, clamorous, impatient of every restraint, who became clean, quiet, observant of order, submissive, courteous in behavior and conversation free from that vileness which marks our wretched vulgar." John Wesley (*q. v.*), a warm friend of Raikes, seeing Sunday schools springing up around him said: "This is one of the best institutions which has been seen in Europe for many centuries." So it proved; not only in the eyes of contemporaries, but in the experience of subsequent generations, and Raikes' claim to his place on the roll of fame is that he discovered the child—his value and possibilities—and made the discovery known to the world.

W. Melville Harris.

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RALLY DAY.—It is difficult and indeed, impossible, to assign a definite date for the origin of Rally Day. Its observance is a matter of growth. Doubtless it grew out of the necessities of the Sunday-school situation in cities and large towns. In many such places the habit has been to omit the sessions of the Sunday school in whole or in part during the summer season. In some places the vacation might be for three or four weeks, and in others as much as two months or ten weeks. The return of pupils and teachers was apt to be laggardly, and sometimes the school would not be in its normal condition until near the Christmas season. Thus it was that "Rallies" began to be held here and there, sporadically, the purpose being to bring pupils and teachers back at specified time and to begin the fall season with the energy and enthusiasm born of numbers and concerted action.

Gradually the Sunday-school associations, county, state, International and denominational, began to take note of the day and to plan for its proper observance. Rally Day programs now came into vogue, and what had for a time been occasional, grew into the semblance of an appointed festival, with a dignified program and definite purpose. The day is now recognized with practical unanimity by the various denominations and Sunday-school associations. The special day set apart for observance is variable, according to the necessities of different localities or denominations, but it usually occurs on some Sunday in September or October. A highly interesting and valuable literature is annually provided.

The underlying purpose of the day is twofold. (1) To bring the entire school together and get it settled into its regular work at as early a date as possible after the vacation period. (2) To impress the entire church and community life with the growing importance of the Sunday school and its work. In some places there is a third purpose—the securing of necessary funds for local, denominational, or interdenominational Sunday-school enterprises. All these purposes are praiseworthy, and, when properly observed, Rally Day is a valuable adjunct to the Sunday school and its work.

D. G. Downey.

RANDOLPH, WARREN (1826-99).—Son of Lewis S. and Hannah Gilman Randolph, was born at Piscataway, N. J., March 30, 1826. He was graduated from Brown University in 1851 and was presently ordained as pastor of the High Street Baptist Church, Pawtucket, R. I. After a brief pastorate in Pawtucket he accepted a call to the Eighth Street Church in Providence. From 1857 to 1863 he was pastor of the First Baptist Church in Germantown, Pa. For the next four years he served the Harvard Street Baptist Church, Boston. In 1867 he was called to the pastorate of the Fifth Baptist

Church, Philadelphia, a position from which he resigned in 1870, because of failing health. Dr. Randolph then spent almost a year in foreign travel. He tented in Palestine for six weeks in company with Dr. John A. Broadus, who later was to be associated with him for seventeen years on the International Lesson Committee. On his return from his foreign tour, Dr. Randolph was chosen to be Sunday School Secretary of the American Baptist Publication Society, which position he filled with distinction from 1871 to 1877, when he resigned to accept the pastorate of the First Baptist Church, Indianapolis, Ind. After two years in Indianapolis, he became pastor of the Central Baptist Church, Newport, R. I., where he remained many years, greatly loved and respected.

Dr. Randolph was a prominent figure in the National Sunday School Convention at Indianapolis in 1872; it was quite natural that he should be named as a member of the First International Lesson Committee, which was appointed on April 18, 1872, to serve for six years and to select uniform lessons for the following seven years. Dr. Randolph was elected Secretary of the Lesson Committee on its organization in April, 1872, and was continued in this important office by his colleagues of the successive committees until 1896, when he asked to be relieved of the burdens of the office. Dr. Randolph was admirably qualified to perform the work that devolved upon the Secretary of the Lesson Committee. Almost all of the details of the work were in his hands, and he took special pleasure in so arranging for the meetings of the Committee that a maximum of the work might be done in a minimum of time. He usually selected the hotel at which the meeting should be held and personally made arrangements for the comfort of the members. Most of the unfinished work fell upon his shoulders. For the first twenty-four years of the Lesson Committee's history Dr. Randolph wrote all the minutes and prepared the triennial reports. It was not an easy task to guide, and at the same time record, the work of the Committee during the two strenuous days of the annual meeting.

He attended the First World's Sunday School Convention in London in 1889, as a representative of the Lesson Committee. During the period of storm and stress between 1889 and 1893, when the Uniform Lesson System was under severe criticism, Dr. Randolph did much to conserve the system which he had helped to create. He remained a member of the Lesson Committee until his death on December 13, 1899.

Bishop Vincent (*q. v.*) was closely associated with Dr. Randolph for a quarter of a century. In an interview he once gave the following estimate of his colleague: "Warren Randolph was one of the most catholic spirits I have ever known; amiable, cultured, refined, a man with a keen sense of propriety. He was a practical man, systematic, exact and faithful in details. I loved him like a brother, and would have trusted my soul with him."

J. R. Sampey.

READING THE BIBLE.—See Bible Reading; Bible Reading Association, International; Bible Study, Place of, in the Preparation of the S. S. Teacher; Home Daily Bible Readings; Synthetic Bible Study.

READING THE LESSON.—It should be assumed that in the Sunday school the Bible is to be read. The very words and phrases of Scripture are to be made familiar. But how is it to be made certain that the pupils shall actually read it; that they *all* read *all* the teacher wishes to have read; that they *read* it—not merely see, and say the words? Professional teachers know that it is quite easy for a child to read a selection aloud, fluently pronouncing every word correctly, without realizing the content of the passage, and without appreciation of its bearing, humor, pathos, gravity, or importance. One may give a child (and many adults too) a story full of the most glaring inconsistencies, and it will be "read" without one of them being detected. Or one may take a story full of suggestive incident or dialogue, and a class will read it without preceiving its real meaning. Take, for example, the fine story of "The Intervention of Oded" (II Chron. 28: 6-15) read in the usual Sunday-school fashion, and note how much of it the class has really perceived.

But let the teacher *tell* this same story first, vividly and dramatically; let him

paint the awful defeat, and the enormous procession of weary captives led in triumph to slavery; let him depict the depression of the defeated and the rejoicing of the captors. Then let him describe the dramatic appearance of Oded; his eloquent appeal; the gradual change in the mind of the victors; the revolution of feeling in favor of magnanimity; the abundant kindness shown, under the new impulse, to the dispirited captives, and their joyful return to their brethren and home. Rarely have there been seen such sudden and surprising changes of fortune and feeling. Let this all be put realistically to the class and they will enter into it, see it, feel it, never forget it, and they will take its lessons home to themselves. All this is in the text, but it is quite certain that children will not get it from any casual reading of the words.

It would appear from the foregoing that frequently a passage should be read *to* the children first of all. Indeed the reading of literature to children is strongly urged by educationists and the English Board of Education. Spend a minute or two creating the proper atmosphere, raising the point or problem; after which, the children sitting with closed books, read to them as well as possible. *Then* they may be allowed to read it to themselves, silently. They will *want* to do this if the teacher has succeeded so far. Conversation upon the matter may follow, and the lesson may well conclude by asking one pupil to read aloud the whole passage, while the class and the teacher follow in their own books and try to picture the various scenes again in the light of the discussion.

Possibly the very worst thing to do as regards reading the lesson is to "read round," as it completely destroys the unity of the selection, intensifying the evil already produced by the division into verses. And it weakens the interest by distraction. The child's attention is taken from the essential matter to accidental considerations such as the part *he* may have to read, or the blunders of some poor reader, or the excellence of a good one. Rather than have the minds of the pupils distracted from the "story" itself it is better to have one of them read the entire passage.

It is not necessary that the reading of the allotted Scripture should be done the first thing. Very often it may with advantage be left to the middle or even the end of the lesson time. 'Suppose the selected passage is the story of the Widow's Mite. It makes a very uninteresting start to open the books, find the passage, and begin to read. Instead let the teacher begin by telling the parallel story of the Building of the Church of St. Sophia as it is given in verse by Baring-Gould. The Emperor built the church at enormous expense, and arranged for his name to appear conspicuously in it. But there was miraculously substituted the name of a poor widow who had simply given a little straw to help the horses that drew the stone for the church. This will raise the question of the relative value of gifts. Conversation will follow; then naturally everyone will want to know Christ's teaching on the point, and that will be the moment to read.

It is important to distinguish carefully between *reading* and *reading aloud.* Many can do the former without being able to do the latter. Why have the lesson read in school at all? Certainly not to give the children practice in reading aloud. The Sunday school is not concerned with the mechanics of reading; it is the story, the matter, that is important. It is highly desirable that the perfect words and phrases sink into the minds of the pupils; but infinitely more desirable that the truth sink into their hearts. In other words, the reading of the lesson must never be regarded as an end, but as a means to an end; and it is important carefully to consider the best way to employ this means to the definite end.

J. Eaton Feasey.

RECAPITULATION THEORY.—The recapitulation theory maintains that the development of the individual parallels that of the race. By this is meant simply that in general society is "the individual writ large" and that necessarily there must be some sort of parallelism between the race's passage from animal simplicity to its present organization of ideas and institutions and the child's passage from babyhood to self-reliant entrance into that same organization. The statement is true and in a poetic way illuminating. But it is far more illuminating as an interpreta-

tion of society than as an interpretation of the individual.

Lessing, who is so often cited in this connection, in his suggestive little book on *The Education of the Human Race,* maintained that the Bible in particular, and the religious development of the race in general, can be best understood if we think of God as teacher and man as pupil, and remember that the teacher must begin with simple lessons, suited to his pupils' comprehension. "That which Education is to the Individual, Revelation is to the Race." He thus affirmed a certain analogy between the development of the race and that of the individual. But he used the development of the child as a clue to that of the race; and he expressly disclaimed any intention of carrying out the opposite thought and attempting to explain the stages through which a child must go in terms of those through which the race has come.

The recapitulation theory of the present day maintains as a biological and psychological principle that the individual organism recapitulates in brief the evolution of the race; that the embryo passes quickly through a series of changes like those through which its species passed; and that the order in which the various instincts and native interests of childhood and adolescence appear, is parallel to the order in which the same instincts and interests were dominant in the life of the race. There is not space here to enter into the discussion of so large a question. Suffice it to say that even in embryology the principle cannot be regarded as established; that it does not apply at all to the development of the brain of the human embryo; and that the evidence is on the whole far more against than in favor of the idea that the child's instincts develop in an order parallel to that of the stages of race history. "For example," says Thorndike, "reaching for objects, holding them, putting them in the mouth, sitting up, standing erect, walking, climbing, hunting, migration, fighting, and the sex instincts, whose dates of appearance in individual development are fairly well known, come in nothing like the order and at nothing like the dates of racial development."

Even if the theory were psychologically true the pedagogical conclusion would not follow that the appropriate material of education at any stage of the child's development is to be drawn from the life and activities of the race at the corresponding stage. President Hall, the foremost advocate of the theory, argues in effect that the child possesses "hereditary traits of savagery" that are even "more or less feral," and that he should be permitted to indulge his "tribal, predatory, hunting, fishing, fighting, roving, idle, playing proclivities" in order that he may thereby get them out of his system! In case conditions are such that it is impracticable to permit him to indulge them in action, he can at least be fed on tales of the "crude and rank virtues of the world's childhood." And the end in view is that so we shall save him from precocity and poverty of life, and from the bad results which will inevitably follow if these savage instincts are suppressed instead of being given their cathartic fling!

But the children need not be fed on primitive stuff in order to keep them from precocity and to make possible richness of life; while the exercise and cultivation of undesirable instincts is far more likely to result in fixing them in the life than in ridding it of them. The law of *habit* we know; but what is this principle of *catharsis?* Its advocate can always save himself by asserting that the principle of catharsis would work and savagery would be eliminated by proper exercise of it, "if only the proper environment could be provided." But the "proper environment" cannot always be provided. Children live in the environment of their own day, and not in that of primitive man. The conditions under which the educational ideals of the recapitulationist could be fully realized must therefore remain "hopelessly ideal"; perhaps the child's present experiences and his reactions to the activities of the world about him constitute a better apperceptive basis to which to appeal than the dim stirrings within him of atavistic impulses that echo the life of other days. One of Herbart's followers, Ziller, elaborated a suggestion of his master into a "Culture Epoch Theory" that was much like the recapitulation theory in its principle of selection of educative material, though on wholly different grounds; but it was soon seen to be unessential and indeed extraneous to the Herbartian pedagogy, since apperception

takes place on the basis of the near rather than in terms of the remote.

L. A. WEIGLE.

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RECOGNITION DAY.—The true Sunday school does not flow on: it advances by definite steps and gradations. The Graded Lessons set tasks for each year whose fulfillment implies promotion. Where the Uniform System of Lessons is used, there is some supplemental work, and a time of passing from one department to another; even in the small school, some formal advancement is essential in order to maintain the interest of the pupils.

Recognition Day may be made a powerful incentive to regularity, to preparation of lessons, and to loyalty to the school. There should be some day in the year set apart when pupils pass from grade to grade and from class to class. Those who have completed definite work, passed examinations, and met all the tests asked, are promoted; others who fail to meet these requirements may be advanced to another class without the honor conferred upon those who have done the work required. The passing from the Beginners' to the Primary Department is a real event in the life of a little child, so the advancement from the Primary to the Junior Department and from the Junior to the Intermediate becomes a powerful incentive to interest. Recognition Day is the public announcement of work done. There should be a real demand for effort, and some formal and joyful expression given in appreciation.

1. The event should be one of the brightest days of the year. The Sunday-school room should be decorated, the music and processional and all should be dignified, yet marked by life and activity.

2. A small certificate, or promotion card, should be given each pupil who has met the requirements.

3. The day should show such a sense of values that the promotion will assist in change of classes and adjustment of pupils to new teachers.

4. It should interest parents and friends of the school.

5. Recognition should be given in a manner that commands the respect of the pupils, and implies work that is worth while. (See Promotion Day.)

FRANKLIN MCELFRESH.

RECORDS, SUNDAY SCHOOL.—SEE LITERATURE, S. S.; REGISTRATION, SYSTEMS OF; SECRETARY, S. S.; STATISTICAL METHODS FOR THE S. S.

RECREATION AND THE SUNDAY SCHOOL.—From the early days, it has been a custom to have an annual Sunday-school picnic. The manner of it varies with local conditions; but in general a week day is selected in the early summer, and far enough in advance to admit of careful planning and preparation. A clean and shady grove is chosen where there is good water near at hand, and as many other attractive features as possible. City schools often charter railway trains and sell tickets in advance, if the grove is at a distance. Sometimes a good sum of money is made from the sale of tickets. It is made a holiday for all the families of the congregation and their neighbors. Fathers and mothers and all the children in holiday attire are brought together in cars or teams, and they meet in social intercourse during the day.

For many years, and in many localities, the annual picnic has been the only occasion which brought together whole neighborhoods in social and democratic fashion. The center around which the affair is planned is the common meal, or picnic dinner, that universal test and source of good fellowship. And it is not an ordinary meal. Each family comes with baskets filled with the best things they can prepare. These are put together on a common table, or on table-cloths spread out upon the ground. Cold meats, sandwiches, cakes, cool lemonade, and in the recent years, ice-cream and watermelon—these are the staple commodities of the picnic dinner. Sometimes the "basket

picnic," a less democratic scheme, in which one family or several families group themselves separately, takes the place of the common table. But the open air, the social chat, and the return to nature are agreeable to adults, while the children find delight in the unusual food, the companionship of other children, and the suggestion of camp life.

At other hours there are athletic sports and contests, so planned as to engage boys, girls, men, and women, and to afford amusement and recreation to both participants and on-lookers. Baseball, races of all kinds, swimming and gymnastic contests, and the like, are standard features.

If navigation is within reach a favorite picnic excursion is a sail on the water. The chances of accident and of sea-sickness must be taken, but risks put spirit into excursions, and variety is the spice of life. A storm on sea or land is taken in this light. It sometimes dampens the ardor of youth, but it hardly diminishes the pleasure of the picnic in the long run. The electric cars help to make the picnic grounds accessible, and at the same time make excursions so easy and frequent that in some places the old-fashioned general picnic is becoming a thing of the past.

Long before the modern movement for outdoor life and community betterment was thought of, the Sunday schools had everywhere recognized the problem and provided for it this limited solution. The outing idea has broadened, but there is still nothing better of its kind than the old-fashioned picnic, sponsored by a large and respected institution like a local Sunday school. It takes a day out of the year's routine of toil; it puts the people into their clean clothes and good manners; It mingles young and old, rich and poor, native and foreign, under conditions most favorable for friendly acquaintance and intercourse; it tends to lessen individual asperities and correct slackness; it takes the people into the sunshine and fresh air and changed scenery of some of nature's beautiful places; it affords a kind of healthful fatigue which is conducive to good sleep and normal growth; it educates by showing life at new angles and building new concepts; and, being under the patronage of the Sunday school, it places the approval of religion upon diversified forms of well-being.

The Sunday-school social is an occasion provided by the Sunday school for the promotion of acquaintance and of good social relations among the members of the school and their families. It is usually given in the Sunday-school rooms in the evening of a week-day. Some good music and other simple and brief entertainment are provided, and sometimes very light refreshments are served. The main feature of such a gathering is the informal social intercourse.

The Christmas entertainment is a specialized form of the Sunday-school social, given some week-day evening near Christmas. The Christmas theme pervades the entire program, but more freedom for merry-making is given than in the religious services of Christmas day or Sunday. Songs, pictures, recitations, dramatics, and gifts, with a Christmas tree and a Santa Claus, are the usual features. The parents are present and a happy evening is enjoyed, beginning and ending early on account of the children. (See Christmas, Observance of.) At other seasons special parties are often given for the Primary Department, which tend to become annual, and are looked forward to with happy expectancy by the children.

The system of organized classes, now becoming quite common, has been the means of developing numerous forms of class recreation. Sometimes it is limited to occasional outings, "hikes," or "feeds," and sometimes it takes the form of a periodic meeting of the class or of a group of classes for sports, manual arts, excursions or any diversion which may be devised.

The purposes served by these recreations of the Sunday school are not merely the general purposes of recreation, but the deeper purpose of promoting the well-being of all concerned. The aim of the Sunday school is religious, but the religious aim can best be reached by indirect means to the extent of securing favorable mental states by rendering service not strictly religious. People do not, however, discriminate between these aims in actual practice; and it is better so, for the basal Christian motive of good will includes both and all forms of service. Sunday schools must not depart from their main function of religious education; and the recreations must always be kept

strictly subordinate. But this being done, a Sunday school may properly take a modest part in organizing and promoting the recreations of its members and those connected with it. (See Amusements and the S. S.; Play as a Factor in Religious Education.)

W. J. Mutch.

RECREATION CENTERS.—See Playground and Recreation Association of America.

RECRUITING THE SUNDAY SCHOOL, METHODS OF.—Every one who is interested in the Sunday school desires it to increase in membership, and to spread its benefits as widely as possible. The recruiting of the Sunday school is therefore most desirable. But it is also necessary, for in every school there is an outflow as well as an inflow of members. If in certain departments, as the Beginners' and the Primary, new pupils are constantly enrolled, in other departments, as the Intermediate and Senior, there is almost as constant a loss of members. The school is growing at the bottom, but dying at the top. It is found that in most Sunday schools from twenty to twenty-five per cent of the membership changes annually. Upon the average every school is practically a new school once in four or five years. If one fifth of the school leaves each year, an equal number must enter it, to keep the school at its normal size. The school must be replenished with new blood or it will soon be impoverished and before many years will die.

In the earlier years of the Sunday-school movement the school grew without great effort to find and bring in new members; for in the strict observance of Sunday there was little enjoyment for the young people, and the Sunday school was welcomed as a variation from the Sabbath-day routine. In those times public libraries were almost unknown, and the Sunday-school library drew many young readers. In many schools a system of rewards which could be won proved a powerful incentive to attendance. But in recent times the changes of population, the influx of foreigners, the establishment of public libraries, and especially the increasing laxity of Sunday observance, have compelled the Sunday school to compete with more popular forms of interest.

But before the presentation of plans for winning new pupils comes the vital question of holding those already in the school, for the condition of leakage has a close relation to that of growth or decline. Careful study should be made of the grades from which pupils are lost, of the causes of the decline, and of methods to retain the membership. (See Loss in S. S. Attendance, Causes of.) A systematic "follow-up-plan" for watching over the pupils should be instituted and vigorously maintained. For example, in some schools a report of every absentee by name is made by the secretary to the superintendent. On Monday each teacher receives by mail a list of his absent pupils, with a request to send in writing, as soon as practicable, the cause of each one's absence. A business firm watches over its customers; the Sunday school must watch over its members.

The strongest force in maintaining and recruiting the Sunday school is to be found in the character of the school itself. In order to obtain pupils there must be a good school. It should maintain high standards in religious education, be thoroughly graded, with suitable lessons and well-equipped teachers. It should have an attractive and suitable place of meeting. It should furnish an interesting and varied program. It should greet new members heartily, give them a home-feeling, and maintain acquaintance with them. It should recognize the special yearly festivals, as Easter (*q. v.*), Children's Day (*q. v.*), Rally Day (*q. v.*), Christmas (*q. v.*), and hold a wisely managed Decision Day (*q. v.*). All these give variety and interest to the school; and a good school will rarely lack for pupils.

Often the decline of a Sunday school arises from the change of population around it. The old families move away or are crowded out, and their places are taken by a different social class, or by foreigners. (See Sunday School and Social Conditions.) It may be necessary to change the location, but it is far better to change the school by adapting it to the new conditions, even by making sacrifices in order to bring into the church the new population. Every Sunday school must be representative of its surroundings. If in a city it must depend mainly upon those dwelling within a radius of half a

mile around its building, and not upon families two or three miles distant, whose children must inevitably find a Sunday school nearer their homes. The leaders of the school should make a careful survey of the field, and must seek a new constituency, though it be of a different social class, or even of a different nationality, to take the places of its former members.

With regard to active measures for reaching the community, the following might be named: 1. In every legitimate way the school should be kept before the people around it, young and old. The Sunday school and the church must learn from the successful men of the world, and use advertisements, placards, signs, notices, printed programs, which will catch the eye, and help to inform the neighborhood that the institution is at work, is interested in the entire community, and is prepared to welcome every visitor. This department of publicity demands wisdom as well as enterprise in its management, but in some form it is essential to the recruiting of the school. (See Publicity, Methods of.)

2. More influential than any form of advertisement is the personal touch; and therefore every member of the school should give an invitation to his neighbor to come to the school. No printed matter can have the power that goes with the living voice and the personal handshake. The school which is to grow must have its constituency of loyal, working members: officers, teachers, pupils young and old, loving their school, speaking in its behalf, and inviting their friends to a share in its benefits. Of course, these efforts are to be made with discretion, and with due regard to comity and fraternity with other churches. Never should one school undertake to build up by tearing down another. There are sufficient people unchurched to fill our churches without enticing others from their church homes.

3. Each school should have its own field, definitely bounded, systematically canvassed, and carefully cultivated. It should be divided into districts, and each district assigned to visitors or committees who should ascertain the church relationship of every family and of each member of the family within its bounds. For this work many churches employ paid visitors or deaconesses, and many of these are unremitting in their consecration to their vocation. But other churches can make and maintain a canvass as thorough by the efforts of their own members. We know of more than one Sunday school of limited resources which keeps an up-to-date card catalogue of every family within ten blocks on every side of its building, compiled and corrected by the efforts of its members; and it sends notices and makes visits upon every person in its district not attached to any church.

To sum up in a few sentences, for the recruiting of the school there is needed: (1) A good, representative Sunday school with high standards and efficient work. (2) A careful investigation of the departments to ascertain where pupils are being lost from the school, and a diligent follow-up system to retain them. (3) A study of the neighborhood, its population and its needs, with a determination to adapt the school to its natural constituency. (4) A wise and enterprising effort to advertise the school throughout the field. (5) A diligent, repeated visitation upon all people unattached to any school, and a sincere invitation. (6) A hearty and home-like welcome to all new members.

J. L. HURLBUT.

REED, SIR CHARLES (1819-81).—Educationist, philanthropist, and politician. Son of the noted philanthropist, Rev. Dr. Andrew Reed.

From early life, Sir Charles Reed was interested in the Sunday school, especially as a teacher of infants and younger children. In 1836 he was connected with a firm of woollen manufacturers in Leeds, and in 1839 was made secretary of the Leeds Sunday School Union. From 1844 until the time of his death, he was associated with The Sunday School Union, London, and for several years acted as Chairman of the Council, giving valuable guidance in the operations of this national society.

In 1851, the Union awarded the First Prize to his essay upon "The Infant Class in the Sunday School."

His biographer states he held the work of the Union in highest honor, and counted it a great privilege to be "staff-officer" in such an army. He constantly visited different parts of the Kingdom, acting as a deputation speaker. He was a

far-seeing educationist, and held "that children, if uninterested, will be unruly." He advocated, therefore, that in teaching it was essential to adopt methods of using the faculties and activities of the young children. He states, "If you begin by teaching creeds and catechisms, or even texts of Scripture, before you excite ideas, you do manifold harm."

In the midst of his exceptionally busy life as a merchant and politician, he never lost an opportunity of pleading for the better religious education of children. On various occasions, he addressed the Congregational Union of England and Wales upon different phases of Sunday-school education. The year before his death, he threw himself with great energy into promoting the celebration of the Raikes Centenary, having given special study to the life and labor of Robert Raikes. In his speeches he quoted from letters of Raikes which he discovered in his researches; letters making quite clear his conviction that Robert Raikes was the founder of the modern Sunday school. The extraordinary success of the centenary celebrations was largely due to the fine leadership of Sir Charles Reed.

His ability as an educationist led to his election upon the London School Board, and from December, 1873, to his death he was Chairman of the Board. As a politician he was identified with the Liberal Party, and for several years was a Member of Parliament, using his position in advocating the claims of religious education.

His devotion to the Sunday-school cause is manifest in his own words: "From the age of seven years, I have been in the Sunday school; and with many memories of public work, and responsible duties before me, I can truly say there is no reward in any public service equal to that which falls to the lot of the faithful Sunday-school teacher."

CAREY BONNER.

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REFORMATION, THE, AND RELIGIOUS EDUCATION.—From the educational point of view the Reformation was not so much a break with the past as a thorough reorganization of the religious instruction of the laity with a view to securing more exact and definite results. The competition between Catholic and Protestant made it worth while to indoctrinate the children and the laity more carefully than had been done in the Middle Ages; and improvements were introduced by both parties. We must, therefore, describe the essential elements of the mediæval system and trace its sixteenth century modifications in Protestant England, Germany, Switzerland, and indicate one or two factors in the improvements which took place in Roman Catholic lands. As the continuity of development is strongly marked in England, we shall give special attention to that country.

The mediæval church had no system of religious instruction comparable in effectiveness to the catechumenate of the fourth and fifth centuries. This prepared adults for baptism by careful doctrinal and ethical teaching, culminating in giving to the candidate the nominally secret formulas of the Creed and the Lord's Prayer. Two factors aided in breaking down the catechumenate. One was the fact that by the fifth and sixth centuries the pagan multitudes were no longer pressing into the church, so that infant baptism became the general rule. The other was the growing tendency to rely upon the mysterious or even magical potency of the sacraments, which were thought so powerful as to render almost superfluous any elaborate instruction of the intellect.

For those baptized in infancy baptism was not the goal but the starting-point of religious teaching. Responsibility was put upon the parents and upon the sponsors or godparents, who were to teach the child the Creed and the Lord's Prayer. Synods held in England in the presence of papal legates in 786, and capitularies of Charlemagne issued in or soon after 802, hold godparents strictly to their responsibilities. Charlemagne also required all priests to teach their parishioners to repeat the Apostles' Creed and the Lord's Prayer, and forbade lay persons who could not pass this simple test to act as godparents. Though the *Decree* of Gratian and the *Sentences* of Peter Lombard, both compiled about the middle of the twelfth century, emphasize the duties of sponsors, the *Summa Theologica* of Thomas Aquinas, who died in 1274, holds them responsible only when the parents are not-

ably negligent; and the official Roman Catechism of 1566 admits that the institution of godparents had become a mere name. The real responsibility rested on the family and on the parish priest.

In addition to this instruction in the Creed and the Lord's Prayer, it was commonly assumed that laymen were familiar with certain liturgical responses, such as the *Gloria Patri;* but as the services were in Latin, these scraps of erudition were mere flashes of light against the background of the unintelligible. Far more important was the teaching of the rudiments of Christian morality, developed especially in connection with the sacrament of penance, and particularly in connection with confession. The custom of confession to a priest had been developed in monasteries, and was popularized on the continent of Europe by the Iro-Scottish missionary monks in the latter half of the seventh century. The material of this ethical instruction was the Ten Commandments, in brief or sentence form, and certain ancient schematic arrangements of virtues and vices. As early as Gregory the Great (died 604) there was manifested the tendency to reject the Stoic fours or the monastic eights in favor of Biblical, not to say Babylonian, sevens. Hugh of St. Victor (died 1141) was deeply convinced of the mystical significance of sevens, and contrasted with Gregory's seven virtues seven deadly sins; and these ideas were incorporated into the *Sentences,* the chief theological textbook of the Middle ages, by Hugh's pupil Peter Lombard.

The combination of all these elements may be seen in the ecclesiastical legislation governing religious education in the major part of England toward the end of the mediæval period. A provincial council held at Lambeth in 1281 by John Peckham, archbishop of Canterbury, ordered the priests to explain, or cause to be explained, to their flocks four times a year in the vernacular the Apostles' Creed, the Ten Commandments, the two evangelical precepts (*i. e.,* love to God and man), the seven works of mercy, the seven mortal sins with their progeny, the seven cardinal virtues, and the seven sacraments. This legislation, which applied to the province of Canterbury, was paralleled in 1357 for the northern province of England under Archbishop John de Thoresby of York, who published those instructions for the people known to-day as the *Lay Folks' Catechism.*

Early in the fifteenth century John Myrc wrote out in rhyme his *Instructions for Parish Priests,* which give a clear idea as to the value of this religious instruction from the pulpit. The plan of preaching doctrinal and ethical sermons at regular intervals is open to the criticism that "telling is not teaching"; therefore, it was ordered in that favorite priests' manual, the *Pupilla Oculi* of Joannes de Burgo, that the priest should ask each of the laity individually in confession, whether he knew the Apostles' Creed, the Ten Commandments, and the Lord's Prayer; and if he refused to learn the Creed or the Prayer, or to teach it to his godchildren, it was a sin. Thus the father confessor was expected to enforce the minimum requirements of education in doctrine and morals. If he himself neglected to preach quarterly sermons on the assigned topics, he was liable to punishment by the archdeacon; but William Lyndwood the canonist, writing in 1430, says that the archdeacon might not inflict a fine, and where contrary to custom might not excommunicate, though he might suspend the recalcitrant priest temporarily. These provisions suggest, though they do not prove, a tendency toward laxity of enforcement.

The religious instruction just described had been given in sermons; but the boys who attended school—then the privilege of the few yet commoner than used to be thought before the epoch-making researches of Leach—had carefully religious teaching. Education was completely under church oversight, even in those cases where the municipalities had a share in the process. Movements for the improvement of the course proceeded from great scholars like Jean Gerson (died 1429) or from Humanists such as John Colet, founder of St. Paul's School, London, whose *Catechyzon* was printed in 1527. The Protestant leaders, both in Germany and in England, were influenced by Gerson and the Humanists; but after all, the continuity of the development is very striking. Thus in England the First Injunctions of Henry VIII (1536) follow the lines of the *Constitutions* of Peckham: "the curates shall, in their sermons, deliberately and plainly recite of the said *Pater*

Noster, the Articles of our Faith, and the Ten Commandments, one clause or article one day, and another another day, till the whole be taught and learned by little; and shall deliver the same in writing, or show where printed books containing the same be to be sold to them that can read or will desire the same." The books meant were doubtless the so-called primers, such as were set forth by authority. Henry's Second Injunctions (1538) add that every person who comes to confession in Lent must repeat the Creed and the Lord's Prayer in English to the priest.

The Injunctions of Edward VI (1547) reiterate these schemes; but his advisers did not stop there. It was mainly Archbishop Cranmer who was responsible for the new Catechism, which from the First Prayer Book of Edward VI (1549) down to the present day has been a chief vehicle of religious instruction in the Anglican Communion. The variants of the different editions are noted in the critical edition mentioned in the bibliography of this article; they are of no great moment, from the point of view of educational method. The material consists of the Apostles' Creed, the Ten Commandments, the two Evangelical Precepts, and the Lord's Prayer; the edition of 1604 adds questions on baptism and the Lord's Supper. Cranmer was influenced in some measure by German catechisms, but is really following the path marked out by Peckham, except that he rejects the scheme of sevens, and that he adds brief explanations of the meaning of the required formulas. The mediæval church had tended to be satisfied with "implicit" faith on the part of the laity; as Innocent IV had phrased it, they were to think and say "I believe what the church believes." The laity were to believe in a God who rewards and punishes, and to bow devoutly to the teachings of the church, whether they knew them or not. In the sixteenth century both Protestants and Catholics demanded a more articulate faith; and in this explicitness we see the first significance of Cranmer's Catechism. More fundamental was, however, the fact that knowledge of the Catechism was required prior to confirmation; thus religious education, which a thousand years before had ceased to be a prerequisite of baptism, became, in England at least, prerequisite to confirmation.

The Catechism printed in the prayer-book was very brief, so that those who could not read might learn it by heart. It was planned to publish a longer one for more advanced students, especially for use in schools. After the unsatisfactory attempt of Ponet (1553), England waited till 1570, when Nowell's Catechism appeared. The original Latin was translated into English and into Greek, and some school plans (given by Foster Watson) show how material from the Catechism severed the purposes of instruction in reading and writing the ancient tongues. Of Protestant England from Edward VI to Cromwell, we may say that though the interest in grammar was in many ways paramount, there was great use made of religious subject matter, and a continuous effort to impart a truly religious education. From the child who learned to read from a primer containing the Creed and other formulas which he was expected to know by heart before he could be confirmed, to the student who had to sign the Thirty-nine Articles before he could be admitted to Oxford or Cambridge, there was religious instruction day in and day out, including compulsory church attendance on Sunday. The piety of the New England Primer (*q. v.*) and of the course early prescribed for the undergraduates of Harvard College are fruits of English educational theory, just as are the later Dissenting academies. The histories of all these types of school are full of material for the history of religious education.

Thus far we have traced the developments chiefly in England. In Germany the evolution was similar, though some of the stages appeared earlier there than they did in England. In his *Deutsche Messe* of 1526, Luther (*q. v.*) admitted that he approved the traditional selection of material, namely the Ten Commandments, the Apostles' Creed, and the Lord's Prayer; but he was not content that the children should learn these pieces by heart; they should tell what each article meant and just how they understood it. These demands Luther fulfilled in his Small Catechism or *Enchiridion* of 1529, and in his Large Catechism; but he did not arrange them in the form of question and answer. The dialogue or question form, much used in popular and educational literature of the late fifteenth century, had probably

been introduced into religious instruction by the Bohemian Brethren, an offshoot of the Hussite movement, in their *Kinderfragen,* as early as 1502. Later it became dominant, and was introduced into Luther's Catechism, which became preeminent among Lutheran textbooks for religious instruction, just as did the Heidelberg Catechism among those of the Reformed churches. (See Catechetical Instruction; Creeds, Place of, in Religious Education.)

It was characteristic of the Reformers to emphasize the Bible, and to put it into the hands of the common man. The price of Bibles was so high, however, that they could not be employed as regular textbooks until the eighteenth century. Therefore there were used in the sixteenth century books of Golden Texts to be committed to memory (*Spruchbücher*), also popular Bible histories (*Historienbücher*). The entrance of Biblical material into the curriculum is illustrated by a primer, *Enchiridion elementorum puerilium,* published by Melanchthon in 1524: it contained the alphabet, the Lord's Prayer, the Ave Maria, the Apostles' Creed, Psalm 66, the Ten Commandments, the Sermon on the Mount, Romans 12, John 13, the Sayings of the Seven Wise Men of Hellas, and special prayers for children. Though the selections varied from edition to edition, the inclusion of fairly long Bible extracts remains the distinctive feature of this early Lutheran primer.

In Switzerland there were developed catechisms of the Reformed type. In the Zürich Catechism Table, a broadside to be put up on the wall, we find as early as 1525 that the Ten Commandments were given not in the brief form used in the Middle Ages, but in the extended form given in Exodus 20, for the children of Zürich were to learn that God forbids graven images, etc. This interpretation of the commandment against idolatry did away with those paintings, statues, and stained glass windows depicting sacred scenes and characters, which were among the chief means employed by the mediæval church to make the history of the Christian religion vivid to the unlettered masses. In place of the rejected appeal to the eye there came appeal of sermon and of song, of prayer and of the Word of God, now all in a tongue understood of the people. The greatest Swiss catechisms are those of Geneva. Though Calvin's first Catechism was far too long and minute, his second attempt, made after some experience in the instruction of children, was more usable. (See Calvin, John.) Early translated into English, it was prescribed by the First Book of Discipline of the Church of Scotland in 1560; on Sunday afternoon the minister was ordered to examine the children publicly in the catechism, in the hearing of the people: "in doing whereof the minister must take great diligence, as well to cause the people to understand the questions proponed as the answers, and the doctrine that may be collected thereof." The clearest of the Calvinistic catechisms is that of the Westminster Assembly; though, in the opinion of the late Dr. Philip Schaff, it lacked "the genial warmth, freshness, and childlike simplicity" of Luther's and of the Heidelberg Catechism. All three of these classics are widely used in America to-day.

Summarizing the development of the Reformation in the field of religious education, we find that there is a very unmistakable continuity in the lesson material; and that though the ideals of the Reformers outran their practice, they introduced improved methods, and a more widespread Christian nurture, so that their spiritual descendants could make their way toward the direct study of the Word of God by every child.

It must not, however, be forgotten that the adherents of the Papacy likewise made strenuous efforts to improve their systems of religious education. The Capuchins, and above all the Jesuits, distinguished themselves in this field, not to mention rival orders. The Catechism of the Jesuit Peter Canisius represents a large literature whose powerful assistance helped win the great victories of the Catholic reaction. To the rivalry of Protestant and Catholic has been due much of the progress in the definition and in the teaching of the rudiments of the Christian faith.

W. W. Rockwell.

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REFORMED CHURCH IN AMERICA, SUNDAY-SCHOOL WORK OF THE.—This is the oldest body of Presbyterians in the Western Hemisphere, and has a history in this country that runs back to the old Dutch occupation of Manhattan Island in 1623. The church in the fort in New York city dates its organization from 1626, and a school of Christian education in close union with the church has a like honored history of continued existence. The old churches of our denomination have in their Dutch annals the names of religious teachers of the youth of the congregation. The Heidelberg Catechism, a system of doctrine in experimental rather than dogmatic spirit, was the textbook that every Dutch boy and girl was made to study preparatory to the first partaking of the Lord's Supper. The "dominie," as the Dutch people love to call the pastor, went from house to house catechizing the children; and in the historic churches of the denomination, where history runs back two and a half centuries, the religious culture of children and youth centered in the catechetical instruction (*q. v.*). Like all the Reformed churches of every name, the Dutch Church, as this church is popularly known in American history, believed and practiced religious education as a basis of Christian confession and life.

The first official reference to Sunday

schools in the minutes of the General Synod is in the report on the State of Religion in 1826. The organization of Sunday schools in many of the churches was indorsed as a mighty instrument for the advancement of the Kingdom, and regular courses of religious instruction for the children and youth were given. In this report ministers and churches were exhorted to organize Sunday schools. The organization of the American Sunday School Union (see Sunday School Union, American), and the coöperation of the Reformed Church in its work is the subject of Synodical reference from year to year. In 1839, there were 250 Sunday-schools connected with the Reformed Dutch Church with from 12,000 to 15,000 children. As early as 1828, there was a meeting of ministers and members of the Reformed Dutch Church in New York city, at which a constitution of thirteen articles and twelve by-laws gave to the church a Sabbath School Union independent of the American Sunday School Union, but auxiliary to it. This Board was formally organized in 1839 and continued until 1863, when it was merged into the Board of Publication organized in 1854, and the Board of Domestic Missions in 1831, the work being divided between these Boards.

The earliest publication for Sunday schools by this Board was in 1843 a course of graded instruction in three series of lessons:

1. One of a general character on the historical portions of Scripture for juvenile classes.
2. Another series more advanced for the next grade of pupils.
3. A series for Bible classes, under care of pastors.

Sunday-school hymn books began about this time.

Since the merging of the Sunday School Board in 1863, the Sunday-school interests of the Reformed Church have been divided between the Board of Publication and the Synod's Committee on Sunday schools and young people's societies. A series of lesson leaves and a Sunday-school and missionary paper called *The Sower and Gospel Field* were published in 1880 by the Board of Publication. In 1885 the Standing Committee on Sunday Schools and Catechetical Instruction was created by Synod, and has reported the changes and advances in Sunday-school work until the present time. In 1899 the Synod appointed a special committee on the "Twentieth Century Forward Movement of our Church." In the report of the committee in 1900, two parts of that report have special reference to the religious education of the young, and a committee appointed in 1900 reported in 1904 "The Principles, Plan and Curriculum of a Graded Sunday School." It retained the International Series as a basis, but supplemented it with other subjects of study, and issued two thousand copies for free distribution among the churches. In 1907 a special committee appointed the previous year recommended the need of a special agency to take charge of the education of the young and recommended a Commission on Religious Education, which the Synod created in 1907. This Commission has continued since that time and at the Synod of 1913 recommended that the present charter of the Board of Publication be changed so that it shall become the Board of Publication and Bible School Work, with a series of plans to include Sunday school secretary and field worker. The Synod of 1914 authorized the formation of this Board. The Sunday-school literature of the Reformed Church has followed the progress of the schools from the beginning, meeting the need for courses of lessons, and at the present time, through the courtesy and coöperation of the Presbyterian Board, and the Sunday School Board of the Reformed Church in the United States, it has its own series of lesson helps.

The present status of the Sunday-school work, as reported to the General Synod of 1914, shows 790 Sunday schools with a total enrollment of 123,503. From these schools 3,598 persons have been received into church membership.

I. W. Gowen.

REFORMED CHURCH IN THE UNITED STATES, SUNDAY-SCHOOL WORK OF THE.—I. Period of Preparation (1728-1893). Switzerland is the fatherland of the Reformed Church. There in 1517 this church was born and soon spread to the Palatinate in Germany. From there in the days of our colonial history came the nucleus out of which the

Reformed Church in the United States was developed. The native heath in America was eastern Pennsylvania, New Jersey, and New York, whence the church eventually reached out to its present confines.

With such an ancestry it is needless to say that the Reformed Church has always been an educational church. Apart from her educational ideals it is impossible to think of her. The earliest records extant show that in 1728 this church had an educated ministry and schoolmasters chiefly trained in the schools of Europe. In the early days many of these pastors and teachers were sent from and supported by the Reformed Church in Germany. In addition, they supplied Bibles, hymn books, catechisms and prayer-books. Holland was especially zealous in supporting these, her co-religionists of the German Reformed Church in America.

The statistical blanks for 1818 include a rubric for schools (parochial). In 1831 another was added for Sunday schools, of which twenty are reported, with the lament that double this number would appear on the records if pastors were not so negligent in reporting. In 1834, through an overture to the American Sunday school Union, a "Sunday-school agent" was appointed to assist the Reformed Church in promoting her Sunday-school work.

The first work of denominational publication dates from 1840, when a printing establishment was started at Chambersburg, Pa. A committee appointed to prepare a Sunday school hymn-book led to the appointment of a Sabbath School Committee on Publication in 1841. This was the first attempt at organization of the Sunday-school work in the denomination. This committee labored with more or less success for a number of years and then went out of existence.

In 1860, West Susquehanna Classis overtured the General Synod to appoint a Sabbath-school association. At the next meeting of General Synod at Pittsburgh, in 1863, such an organization was effected. This body drew up the first actual plan for comprehensive Sunday-school work. The officers were Dr. J. H. A. Bomberger as president; L. H. Giesy, secretary; G. S. Griffith, treasurer. This organization, too, was only short lived. In 1875, at the General Synod at Ft. Wayne, it was voted to discontinue the association, "since in the present condition of affairs in the church it was found that practically nothing could be undertaken with any reasonable hope of success."

In reply to a request from Ohio Synod at Akron in 1887, the General Synod appointed its first actual Sunday School Board. Dr. C. S. Gerhord, who for many years was a leading spirit in the new Sunday-school movement, was elected president.

At the same Synod, attention was called to the opportunities offered Sunday schools by the State and International Sunday School Associations and the church urged to take advantage of the help thus extended. By the appointment of Dr. J. H. Stahr, as a member of the International Lesson Committee, the Reformed Church became officially identified with the International Association.

At the meeting of the General Synod at Lebanon in 1890, the Sunday School Board urged the appointment of a General Secretary as being absolutely essential to the future success of the Sunday-school cause. In 1893, at the meeting of the General Synod at Reading, Dr. Rufus W Miller, the present incumbent, was chosen to fill this office. The other officers of the Board at this time were Rev. C. Clever, D.D., president; Rev. D. B. Lady, secretary; J. H. Bomberger, treasurer.

II. Period of Organized Effort (1893-). From the first report of the Secretary to General Synod, at Dayton, in 1896, it was clearly seen that a new day had dawned in the Sunday-school work of the church. Not only had the work been fully organized under departments, but by extensive field work and a vast correspondence, a new vision of Sunday-school work had been given to the church, a new interest aroused, and the necessary funds raised to carry out the plans inaugurated.

In 1893, the statistics showed an enrollment of 149,023 pupils, or an increase of only 459 for the year. In 1896, after three years of organized work, under the new secretary the increase of pupils for the year was 10,298. In the twenty years from 1893 to 1913 the number of pupils reported has been nearly doubled, reaching the sum of 281,276 pupils, or a total enrollment of 308,910.

In order to show the scope of the first three years of organized work under the general secretary, we quote from a report of the Sunday School Board of 1896:—

"Total number of addresses 450; visits to Sunday schools in session 75; conferences, conventions, etc., 63; miles traveled 30,250. Fully 5200 letters were sent out and more than 12,000 sample copies of literature, apart from lesson helps." Add to this the organization of the business department, the extensive editorial work done, the publication of a large number of lesson helps, books, etc., an extensive Sunday-school missionary activity, a carefully worked out standard of efficiency for the schools, and supplies of every character ready for the use of the schools, and we are amazed that so much could have been accomplished in so short a time, and at the contrast with the Sunday-school situation of three years previous.

In 1896, the publication of Sunday-school periodicals was transferred from the Publication Board to that of the Sunday School Board, which was incorporated August 9, 1897, under the title "Sunday School Board of the Reformed Church in the United States."

The Reformed Church Building at 15th and Race streets, Philadelphia, Pa., having a valuation of $300,000, including the adjoining property, was erected in 1907 by the Sunday School Board. At present, plans are under way for the enlargement of this edifice to be known as the Philip Schaff Memorial Building, to be used for Interdenominational as well as Denominational purposes.

III. Departments of the Board's Work. These are, 1. The Educational and Missionary Department. 2. Editorial Department. 3. Business Department. 4. Real Estate Department. Along these lines the work has been carried on steadily and with ever increasing success.

In 1911, an educational superintendent, Rev. C. A. Hauser, was elected and placed in charge of the Educational and Missionary Department. During the same year the first field secretary was appointed. This department organizes new schools and aids weak ones with Sunday-school missionaries and supplies. It also aims at raising the standard of educational and spiritual efficiency of the schools, by supplying the necessary literature and other helps.

In April, 1912, the Reformed Church Publication Board and the Sunday School Board were consolidated and incorporated under the title of "Publication and Sunday School Board of the Reformed Church."

The Board is closely affiliated with the State and International Associations, as well as with the Sunday School Council of Evangelical Churches. Its aim is to advance the Kingdom of God by getting the best helps available from those best able to offer them and to distribute them as widely as possible among our schools. Its policy is to provide only the best for carrying on the King's business.

C. A. Hauser.

REGISTRATION, SYSTEMS OF.—I. Purpose and Scope. The effectiveness of any system of registration depends on the comprehensiveness and accessibility of the facts recorded. The only valid excuse for spending the time required for keeping accurate records is the increased efficiency resulting therefrom—the efficiency, first, of the school; second, of the schools of the denomination; and third, of the schools of all denominations, both in the community and throughout Christendom. Ideally, therefore, one system, alike in essential elements, will be used universally. Every Sunday-school pupil in the world will begin with a permanent record sheet or card, which will go with him from school to school, and which will contain the main facts of his religious history, from childhood to death. Such individual records must form the basis of any accurate statistical knowledge of Sunday schools that churches or communities or world conventions will ever get.

Approaches to such a system are being made by various schools, by denominational boards and by publishers. Little independent work has been done, and much can yet be learned from the systems in use in the best public day schools. It is safe to say, however, that complete records should contain:

1. Adequate information concerning each pupil, regularly accumulated on a permanent card or sheet. The following items are important: Name; address (when addresses change frequently it is

SUNDAY SCHOOL RECORD SYSTEM. PROMOTION RECORD.
This card is to pass from teacher to teacher, or from school to school, as pupil is promoted or transferred. It is to be filled out and sent to principal's office when any change is made requiring change in office records. It is then to be sent to the teacher in charge of pupil.

SUNDAY SCHOOL	Date of Admission	Age. Sept. 1 yrs.	mo.	Grade	COURSE STUDIED	Attendance days a.m.	days p.m.	Health	Class Work	Interest or Effort

ACTIVITIES AND HONORS
Sunday School School and College.
Community:
Church.

FIG. 1 (Back)

1. LAST NAME	2. FIRST NAME AND INITIAL	SUNDAY SCHOOL RECORD SYSTEM ADMISSION, DISCHARGE AND PROMOTION CARD
3. Place of Birth	4. Date of Birth / 5. Date Baptized	To be kept for every pupil and sent with the pupil when he is transferred to any Sunday School in the city or outside the city. Great care should be used to have names complete and correct.
6. a. Father, Mother or Guardian Name	c. Occupation { Father / Mother }	Write all dates thus: 1913—9—25
b. Address	d. Church Affiliation of { Father / Mother }	

7. RESIDENCE OF PUPIL. Give new residence when he is transferred	8. Date of Discharge from S.S.	9. Age yrs.	mo.	10. DAY SCHOOL OR COLLEGE ATTENDED and OCCUPATION

11. Confirmation or Admission to Church a. Date	b. Place	c. Name of Church	d. Name of Denomination
12. Vocational Training		14. Married to	Date
13. Vocation		15. Died at	Date

FIG. 1(Front)

often better to have a separate alphabetical address list); name of father, or mother, or guardian; occupation of same; church affiliation of father and mother; date of pupil's birth, baptism, and confirmation, or admission to some church; name, location, and denomination of this church; titles of courses studied in Sunday school;

ame of day school; college; vocational aining; occupation; marriage; death; ames of all Sunday schools attended, ith date of dismissal from and admission) each; summaries of attendance, school ork, and Christian service in church and)mmunity, obtained from:

2. Weekly records of necessary facts)ncerning each pupil; *e. g.*, attendance, romptness, amount, and quality of com- leted work, interest, instances of Chris- an activity, individual and coöperative, ı church and community.

3. A current alphabetical list of pupils, ith such items as address, telephone, par- ıt's name, date of entrance, present grade class.

4. Convenient ways of summarizing the eekly records by classes and sexes and)r the school. (See Statistical Methods)r the S. S.; Secretary, The S. S.)

II. Forms and Methods. It is always ifficult to secure the desired information,) have it accurately recorded, and to make easily available. The situation is ırther complicated for Sunday schools, ı that the school meets only one day in the week and that both teachers and officers need to have up-to-date knowledge of what is going on. The larger the school, the more forms are needed to secure and centralize information. In order to obtain the facts for the permanent individual record, some schools have blank forms, which ask the necessary questions, and which are filled out, by parents when possible, before the pupils are admitted. These facts are then transferred by the secretary to the proper cards or sheets. In starting a system in a school, the same preliminary forms could be used in getting the requisite facts concerning old as well as new pupils. The weekly records are usually kept by the separate classes and turned over to the secretary for tabulation. To keep these up to date, some schools find it necessary to use additional transient records, showing for each class and for boys and girls separately, the number present, absent, tardy, added, and dropped, and the number of visitors.

A form for permanent record cards (figure 1) has been devised by Miss Lavinia Tallman, Teachers College, based

Symbols: Present • / Absent • a Tardy • T Dismissed • ⊥	ATTENDANCE RECORD To be filled in and returned to the Secretary

NAME	DATES																		

FIG. 2

Form F

UNION SCHOOL OF RELIGION, BROADWAY AT 120TH STREET, NEW YORK

Secretary's Report for Sunday_____

Regular Teachers Present		Absent	Total
Substitute Teachers Present		"	"
Officers Present		"	"
Pupils	"	"	"
Total	"	"	"

Number of Pupils Previously Enrolled	New Pupils Enrolled
Pupils Dismissed	
Visitors Present	
Members of Administrative Committee Present	
" " Advisory " "	
Special Events	
Weather	

FIG. 3 (Front)

Grade	Enrolment F.	Enrolment M.	Present F.	Present M.	Absent F.	Absent M.	Late F.	Late M.
K								
I								
II								
III								
IV								
V								
VI								
VII								
VIII								
H.S. I								
H.S. II								
H.S. III								
H.S. IV								
T.C.								

FIG. 3 (Back)

on the card suggested in the Report of the Committee on Uniform Records and Reports, of the N. E. A., for 1912. It is intended that this card (or sheet, if preferred) be kept by whatever school the pupil is attending and, on removal of the pupil, be sent to the school to which he goes. A simple method of keeping weekly reports is found in figure 2. The records of all the pupils in a class are put on one card or sheet. Figure 3 shows a convenient form, used in the Union School of Religion (*q. v.*) for summarizing attendance records each week.

III. Use. The value of records is in direct proportion to their accessibility. In a day school, pupils' records can be kept on file in the principal's office or at the teacher's desk; but such filing of Sunday-school records practically limits their use by teachers to Sundays. Hence the necessity of supplying each teacher with duplicate records. This can conveniently be done by providing each teacher with a uniform loose leaf notebook, in which can be kept (1) a duplicate of the permanent record of each of his pupils; (2) the weekly records of individual or class. (3) If the causes of absences are preserved, a form for recording them may also be kept in this book during the week and returned to the secretary on Sunday. (4) Other matters relating to the teacher's work, such as special notices and instructions, or private notes on the lesson, can easily be placed on the pages of such a loose leaf book, thus providing a sort of portable desk.

No standard method for filing office records has yet been devised. The card system seems to be most widely used. It can probably be made of largest service when properly combined with the loose leaf method. A suitable office desk with filing drawers for both cards and letter size sheets, or else simply pasteboard boxes for these materials, is a great saver of time and energy, especially when everything is carefully *classified, labeled,* and kept *up to date.* These last are essential factors in the usefulness of any system, and these, obviously, depend on the faithfulness of the secretary. No system can ever be made to run itself.

HUGH HARTSHORNE.

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For various record forms, see the catalogues of the denominational publishing houses.

RELIGION, THE CHILD'S, AND ITS CULTURE.—The question whether religion is or is not one of the congenital instincts is open to discussion. If it be a real instinct, like play or imitation, then all children if left completely to themselves will spontaneously evolve for themselves some form of religious worship. That all people, no matter how primitive, have religious ideas of one kind or another cannot be denied, but as to the source of these ideas there is diversity of opinion. But whether one call it instinct or not, there undoubtedly are born in every child certain aptitudes or tendencies or impulses that make the acquisition of religious ideas easy and natural. (See Instinct, The Nature and Value of.) The child has the aptitude for religion as the bird with wings has an aptitude for the air. This, however, is only an aptitude: it must be called forth and nurtured by parent and teacher. (See Imitation, The Place of, in Religious Education; Play as a Factor in Religious Education.)

The new-born infant has no ready-made notions about anything. He has no conscious knowledge of God: he has only an aptitude for worshiping God, and one which necessarily is exceedingly rudimentary. The mother, as Froebel (*q. v.*) has observed, is, from the child's standpoint, the God of the child during his earliest period. From his mother, and later from his father and the rest of the family circle, he first learns of love, and kindness, and dependence, and unselfishness, and obedience, and other simple virtues. As he begins to develop mentally his world enlarges. His attitude constantly is that of perfect credulity: he be-

lieves everything that is told him, no matter how marvelous. God, Jesus, the angels, the miracles of the Bible—everything in the religious world he accepts absolutely and without a suspicion that there can be anything like doubt. He interprets it all, however, in terms of his own experience; he is in the anthropomorphic stage of his life, just as the race was once in its anthropomorphic or myth-making stage. Fairies and animals that talk are no more miracles to him than everything he sees about him. It is all miracle. God is very real to him, but it is a God that his little powers can comprehend, a god who is a big man, as tall perhaps as the sky, but yet a man. It is not until the child is fourteen or fifteen that this idea is displaced by the more abstract idea of "God is a Spirit." The religious conceptions of childhood, then, are always concrete, and they are always accepted by the child as perfectly natural accompaniments of his life.

The religious training of the child until he is six years of age must consist of careful and continuous insistence by the mother and the Beginners' teacher upon the simple lessons of love, and dependence, and obedience, and unselfishness; and of the patient eradication, so far as is possible, of the evil instincts, peculiar to the child's stage of development. The tendencies toward higher things latent in the child's soul are to be developed with all care, as well as the regular habit of prayer to God, and of living every day in the all-seeing and all-sheltering presence of the loving Father.

This period is more important than many realize in the molding of the life. The mother, by carefully guarding her child and developing every instinctive impulse toward the religious life as it arises in its order, and by training out the opposite impulses of evil, may hold her child so close to God that later on there need be no violent reclaiming of that child from the clutch of evil that has estranged it from God. Every teacher, and above all every mother, should recognize this truth. (See Worship, Children's.)

The responsibility for the training of the religious instinct or tendency during the first six years of the child's life does not rest upon the child; it devolves upon others. He is plastic material which somebody must inevitably mold. But often when this responsibility has been met by parent or teacher it has been abused through lack of knowledge of what the child's need really is. He is not a little man or woman to be preached to even in simple words, or to be filled with theology and creeds, however stripped these may be of their hard phraseology, or to be filled with the abstractions of the catechism on the theory that some day he will understand it and use it. It must be remembered that he is a child, and that he understands as a child and thinks as a child, and that he must be given only those things that are natural to his period of development. (See Children, Ignorance of.) It is not a period of forcing decisions, or of precocious religious experience; it is a period for turning the good instincts and tendencies into habits. It is the great seed-sowing period: one can not hope to reap in later years from the life that had this golden seedtime neglected.

From the age of six years up to the period of adolescence at thirteen or fourteen the child begins to take part in his own training. He learns to follow religious example; he is taught that he must exercise self-control on the principle of the Golden Rule; he is led to obey the authority of conscience; he helps in the home and begins to learn the lesson of duty and of the inconveniencing of self for the comfort of others; he is taught unvarying veracity and honor in his dealings with others. Now it is that hero-worship begins, and it becomes the duty of parent and teacher to see that the heroes selected are worthy. The reading life begins its sway, an eager and a growing life that soon is found to furnish hitherto undreamed of ideals and ideas. In nothing can the teacher be more helpful than in the directing of this powerful current of influence. Memory is keen now: it must be used wisely and filled with the things that count. (See Biography and the Age at which it Appeals to the Pupil; Biography, Place of, in Religious Education.)

The nurturing and directing of these unfolding tendencies and influences are in every sense religious training. They make up the preadolescent's religion and the

direction which this religion takes usually determines the direction the adolescent's life is to go. It must be safeguarded and watched at every point. Instincts spring up one after another in their due season, some of them good, some of them bad. Each one of them must be developed at once upon appearance, or else they must be repressed. The Bible, especially the Old Testament, is now the great textbook, and its hero stories must be presented constantly and skillfully. Biographies like those of Joseph, and David, and Samuel, and Daniel, are the best material the world has for child-training. They are fascinatingly interesting, and moreover they are deeply and fundamentally moral and religious. They have in them the simplicity and the faith of a people in its childhood period, and as the result they have appealed to childhood in all times. Constant living with such stories cannot fail to cultivate the conscience and the feeling of the reality and personal nearness of God. More and more as the child approaches the great upheaval of adolescence can the appeal for the deeper things of the religious life be made. But no decision should be forced. Very often decision will come spontaneously, but the teacher is not to be discouraged if none of his pupils openly profess conversion. It is his duty simply to keep on sowing the good seed of the word of God. The harvest time is very near.

The adolescent period, from thirteen or fourteen to seventeen or eighteen, is the period of the wakening of ideals. (See Adolescence and its Significance.) It is the time altruism begins to enter the life; it is the new birth of the child psychologically and it should be the period of the new birth spiritually. The problems of life and destiny now present themselves with force. There is a feeling in every youth at this period that he is at a crisis of his life and that his decision will fix his destiny. It is written in youth's very nerve and tissue that this should be so. It is nature's time for taking fixed ground in things religious. Professor Coe found that in 1,784 cases of conversion of which he had records the average age was 16.4 years. Combining the results of several investigations it was found that out of 6,641 cases of conversion selected at random, the numbers at each year of age were as follows: before eleven years, 314; at eleven, 228; at twelve, 389; at thirteen, 391; at fourteen, 509; at fifteen, 582; at sixteen, 807; at seventeen, 720; at eighteen, 630; at nineteen, 565; at twenty, 461; at twenty-one, 351; at twenty-two, 205; at twenty-three, 185; at twenty-four, 111; from twenty-five to twenty-eight, 86; after twenty-eight, 3.

These figures show very clearly that the golden time for harvest in the church comes during the vital years between twelve and twenty-one, with the highest point at sixteen. It is during this time that the sowing in childhood and pre-adolescence reaches its first fruition. There come now opportunities for religious teaching which can be found at no other time. The New Testament is the proper field for study, especially the life of Jesus. The ideals of Christianity—with its self-sacrifice, its purity, its great central figure with his perfect manhood, and holiness and self-effacement—appeal most powerfully. The teaching during the period should be vivid and vital. There should be no preaching, but simply Jesus held up Sunday after Sunday: his love, his heroism, his beauty, his intense activity, his manliness, his sacrifice, his irresistible appeal. And when the young soul has surrendered, as he must surrender if the teaching has been well done, the work should not be halted a moment. The youth should be brought into the church, and surrounded with the safeguards that will hold him fast. He should be taught with wideness of vision now of Paul and the early heroes of the Church, then of the great missionaries and heroes of the race.

Thus are the instincts and aptitudes of infancy nourished till they grow into the active service and the frankness of youth, then into the altruism and visions of adolescence, then into the full life of the surrender to Jesus Christ, then into the strong Christian warfare of early mature life, and last of all into the sainthood of the later years.

F. L. Pattee.

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RELIGION, PSYCHOLOGY OF.—1. The Science and its Aim. Religion is not

simply a form of belief; it is a way of life. It may be defined as the human life in its dealings with the divine. Whatever touches human life in its deeper motives must necessarily affect the will, govern behavior, and make a difference in the feelings. But these are the objects with which psychology is concerned. Hence there must be a *psychology of religion,* just because religion is a phase of human experience and not merely a form of thought.

While the psychology of religion is new as a separate science, reflection about religion has always been largely psychological. In the nature of the case, there could be no such thing as a competent study of religion which failed to consider its appearance in and effect upon the mind. In dealing with sin, purification, and worship, religion has always required a degree of "searching of the heart"; and since Christianity has particularly dwelt on the necessity of inward integrity of motive, it was natural that it should develop, as it did in the Middle Ages, a series of persons highly adept in the exploration and description of the inner life. The writings of Eckhart, Tauler, Ruysbroek, Luther; of Bonaventura, St. Teresa, John of the Cross, and of the mystics generally, are in large part still the original sources of our contemporary psychology of religion. It may fairly be said that religion has done much, by developing introspective power, to *create the science* of psychology. It should be noted, too, that the greater philosophers of religion have invariably contributed to its psychology. The works of Augustine are masterpieces of psychological analysis; as are also the works on religion of Schleiermacher, Hegel, and von Hartmann.

Recent psychology undertakes not simply to describe religious experience: it seeks also to explain it, in so far as it is capable of explanation by natural causes; to separate the normal from the abnormal; and to trace the course of healthy religious development from childhood up. As a separate branch of science, it has been developed within the past twenty years, and the character of contemporary writings must be judged largely by the motives which have converged to build it. They are essentially these:

(a) A concern for the continued success of religious education and propaganda. The Church has reproduced itself partly by conversion and partly by education; its efforts in either direction can take effect in our more self-conscious age only by a better understanding of the human nature to be worked upon and the human function to be developed. It was this concern that inspired the early researches of Coe and Starbuck in the psychology of conversion.

(b) Belief in religion as a valuable force in character-building and in society, together with serious uncertainty regarding the intellectual or creedal side of religion. Many thinkers, following Kant and Schleiermacher, have come to the conclusion that our theoretical ideas about God and the future life must remain doubtful, if they are not quite invalid; and yet they recognize the importance of religion as a motive-power or state of feeling. They incline to regard prayer, for example, as a valuable form of self-discipline and self-control, while suspending judgment as to any influence it may have beyond the mind. Psychology can treat religion *subjectively,* leaving the questions of truth in abeyance. This is the interest which seems to govern the work, for example, of Leuba, whose first studies (1896) antedate those of Coe and Starbuck above mentioned. Other thinkers do not so much despair of finding objective truth in religion, but they assume that the truth of religious ideas can best be judged by psychological results, or found immediately within the religious feeling. This is the attitude of William James, in *"The Varieties of Religious Experience,"* the first great monument of the new research.

(c) Comparative and historical studies in religion give the impression that there is a deeper identity beneath the confusion of creeds and practices, and that this identity is to be found in the human needs which religion satisfies and in the functions which it fulfills in social and personal life. The common ground of religion is to be found in its psychology; the most hopeful direction for religious agreement, and the soundest foundation for religious philosophy, is therefore to be sought here. This motive, together with the foregoing, is dominant in the work of Höffding and of Ames.

It is not wise to ignore the fact here indicated, that part of the impetus behind the work of the flourishing new science is due to hesitancy regarding the intellectual elements of religion, and that even on the positive side it is often silently assumed that religious feelings and attitudes may be developed or conveyed without direct appeal to religious truth. But this fallacy—a psychological as well as a philosophical fallacy—is not a necessary incident of the psychological study of religion: it is avoided in the more rounded treatments of the subject, such as are found in the works of Royce in this field (*Sources of Religious Insight, The Problem of Christianity*), of Stratton, and others.

When the psychology of religion shall have been cultivated for a few years longer, the wealth, variety, and difficulty of the phases of religious experience on its emotional and volitional side will be found quite as great as the varieties of religious doctrine, and we may predict a tendency to return for simplification of the problem to the work of religious thought. The fact of the matter is twofold: it is often the case that to many conflicting ideas there corresponds a single psychological motive or social value; but it is also often the case that to various feelings and motives there corresponds a single idea. Each view of the religious life thus affords a means of judging and arbitrating the diversities of the other; and neither should be taken alone. The psychology of religion should always be regarded as a part of the philosophy of religion.

2. Psychological Origin and Function of Religion. Prayer, or worship, is the most universal expression of religion, and has been by many regarded as a human instinct. Prayer itself, however, is not an instinct in the biological sense of the term; but it takes up into itself a number of impulses which are instinctive, prominent among them fear, wonder, and love.

Fear of a special kind is doubtless an ingredient in reverence and awe: to this extent it is true that fear is coextensive with religion both primitive and developed. Religious feelings are called out by objects and events both in nature and in the human world (birth, death, illness, swoon, combat) which seem wonderful or mysterious, and suggest unseen powers together with the consciousness of our human weakness and dependence. The words for admiration and ascription of power (such as mana, huaca, wakonda, manitou) are also the first names for the divine. It is universally true that circumstances of grief, extremity, or despair evoke most spontaneously the appeal to God. But it does not follow that "fear made the gods," nor that fear in the ordinary sense is a specific part of religious emotion. For religious fear, from the first, is distinct from usual physical fear. (F. B. Jevons, *Introduction to the History of Religion.* Chapters on Taboo.) It always presupposes a somewhat developed power of thought: it is never aroused by purely visible occasions, but always by occasions in which the perceptible is taken as a sign of something imperceptible present only to thought or to intuition. The religious consciousness thus precedes the fear, not *vice versa.* It is natural that the dawning upon human consciousness of the unseen universe of religion should awaken concern and humility; and this feeling persists in all religion as a *sense of the infinite importance* of right relations to the unseen. In so far as this sense of importance has been attached to pictorial imagery regarding heaven and hell, it has tended to vanish with the loss of confidence in that imagery. But it cannot be too strongly urged that if fear, in this transformed sense as the awareness of some infinite issue for the individual, disappears from religion, the greater part of the vitality of religion must vanish with it.

In the human being, fear is innately associated with *wonder.* It belongs to his instinctive nature that whatever alarms him provokes at the same time his interest and his desire to understand. (Cf. William McDougall, *Introduction to Social Psychology,* ch. xiii.). It has been a condition of his survival that whatever is to be dreaded must be explored; that terms may be made with it and a *modus vivendi* established. This has been conspicuously true of man's dealings with the superhuman powers, and it remains a permanent characteristic of religious experience that its anxiety and concern are bound up with searching and inquiry. A need to *know* the divine power and a hope of understanding are awakened to-

gether with the serious concern: it is one of the paradoxes of the religious consciousness that an element of self-confidence and hope is united with its self-doubt without destroying it. In its highest form, this trait may be described as a spiritual ambition, a consciousness of the destiny of the human spirit to share in the deepest counsels of its universe. This wonder and confidence are especially evident in the religious consciousness of childhood. And if the psychology of religion is faithful to its own task, it must testify that whatever tends to undermine the hope of religious knowledge undermines the religious consciousness itself. It is this hunger and hope which alone makes the mind susceptible of religious instruction.

It was noted that fear, or concern, is a result rather than an original cause of religious consciousness, and that wonder is an associate of concern. Religious consciousness itself, then, is based on something deeper than either: and this may be described, in a wide sense of the word, as *love,* or a consciousness of kinship with the unseen powers of the world. The mind of one's neighbor is unseen, the spirit of the tribe is unseen: it is possible to conceive the powers behind the world in similar terms, and to have similar relations of affection and intercourse with them. The mind struggles with the analogy: the divine must indeed be immensely different from the human and the social. But religion depends in the last resort on the fundamental *likeness,* which permits the leap of the spirit in an assertion of desire for unity. This impulse precedes the development of fear and wonder; and also (in the natural rhythm of life) follows upon them in an effort to overcome and absorb them. Religious worship, from the standpoint of psychology, involves a union of these various motives; but the primary impulse is the desire for union with God.

The meaning of the impulse to worship may be understood, in part, by its *function* in adapting the individual to the world in which he has to live. It is clear that if the God with whom the individual unites his will in worship is the God of the community, embodying its spirit and sanctioning its customs, the act of worship would tend to bring the worshiper into accord with his social environment. By many psychologists this is regarded as the essential function of religion, and the real meaning of worship. (Ames, Coe.) But it would be a serious error to infer that it is the chief function of religion, even in human life, to bring the individual into harmony with the social order as it is. Religion is concerned with the world that is to be, rather than with the world that is: it at once unites the member with his present context and separates him from it. It cherishes the individual as dreamer of dreams and hence as bearer of the future. Even in the rudest societies, the initiation of a youth involved his winning a personal vision of God, and so a point of experience from which the sacred customs of his clan could be judged and revised. It is the essential function of worship, socially regarded, to produce the *prophet,* the imaginative and creative element in life. It achieves this by assuring the worshiper that the supreme power of the world, the God of men and nature, is of his own kind, and that he can win communion of will and spirit with God. It thus serves society by making the religious spirit superior to society as it is and capable of imposing upon it its standards from above. It is through personal religion alone that religion can become truly social.

3. The Normal Rhythm of Religious Life. The direct operation of religion in the mind of the individual can best be understood by the alternation into which the religious life ordinarily falls—the alternation between the sacred and the secular, or between worship and work. These two phases of life are not independent: like work and play, or like waking and sleeping, they reënforce each other; while each, if made an exclusive occupation, loses its value and finally checks itself altogether. Work, or secular occupation, implies turning attention away from the whole to the parts or specialties of action; worship implies turning the mind away from the parts to the whole. Work requires concentration of attention upon the details, treating them as of absolute worth; but since (by a proposition of general psychology) the worth of any object depends upon its connection with the whole, these parts can retain their conscious worth only so long as the whole is

visible in them. The effort of attention, however, gradually excludes the sense of wholeness, and thus loses the sense of worth on which it depends. Restoration of the sense of value is partially accomplished by amusement, art, social recreation, rest, and sleep. But worship, directing the mind consciously to the whole, to God, and to what one can grasp of absolute worth, is the most complete and adequate means of renewing the faded values of practical living. Thus worship comes to occupy not a sporadic and accidental place in life, but a regular one, and its function may be most generally described as that of maintaining the level of worth in existence. From this source, it may be shown that moral discernment, ability to meet hardship, inventiveness, and prophetic resource naturally flow. (Cf. R. C. Cabot, *What Men Live By,* Part IV; Hocking, *The Meaning of God in Human Experience,* Parts V and VI.)

4. Sin and Conversion. Besides the normal obscuring of religious consciousness by secular occupation, there are interruptions felt as abnormal, and described in terms of *sin.*

The sense of sin implies a preceding religious sense; it implies that moral delinquency or simple self-will acquires an added gravity because of hindering the access to God. In early religion, sin was defined as a disobedience of God's law, which might be entirely arbitrary, so that sins might be committed unawares. But as religion becomes more inward, it becomes evident that sin must of its own nature operate to exclude religious confidence and that the sinner effects his own condemnation. Nothing is more shallow than the attempt to build up a psychology of religion without a sense of sin. As man's moral sense becomes acute, the perception of separation from the divine, which at first aroused simple apprehension or fear, must take the form of realizing that alienation from God is essentially moral, and of translating religious fear to the ethical plane.

It may be stated as a general law that the degree of suffering occasioned by the awareness of sin depends upon the height of the spiritual ambition of the individual. One whose sense of God is dull, and whose concern is weak, will suffer little. Most persons of great spiritual force have had a more or less severe struggle with the problem, a struggle which has been greatly aggravated, no doubt, by a lingering of false theories regarding the nature of sin (John Bunyan's case may be typical of these). The prevalent view of mediæval Christianity was that self-will must be entirely abandoned. It is here that psychological studies have been most helpful, for they have made evident what Spinoza long ago observed—that any passion can be cast out only by a greater passion. Religion cannot undertake the elimination of desires, therefore, nor of the self; but it can accomplish and demand the *organization* of all human passions under the supreme passion of the love of God. Sin is to be understood, therefore, as deliberate disloyalty to this ideal, by treating a particular desire as if it were all and sufficient.

Each human instinct inclines to fix upon some object as good, and to forget all else in seeking it. Each instinct, likewise, builds its own habit. And the sick soul (to use the phrase of William James) is the soul that realizes in full sharpness the momentum of a desire-habit in conflict with the religious demand for a definite discipline of love. There must be a "regeneration" of the individual, in the sense of winning a new affection which is strong enough to master and include all the powerful instinctive tendencies within its own focus. All of the instincts must become as it were one instinct. It is sufficient to realize the problem to perceive that the individual by himself has little chance of winning this master-passion. It cannot be taken by the force of pure resolve. Hence it is that the problem has seemed so hopeless to many who have realized its character. And hence it is also that enlightened religion has emphasized the dependence of the individual for "salvation" upon an outer redeeming grace. The object of supreme love must be *found,* not invented, by the individual. And the great positive religions have made it their task to reveal the divine Being to men in such a way as to compel that love which alone can sweep the instinctive desires into it. While it lies beyond the province of the psychology of religion to judge the case of Christianity before the world, it clearly supplies at this point a criterion of judgment. No man can find his religion

except there where he meets the God whom he must both love and worship.

Conversion is thus seen in its psychological nature as the winning of the supreme affection through finding the insight which reveals the divine object in this compelling fashion. How abrupt or disturbing the process may be depends largely on the definiteness of instinctive attachments and ambitions, and upon the period during which one has been aware of the religious necessity without meeting it. Neither the sudden conversion nor the gradual growth can be said to be the one normal process. It should be evident, however, that conversion implies reaching an insight and a decision, and that these are usually occurrences which have their own momentary and critical nature. Further, this whole matter is the most supremely individual phase of the religious life: each one must state to himself his problem of sin and find for himself his solution. Hence one must especially avoid a scientific insolence which declares any one mode of conversion to be right and normal as against all others.

The Role of Subconsciousness. Subconsciousness is often appealed to (as by James and Pratt) to explain the more marked religious emotions and experiences, and especially the more pronounced forms of conversion. By subconsciousness is understood the obscure region of mental life where lie the memories and feelings which one does not distinguish in the total mass of consciousness. Subconsciousness is in some danger of becoming the psychologist's superstition, and requires especial clearness of handling in connection with religious experience. Two aspects of mental life are included in the term. First, the volume of ideas which one is using at any moment in judging his present experience, though not thinking *of* them. Here belong one's memories, one's philosophy, one's religious sense, for the most part. Second, "split-off" portions of the field of consciousness; *i. e.,* portions which one excludes from attention because he wishes to attend to something else, but which he must of course recognize in order to exclude them. This second aspect of subconsciousness will obviously become large in proportion to the intensity of concentration. It is especially liable to be enlarged by suppressing undesired observations and comments. Thus, guilt implies turning the mind away from considerations which would annoy the guilty one in his deed; and such unfavorable comment deliberately excluded will be stored up in "subconsciousness." Further, the growth of new interests, due to ripening instincts, may for a time occupy only the marginal regions of the mind, and so be placed to the credit of subconsciousness. This is particularly true of the interest in the other sex during adolescence.

The split-off subconsciousness must be reintroduced sooner or later into the main current of consciousness, or else the person will suffer mental rigidity or impoverishment. And this usually occurs through some turn of attention which brings parts of consciousness and the former subconsciousness into view at once. It involves simply accepting what was before rejected; but as this may mean the recovery of a large segment of mental life, the change may come as an immense relief and may be accompanied by much emotion. Indeed, heightened emotion of any kind favors the reintegration of a divided conscious life. It is not extraordinary therefore that the winning of a religious insight and decision should release subconsciousness, both in the form of suppressed guilt and in the form of developing instinct-life and thus be marked by emotional disturbance.

It would be obviously one-sided to insist that the emotions of conversion in adolescence are primarily connected with the life of sex. But it becomes evident just what the connection is. This sex-interest appears first in a subconscious and ideal form; it is itself an interest which makes for union of life and spirit with another being, and which can subordinate other motives to its own strong current; it is thus most nearly analogous to the religious need for union with God, and has in turn the natural destiny to become subordinate to the religious consciousness and to lend its strength thereto. It is the most dangerous, and yet potentially the most nearly divine of all human passions; it is supremely true of it that wholeness is holiness. The love of God is simply the integrity of all human affections. The facts of subconsciousness explain the emotional character of certain

stages in recovering this spiritual integrity; but they in no wise alter the general conception of religious life and worship. (See Child Conversion.)

6. Asceticism and Mysticism. All great passions provoke austerities. Extreme devotion to business will lead to strict regimen and simple living. Not less will the love of God lead men to sacrifice what they conceive to be necessary to satisfy their spiritual ambition. We no longer regard wealth, family life, and position as hostile to religion; but it is still true that concentrated devotion to specific religious work may lead to the natural elimination of one or all of these other ends. If religion is, as we have said, a unification of the instincts, it is capable in its more developed forms of substituting its satisfaction for any or all of them. The difference between modern and mediæval understanding of asceticism is, not that it is regarded as meaningless, but that it has the significance of simplification and deepening of life rather than of suppression of any part of life.

With the abandonment of the cruel and mutilating types of self-discipline there is a corresponding change in the nature of religious experience. It is no longer the aim of religion to reproduce the trances and ecstasies of mediæval saints; for the psychological connection of these is discerned with the intemperate asceticism and negation of their definitions of holiness. But one cannot abandon that which was central in their religious ambition and experience; namely, the immediate consciousness of the presence of God. This was the kernel of validity in all mysticism, and remains the goal of normal worship.

Prayer still signifies, as to the traditional saint, the moral preparation of the mind, and the withdrawal of attention from the distractions of sense and business. And it still implies a waiting for the touch of renewal which purports that one has been relieved of partiality and has become whole. And still, as to the more saintly of the saints, it means in its outcome the recovery of the love of life, of peace and certainty and of effectiveness in the service of God and man. This, from the standpoint of psychology, is the answer to prayer.

The psychology of religion may be summed up as the consideration of the essential alternations in the life of the spirit: its departure from its original unity with God through fear, secularity, sin, and austerity; its return with added strength through love and worship, through conversion and the winning of the divine companionship.

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RELIGIOUS DAY SCHOOL.—The inadequacy of religious instruction in most Protestant communities has led to numerous proposals and some experiments outside the Sunday school. One of these plans is that of Rev. G. U. Wenner, D.D., of New York, chairman of a committee on this subject in the Federal Council of Churches of Christ in America (*q. v.*). The plan is to authorize by legislation all children in the public schools to attend, at the option of their parents, on Wednesday afternoons, either the public schools or schools of religion in their own

churches. Thus eight per cent of school time would be devoted to religion, whereas in Europe from twelve to fifteen per cent is now so given.

The "Greeley Plan" of Bible study is a coöperation between the State Teachers College of Colorado and the churches, whereby courses in religion given in the churches and approved by the college are accepted for credit. This promises to provide well equipped teachers for the church schools.

The German and Scandinavian Lutherans, and some other bodies of foreign Christians in the United States, hold schools of religion regularly in their own languages in vacation time, with the double purpose of teaching religion and keeping alive the language and traditions of the fatherland. The younger children are taught the catechism, at ten or eleven they take up an explanation of the catechism, and this is followed by the Bible history. Singing and prayers are also taught in these parish schools.

Since about 1898, there has been developed in Wisconsin a type of religious day school, which is perhaps the most serious attempt that has been made to solve the problem of religious education in accordance with scientific principles. It is also the most successful attempt outside the well-known institutions, with which it can hardly be compared.

These schools were first organized in rural communities and villages in northwestern Wisconsin by Rev. H. R. Vaughn, a Congregational pastor, who was then located at Elk Mound. In connection with the teacher-training institute at Elk Mound, the day school developed its educational principles during ten years from 1900 to 1910. One feature of that system of teacher training consisted in demonstrations of methods and practice teaching. The children's school afforded classes for these purposes each day for a period of two weeks. At first the school was secondary to the institute; but gradually the success and fine possibilities of the day school grew. Various communities tried it, and the more it was tried the better people liked it, and the further its plans and methods were perfected.

There has never been any effort to propagate these schools. On the contrary, no encouragement is given to try the school in any new place, except under the supervision of some person previously experienced in the methods and ideals of the schools, the reason for this policy being that the success of it depends on a somewhat careful following of the type, method, and curriculum approved by a long process of progressive experiments under scientific supervision. The demand, however, for these schools has so increased, that plans are being considered whereby the school may be promoted by expert educational leaders, who are willing and competent to follow concise printed directions covering all the details of management, curriculum, and methods of teaching.

The schools are held during the summer vacations. They continue two or three weeks, Sunday excepted, from 9 o'clock until 12. The children are graded according to their standing in the public school for the next school year. If there are not more than ten or twelve pupils in each grade, two grades are combined under one teacher. Each two-grade group uses the lessons for its lower grade in one year, and its higher grade the next year. In such a school there would naturally be six teachers; a kindergartener, four teachers for the two-grade groups, and one teacher for the high school group. When the school is larger it is necessary to have eight grade teachers. These teachers are trained for public-school work, and require but little special coaching in the peculiar methods of these schools. They are paid a moderate salary. A supervising principal is also necessary, who can train the teachers in the characteristic methods of the school.

The coöperation of the churches is essential. It is a federated movement receiving the moral and financial support of local churches. The organization consists of a strong local committee. The rooms of one or two churches are used for the schools, a separate room being required for each group. At first, on account of the strangeness of the idea, a good deal of personal work in explaining the purpose of the school is necessary in order to enlist the interest of parents, and to secure funds and children. A second season always finds this task much easier. One dollar per family is usually charged for tuition, and church appropriations, or

private subscriptions are solicited to make up the balance of the budget.

The three-hour session is divided into four periods of forty-five minutes each. There are three regular courses of instruction for each group, except the kindergarten, which is separate, and follows such plans as the teacher in charge may devise. The classes are taught separately in the first, second, and fourth periods. In the third period there is a ten-minutes recess, followed by a half-hour assembly of the grades and high-school groups in the auditorium.

One period in all the grades is used for Bible instruction in the form of carefully graded Bible stories. The characteristic method of Bible teaching is distinctive of all schools of this type, and is the most important single reason for their success. It is the auditory-motor, or reproduced-story, method. There is relatively little explanation, little of a homiletical character, and but little of personal or specific application. Stories are selected which explain themselves. They are told by the teacher in a brief, vivid manner, and then they are immediately reproduced by the pupils one after another from memory, in such words as they can command. They soon develop great skill in this, and the repetitions fix the story in the memory. In eight seasons of two weeks each, nearly one hundred distinct Bible stories are mastered, and by a careful system of reviews they are so fixed as to be a permanent possession.

Another period is used in all grades for instruction in missionary work and Christian biography. There are short stories for the lower grades. For one grade it is the life of John G. Paton, for another, David Livingstone, and for the high school it is a country like India, or Africa. The same method of reproduced stories is used for this work also. In the course of two or three weeks one of these great characters can be so thoroughly mastered and glorified as to become an important factor in shaping the life ideals of the whole class. Maps, pictures, and note-book work are features of both the Bible and the biography courses, and every means known to the good teacher is used to build up rich and true concepts of all these subjects and to surround them with emotional enthusiasms.

Another period is used for more miscellaneous activities, determined by the needs of the class. Note-books are to be written up; a little study, but only a little, is required; most important is the memory work and Bible drill, brief but intense, and resulting in ready handling of the book and familiar acquaintance with many passages and facts in it. Seventh and eighth grade pupils have instruction in personal religion, and higher grades take the history of the church, or of the Bible. An amount of valuable general information is accumulated from this period in successive years, which puts the pupils in a class by themselves wherever they may live afterward.

The assembly period is the center and heart of the whole school. It is a practice of the real function of worship. Prayers and memorized Scriptures are used; and a very few of the finest and best loved of the standard hymns are memorized and sung daily, until they sing themselves into the very life of the children. At this period each day some class brings before the whole school one of their classroom stories.

Certain pedagogical principles have shaped these schools; and these may be stated as follows:

1. *Concentration.* For a period in vacation time—those ten weeks which educators are beginning to regard as more than half waste time—the practice of religion and instruction in its elements fill the whole life of the children. By this concentration year after year it becomes a life interest, as it could not otherwise.

2. *Grading.* Pupils, subject matter, and methods are adjusted to each other by experts. This is the secret of the remarkable interest always shown by the children in the work of the school.

3. *Concreteness.* Definite and well-unified stories, rather than abstractions and generalizations, constitute the materials of instruction.

4. *Self-expression.* The learning process here consists not in studying or reading from books, and only partly in hearing oral presentations, but mainly in free narrative reproduction by the pupils themselves.

The schools have become an established annual occurrence in a dozen smaller towns and villages in Wisconsin, and in

some larger places, such as Eau Claire, Madison, Beaver Dam, and also in Rockford, Ill. Something of the kind has been tried independently in various places. The conditions for this were most favorable in Los Angeles, Cal., in 1912. But those who try it without the results of the long testing process in Wisconsin, must work at some disadvantage, and for this reason there has been no promotion of these schools beyond the personal supervision of experienced teachers. The schools have developed under the continous educational guidance of Dr. William J. Mutch, Professor in Education, in Ripon College. (See Daily Vacation Bible School Association; Gary Plan.)

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RELIGIOUS EDUCATION, AIMS OF. —Fundamental to all discussion on matters pertaining to educational material, processes or organization, is a clear perception of the aims of education. This is as true of the religious as it is of the other aspects of education. The aims of religious education depend upon the conception of religion on the one hand, and upon the conception of education on the other.

Among those peoples whose religion is primitive in form—*e. g.,* animism, nature worship, totemism—education is concerned mainly with the oral transmission of myths and traditions from one generation to the next. As ritual develops, a body of technical regulations accumulates. Those who are to serve in the capacity of priests must become versed in these regulations, and hence some form of instruction is necessary.

The more highly specialized religions acquire a large volume of oral and written teaching material which is regarded as authoritative and a knowledge of which is considered essential for leading a proper religious life. Much of this relates purely to matters of a ceremonial nature. In other cases there is included a body of instruction in ethical and civic matters. The Old Testament writings, the Koran, the writings of Confucius, the Vedas, are familiar examples of such teachings, embracing in addition to ceremonial regulations, hymns and other material relating to the ritual, precepts to govern daily conduct, historical records, and religious philosophical teachings. (See Non-Christian Scriptures.)

The impulse toward formal instruction and methods of organization is often furnished in some national, social, or intellectual crisis. The aim is to meet this crisis. After the crisis is passed the methods persist through force of habit until another occasion arises and develops a new aim. In order to have a vital influence upon society the aims of education must always concern intimately the deeper interests of men in society.

This fact is well illustrated in the history of education in Old Testament times and in the Christian era. The Hebrew school arose at a critical time in Hebrew history. There was a movement of the people back to the home of their fathers. In close proximity to this ancient home dwelt people of alien faiths. The religious ideas of the returning exiles were also more or less colored by contact with Babylonian civilization. There was grave danger that the distinctive qualities of the Hebrew religion should become obscured or lost under the influence of Canaanitish custom on the one hand, or Oriental example on the other. Under the leadership of Ezra and others the attempt was made to conserve for posterity the religious heritage they had received from their fathers, and the synagogue school came into being as the agency for transmitting this heritage intact. (See Education in Old Testament Times; Bible, Significance of the, in Religious Education.)

The original purpose was the instruction of the people in the law, the religious observances, and the Hebrew language. Under the influence of this aim there grew up a class of professional men known as "scribes" or "book-men." A new literary activity followed, out of which came the Proverbs, which some regard as a thesaurus of Hebrew educational principles; and the other writings of the "sages" comprehended in what is known as the "wisdom literature." Subject material in the synagogue school consisted chiefly of the Scriptures, the system of Jewish belief, and the Hebrew language. The curriculum read as follows: "At five years the

age is reached for the study of Scripture, at ten for the study of the Mishna, at thirteen for the fulfillment of the Commandments, at fifteen for the study of the Talmud, at eighteen for marriage." The material was provided in the form of parchment rolls containing portions of the Scriptures, and the method employed was largely the memorizing method, though subjects were discussed at length and questions asked to test knowledge.

As the school became more highly organized about this aim, its work began to grow perfunctory. Its main purpose was obscured in the effort to perpetuate its processes. When Jesus came it had lost the great throbbing impulse which first gave it life, and this same system had produced the punctilious but insincere Pharisee and the bickering scribe.

The Christian Church early faced a crisis which it also attempted to meet through educational processes. There was danger lest the recollections of Jesus should grow dim and his teachings become contaminated, through Jewish influence on the one hand and pagan influence on the other, until their distinctive quality should be altogether lost. Furthermore, the members of the primitive church soon found themselves face to face with many problems of a practical nature arising out of the attempt to apply the teachings of Jesus in Jewish and pagan communities. Hence there grew up a new literature, the writings of Apostles or other "authorities," in which were collected their reminiscences of Jesus and their suggestions as to the application of the truths which he taught. Thus the Christian school was built upon an Old Testament foundation. It adopted and adapted for the most part old and familiar methods, largely memoriter. It continued to use some of the Old Testament material, but subjected this to a fresh interpretation from the New Testament point of view, supplementing it with new material for the accomplishment of the immediate aim. Yet this again became after a time perfunctory when the passion for temporal power took possession of the church and obscured its deeper purpose. (See Bible, Significance of the, in Religious Education; Religious Education in the Early Church.)

The school of the Reformation found its aim when the church was called upon to face another religious crisis. The right of the individual to live his own religious life and work out his own religious experience was at stake. This involved the right to make his own study and interpretation of the Bible as the Book of religious experience. Yet this right was to be safeguarded by an appeal to certain fundamental principles. The aim of education therefore was to inculcate these principles. The method was formal and catechetical. The material was abstract and theological and the emphasis again was upon memorization. When the first enthusiasm of conflict with the Roman Church wore away these catechetical processes became little more than exercises in memory. (See Catechetical Instruction; Luther, Martin; The Reformation.)

The mind of the individual, set free by the Reformation, began to do its own thinking. It penetrated into every corner of the universe in search of knowledge. With the growth of knowledge, attempts were made to relate its parts to each other and to build them all into a self-consistent unity or system. Thus was disclosed the unity of all knowledge, and indeed of all human experience. The progress of invention and the growth of commerce broke down the barriers between races and peoples and stimulated their interest in and appreciation of each other. The enthusiasm for learning was attended by a new enthusiasm for humanity which found expression in the Christian church through the missionary enterprise.

The Sunday school arose as the embodiment of this spirit. It began as a philanthropic agency laying stress upon the educational method. Throughout its remarkable development the missionary aim has been prominent, particularly in America, where, because of the separation of church and state, the full responsibility for religious education has rested upon the church. This aim is further apparent in the use of uniform lesson material whose chief excellence lay in the fact that it made possible the presentation of the same lesson at the same time in all schools and facilitated the coöperation of many agencies in the extension of the education process to the largest possible number. (See Raikes, Robert; Sunday School History.)

The aims of religious education have recently been undergoing fresh scrutiny.

In the first place, the scientific method has been applied to the study of children. This has given rise to a new conception of childhood and hence of education. Fundamental to all present processes of education is a recognition of the fact of growth. It is recognized that children have characteristics, powers, and limitations which distinguish them not only from adults but from each other at different stages of their development. It is known that these powers develop according to certain laws and in regular order. The emphasis in education has shifted from lesson material to the child himself so that the aim is not so much to impart information as to draw out the child's innate powers to their fullest development. The entire plan of instruction is in process of reconstruction in order to present to childhood in its various stages just those things which can be apprehended and which will best assist spiritual development. In respect to religious education, the process consists in bringing to the child such ideas of God and of relationship to him as are appropriate to his present experience, and can find their spontaneous expression through that experience.

While the scientific study of the child has created a demand for lesson material closely related to the successive needs of the growing life, the material with which to meet this demand has been sought largely in the Bible. But the application of the scientific method to the study of the Bible has itself been an influential factor in the recent development of education. During the last century there was great activity in the exploration of Bible lands, and in the discovery, arrangement, and systematizing of all facts pertaining to the Bible and its history. This has resulted in a new appreciation of the splendid characters of the Bible, and of the influence which they exerted upon their own times. Their human qualities stand out in sharper relief so that the development of character is more clearly seen. Thus material is ready at hand providing situations which are in a measure parallel to the growing experience of the individual to-day and with which it is desired to acquaint young people as a part of their religious heritage. (See Bible in the S. S.)

This aim, to familiarize the child of to-day with the Bible as conceived of from the point of view of critical scholarship and scientific historical study, has found its embodiment in several series of graded lessons. The first, which may be regarded as the pioneer in the field, was prepared by the Rev. Erastus Blakeslee (*q. v.*). A more elaborate series was projected by the late William R. Harper (*q. v.*), president of the University of Chicago, under the name *The Constructive Bible Studies* (*q. v.*). The editors of this series of textbooks present the following detailed statement of their aims:

"The stories chosen to illustrate simple truths are selected from various sources, many of them being Biblical stories and others stories from the world of nature and human life.

"In the first, second, and third grades the themes are based upon the child's relationships in his home, his school, his play, his environment in nature, and his slightly enlarged social world.

"The fourth grade acquaints the child with the Bible as a book. The object of this course is not to impart complete or thorough knowledge of the Bible, but to give to the child, before he undertakes a careful study of any one Biblical theme, an attitude of respect for this great literature based upon a genuine interest in certain of its contents, and pleasure in the use of this book.

"The fifth, sixth, and seventh grades emphasize the delight of the boy and girl of the early adolescent period in the study of the lives of heroes. They aim to impress and to inspire the qualities of character which produce strong men and women, not by the homiletic but by the inspirational method. The restlessness and constructive tendencies of children in this period are recognized by the provision of attractive notebooks, through which they retell the lives of the heroes.

"Either in the eighth grade, or in the first year of the high school a year is given to the study of one Biblical book as a book. It is the intention of this course to emphasize the idea of a book and the work is developed through explanatory notes and questions for the student's consideration which lead naturally to the most vital religious truths.

"For pupils of the high-school age, great men become again the central figures for study. This time, however, they appear not so much as men of great adventure and striking experience as men living in our own world, removed from us only by a few centuries of time. The relation of these men to the world of their day, and their influence in shaping the thought and action of their own times, are made the basis for a study of our own heritage from the past and the pupil's relation to the world of to-day."

It will be seen that this course of study

lays special stress upon the material used, but is less definite in its statement as to what is expected to take place in the child himself as a result of teaching.

A third factor affecting the aims of religious education has been the new social consciousness. This has been the result of the interaction of a variety of causes which have been operative among all peoples, creating a world unrest and an irresistible movement toward democracy. Great social and economic changes have been taking place. Men have begun to think of themselves as world citizens. An enthusiasm for social righteousness and social justice has brought a widespread awakening to a consciousness of civic duty, and has resulted in constructive efforts to secure social salvation. (See Social Service and the S. S.; Sunday School and Social Conditions.)

The application of the scientific method of study to the complex problems of society has borne fruit in the new science of sociology, the full significance of which is hardly yet fully apparent. Already, however, it has wrought profound changes in the conception of education, on the one hand, and of religion on the other.

In education, theories old and new are being brought into sharp contrast while educational institutions and systems of instruction are undergoing searching criticism. It is not necessary here to enter into the controversy as between cultural and vocational training, further than to note the general tendency to emphasize training as well as instruction and to conceive of education as a socializing process. (See Public [Elementary] Schools [England]; Public Schools [United States]; Social Aspects of Religious and Moral Education.)

In religion, the emphasis is likewise shifting from the individual to the social point of view. Salvation is conceived of in social terms. It is seen that the serious social problems which confront men to-day are fundamentally religious and moral problems. Interest in historic theological formulations, ritual and sectarian distinctions is giving place to a concern regarding matters of conduct, and the warnings of the social conscience.

Any adequate formulation of the aims of religious education to-day, in America at least, must recognize therefore the law of growth in child development, the results of scientific study of the Bible, and the pressing social needs of the time.

Two series of graded lessons have undertaken to meet these demands. *The Completely Graded Series,* which is the outgrowth of the earlier *Blakeslee,* or *Bible Study Union Series* (*q. v.*), sets forth its aims quite clearly, in terms of the effect to be produced in the life of the pupil:

The Cradle Roll: To associate the child from birth with the Sunday school as a part of the church; to enlist the interest of the parents and to deepen their sense of responsibility; to interest the children already in the Sunday school in the babies.

The Kindergarten: To lead the little child to know the Heavenly Father.

The Primary Department: To awaken feelings of love and trust, and to cultivate habits of obedience to parents, to teachers and to God.

The Junior Department: Through an appeal to the child's love of the heroic, to lead to a desire for God's control and direction in life by a study of Biblical and other characters; also to establish habits of worship and helpfulness, and to make the pupil familiar with the chief persons and events of Biblical history.

The Intermediate Department: To bring the adolescent into vital relations with Christ and the Church.

The Senior Department: To give a broader acquaintance with the facts, principles, heroes and history of the Christian religion. To inspire a love for the Christian religion and worship, and to ally the individual with modern religious and social movements. To lay historic foundations for a strong, practical faith, and to give future Sunday-school teachers the Biblical equipment required for effective work.

The Normal Department: To train teachers for the Sunday school.

The Graduate Department: To keep adults in active contact with religious subjects.

The Home Department: To meet the needs of those who are unable to attend the regular meetings of the organized classes.

The International Graded Series is constructed upon a similar theory and announces its aims as follows:

General Purpose. To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.
2. To exercise toward God, the Father, and his Son Jesus Christ, our Lord and Saviour, trust, obedience, and worship.
3. To know and do our duty to others.
4. To know and do our duty to ourselves.

Specific Aims. Children under six years

of age: To lead the little child to the Father by helping him:

1. To know God, the heavenly Father, who loves him, provides for and protects him.
2. To know Jesus the Son of God, who became a little child, who went about doing good, and who is the Friend and Saviour of little children.
3. To know about the heavenly home.
4. To distinguish between right and wrong.
5. To show his love for God by working with him and for others.

Children between six and nine years of age: To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child:

(First year, 6 years old.)

1. To show forth God's power, love and care, and to awaken within the child responsive love, trust, and obedience.

(Second year, 7 years old.)

2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.

(Third year, 8 years old.)

3. To build upon the work of the first and second years by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.

Boys and girls between nine and twelve years of age:

(First year, 9 years old.)

1. To awaken an interest in the Bible and a love for it; to deepen the impulse to choose and to do right.

(Second year, 10 years old.)

2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work.

(Third year, 11 years old.)

3. To deepen the sense of responsibility for right choices; to show the consequence of right and wrong choices; to strengthen love of the right and hatred of the wrong.

(Fourth year, 12 years old.)

4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.

Boys and girls between twelve and sixteen years of age: To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service.

(First year, 13 years old.)

1. To present the ideals of heroic living, as exemplified by leaders of Israel who were inspired by faith in Jehovah, and as exemplified by North American leaders of like faith.

(Second year, 14 years old.)

2. To present the ideals of the Christian life, as exemplified by leaders whom Jesus inspired in his own and succeeding ages.

(Third year, 15 years old.)

3. (a) To set before the pupil, through a biographical study of Jesus Christ, the highest possible ideals of Christian living in aspects and forms to which the impulses of his own nature may be expected to respond; (b) to lead the pupil to accept Jesus as his personal Saviour and the Master of his life.

(Fourth year, 16 years old.)

4. (a) To strengthen and encourage those young people who have decided to live the Christian life and to help others to accept Jesus as their personal Saviour; (b) to lead young people into a sympathetic and intelligent attitude toward the church and to help them to seek membership in it; (c) to awaken an interest in Bible reading and study as a means of personal spiritual growth.

Young people between sixteen and twenty years of age:

(First year, 17 years old.)

1. To lead the pupil to see life in proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work. To lead the pupil, through frank conference on himself, his limitations, and his relations to the Kingdom of God, to a realization of the claims of Christ as Saviour and Lord, and of his service as the true basis of successful living.

(Second year, 18 years old.)

2. To awaken in young men and women a permanent interest in the development of religion as reflected in the history and literature of the Hebrew people. To relate the studies of this year to the personal religious life of the individual student.

(Third year, 19 years old.)

3. To awaken in young people an abiding interest in the New Testament, and appreciation of its fundamental importance to the Christian faith, and a realization of its practical value to them as a guide in Christian conduct.

(Fourth year, 20 years old.)

4. The fourth year will be a survey of the development of the Christian Church from Apostolic times to the present.

The broadening of the aim of education to include training for efficiency as a member of the social order involves, however, not only a curriculum of study but a parallel and correlated curriculum of graded expression. In individual

schools, and in some denominations, such programs have been already worked out. One such school states clearly the educational aims to be realized by such a plan of graded expression. See Activity and its Place in Religious Education; Missionary Education in the S. S.)

SCHOOL OF TRAINING. *General Aim.* The Aim of the Church School, as a whole, may be defined thus: To develop instructed and trained Christian lives consecrated to the realization of God's Kingdom on earth. The Kingdom of God is the comprehensive Biblical term for all the good God desires for man.

PRIMARY SOCIETY OR MISSION BAND. *Aim.* To awaken children to some needs of other children, in the home land and abroad and thus to interest them in working and giving for others.

THE JUNIOR SOCIETY. (*Ages*, 9, 10, 11, 12 *years.*) *Aim.* To direct and inspire the children actually to do that which they are taught to do in the Sunday school, and so to lead them to form habits of thoughtful and useful service in the home, day-school, the play-circle, and the church.

THE INTERMEDIATE SOCIETY. (*Ages* 13-16 *years inclusive.*) *Aim.* To provide for the natural expression of youthful energy in wholesome ways and under religious auspices; to establish bonds of intimate friendship between youths and young but mature Christian men and women; and to direct youthful energy into channels of Christian social service.

THE SENIOR SOCIETY. (*Ages* 17-20 *years.*) *Aim.* A study of the various fields of service, as offering opportunities for the investment of life and influence. Also direction in practical service.

The methods by which these aims are to be realized and the relation of training to instruction are indicated in the following outline taken from W. N. Hutchins' *Graded Social Service for the Sunday School:*

PLAN OF ORGANIZATION

The Young People's Division

Sunday School	*Young People's Societies*
The Kindergarten Ages four, five years	Mission Band Methods: Work for others under direction. The home as a field of service.
Primary Department Ages six, seven, eight years	Primary Society Ages six, seven, eight years. Methods: Work for others under direction; preparation of annual Christmas box for a colored school in the South; purchase and decoration of Christmas tree for some worthy needy family in the city; the gift of one or more Thanksgiving dinners.
Junior Department Ages nine, ten, eleven, twelve years.	Junior Societies Ages nine, ten, eleven, twelve years. Methods: The school and play circles as fields of service. One chief duty of the four adult leaders will be to find work for the children to do that is on the plane of their interest and capacity.
Sunday School	*Young People's Societies*
Intermediate Department Ages thirteen, fourteen, fifteen, sixteen years.	Intermediate Societies Ages thirteen, fourteen, fifteen, sixteen years. Methods: I. Intermediate Boys' Club. The Boy Scouts. Useful service to be sought and done. II. Intermediate Girls' Club. The parish and city as fields of service. Sewing once a month.
Senior Department Ages seventeen, eighteen, nineteen, twenty years.	Senior Society Ages seventeen, eighteen, nineteen, twenty years. Methods: Seminar, sociables, practical service, the country (home missions), and the world (foreign missions), as fields of service. One feature of meetings presentation of plans of work and reports of work.

In primitive education no definite attempt was made to formulate aims. It was generally assumed that children and youth needed to be taught some things which adults considered important. With a clear appreciation, however, of the nature of childhood and of the laws of growth, there has come a growing tendency toward more definite formulation of educational aims. The difficulty in such formulation is to determine upon those factors which are really essential, and to state the aims with such clearness as to be free from vagueness on the one hand, while on the other hand permitting freedom of initiative and adaptation on the part of the teacher.

Recent students of this subject maintain that the emphasis should be laid upon a few fundamental considerations, and that the criterion of judgment as to whether aims have been actually realized should be found in the activity or conduct of the pupil. The following considerations have been urged as indicating the kind of results aimed at in education:

(1) All education should provide life motives on the part of the pupils.

(2) Education should develop a proper appreciation of relative values.

(3) Education should secure for the pupil the organization of his ideas, giving a sense of order, completeness and thoroughness of comprehension.

(4) Through education should be cultivated the power of self-direction or initiative.

It is believed that these four factors, while not necessarily all that might be regarded as essential, are nevertheless fundamental to all education, religious and otherwise.

In order to standardize educational processes, it is desirable that these fundamental factors be incorporated in a statement of the aims of education. These aims should be formulated, first, in terms of the life of the pupil, indicating with reference to each subject studied, and with reference to each successive period of development, just what it is expected will take place in the pupil's life as a result of education, and as expressed in the pupil's conduct. Second, the aims should be formulated also in terms of the teacher's activity, showing clearly just what the teacher must do at each stage in the process in order to attain the aforesaid result in the pupil. Third, the aims need to be formulated in terms of school management, indicating again just what the administrative officers must do in order that the teachers may be able to realize through their teaching the results to be sought in the pupil. Similar formulation may be made to cover the larger aspects of organization including the training of teachers, the interrelating of educational agencies, and the selection and preparation of material.

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RELIGIOUS EDUCATION, ANCIENT HISTORY OF.—The awakening of interest in the art and science of religious education in the present day is a noteworthy phenomenon in itself. In the narrow sense of the term "religious education," this phenomenon is something new. But these circumstances should not obscure the fact that religious education in the broad sense of the term is as old as human life and institutions. Men have not always taught their religion, but they have always lived it more or less. All ancient life, both Hebraic and non-Hebraic, is saturated with religious elements.

Among primitive savages, such as today inhabit the uncivilized regions of the

earth, and such as may once have alone existed on the surface of the globe, the main aim of education is social adjustment, the introduction of boys and girls into the full life of the tribe. The content of this education is both practical and theoretical, the former including the ritualistic and manual arts, the latter including mythical and legendary traditions and beliefs. The teachers are mainly the priests or medicine-men. The period of instruction is during the rites of adolescent initiations, for both girls and boys —a ceremony forming the prototype of the Greek ephebic oath, the Roman assumption of the manly toga, the Hebrew full legal standing, the mediæval knight winning his spurs, and Christian conversion and confirmation.

The Oriental nations that apparently did not influence the Hebrews were the Chinese and the Hindus; the nations that successively did influence the Hebrews were the Egyptians, the Assyrians and Babylonians, the Persians, Greeks, and Romans, the latter two after Old Testament times. In our ignorance of the exact chronological sequence of the oldest Oriental nations, our discussion may conveniently follow the order indicated.

The Chinese religion is remarkable for the things it does not possess, no polytheistic pantheon, no Bible, no priestly class, no theology, no revelation, no miracles, no idols (except among the Buddhists), no heaven and hell, no confession, no propitiation, nothing supernatural about Confucius, no individuality. Regarding Chinese religion Menzies says it "is a set of acts properly and exactly done, the proper person sacrificing always to the proper object in the proper way." (*History of Religion,* page 117.) It is the prosaic religion of an unimaginative people.

The primary aim of Chinese education is to produce scholars to fill government positions in order that the ancient social usages may be perpetuated. Memory is the mental function mainly relied upon. Literary compositions in imitation of the Confucian books are required of candidates in their examinations for civil promotion. The teachers are those who have failed in these examinations. The name of Confucius is venerated in the schools, before whose tablet the pupil prostrates himself daily. In the home husband and wife together sacrifice to the ancestors. The method of religious education of the children is hence mainly that of imitation. (See China, Moral and Religious Education in.)

Among the Hindus a pantheistic religion for the few is associated with polytheism for the many. The whole Hindu life is organized on a religious basis. Literature and science, the teachers, even the caste system itself, all come from the priesthood. The aim of education is preparation for absorption in Brahm the impersonal God. Only priests may teach; they receive the highest education. The other three main castes, the (*Kshatriyas*) warriors (*Vaisyas*), husbandmen, and the traders, learn only their religious and caste duties. The *Pariahs,* or outcasts, the lowest class of people, receive no instruction whatever. The masses of the people assimilate their religious culture by memorizing passages from the Vedas, the earliest hymns, and by participating in the religious ceremonies, the sacrifices, idol-worship, and incantations, rather than by theoretical instruction. (See Hindus, Moral and Religious Education of Children among the.)

We read that "Moses was instructed in all the wisdom of the Egyptians" (Acts 7:22). There are more than one hundred and fifty references in the Bible to Egypt. The Egyptians were a profoundly religious people, though their religious development did not fulfill its early promise. They worshiped animals, and they also worshiped great gods like Osiris, the sun-god; Isis, his wife and sister; Amen, the Hidden, etc. Their religion had but little influence on their morals. The education of the Egyptians was priestly; it was by priests as teachers and for priests as pupils, though scribes and engineers also received a practical education. The temples were the centers of instruction. Religious education for others than priests was largely communicated by the social atmosphere. The temples witnessed to worship and the pyramids to the belief in immortality.

The Assyrians and the Babylonians were the most powerful Semitic peoples of western Asia, their political development covering some three thousand years. Their religious literature is vast in extent

and includes ritual, psalms, prayers, a story of creation, and a story of the deluge, the latter being very similar to the Old Testament account. Being believers in the influence of the stars on human destiny, they became great astrologers, giving us the signs of the Zodiac, and having also the institution of the Sabbath. Their great political, commercial, and religious activities led them to develop a system of law, the Code of Hammurabi the great Babylonian king (2342-2288 B. C.) containing some legislation identical with the laws of Moses. Their temples were the centers of education, to which were gathered students of religion, astrology, literature, history, and commerce, all of whom belonged to scribal and priestly classes. The priests were recruited mainly from the kindred Semitic stock, the Chaldeans, whence came Abram through Haran into Canaan. The masses of the people remained uneducated in any technical sense of the term, probably not even understanding the ritual chanted by the priests in the temples, it being a different language from their own vernacular. These branches of the Semitic peoples were nature-worshipers and polytheists, their great gods being Ashur, Bel, and Marduk. Their relations to the Hebrews are politically as well as religiously important, because the Assyrians probably absorbed the "ten lost tribes" of Israel, and Judah went into captivity in Babylon.

The ancient Persians conquered Babylon during the captivity of the Jews, whom King Cyrus and later Darius, encouraged to return to Jerusalem. The Persian religion, though non-Semitic in origin, was not idolatrous; it was based on a dualistic philosophy, Ormazd being the god of light and Ahriman the god of darkness. Cyrus probably identified the Jehovah of the Jews with Ormazd; he accepted the prophecies of Isaiah, undertook to rebuild the Jewish temple in Jerusalem, and to establish the Jewish nation again, possibly as a political barrier between himself and Egypt. The books Ezra, Nehemiah, and Esther show the friendly relations between the Jews and the Persians. Persian education was military in character. It aimed to make boys useful members of the state, which was regarded as impossible without a certain amount of religious instruction given by the priest. The relations between the priestly instructor and the pupil were very intimate.

The girls also received some religious instruction along with training in the domestic duties of wife and mother. George Rawlinson says the Persian youth "was given religious notions and a certain amount of moral knowledge by means of legendary poems, in which the deeds of gods and heroes were set before him by his teachers, who recited or sang them in his presence, and afterwards required him to repeat what he had heard, or, at any rate, to give some account of it." At the age of fifteen majority was attained, and the young men and women took upon themselves the religious obligations belonging to maturity. The ideal distribution of the day for the Zoroastrian, especially for the peasant, assigned one third to religious thought and deeds, one third to cultivating the soil, and one third to eating, recreation, and sleep.

The Greeks, who, under Alexander the Great, conquered and spread Greek influence over the Eastern countries, including Palestine, passed through a development of ten centuries, which may be conveniently divided into four periods, the Homeric, the old, the new, and the cosmopolitan. The aim of Homeric education was to make a man wise in counsel and courageous in battle. Both wisdom and courage were recognized as gifts from the gods, the source of all knowledge and skill. Grote says: "Grecian antiquity cannot be at all understood except in connection with Grecian religion." In those days religious education was not a matter of formal instruction but of constant living in the presence of the gods.

In the old period, the two branches taught were gymnastics and music, gymnastics for the body and music for the soul. The gymnastic exercises developed that grace and strength of body regarded as pleasing to the gods. The Greek athletic contests were held in honor of certain divinities. The music was mainly Homeric poems, the Bible of the Greeks, which had been sung for many generations before being written down. The religion of the Greeks mingled inseparably with their poetry and patriotism.

In the period of the new Greek educa-

tion, the intelligence of Greece, especially of Athens, passed through a period of enlightenment. The old stories regarding the gods were questioned, sometimes allegorized, sometimes rationalized, sometimes altogether rejected. It was a period of social danger for Athens, in which there was much to be lost and without doubt, much also to be gained. The conflict of the new science and philosophy, represented by the Sophists, and the old religion ended in introducing an intellectual element into Greek religion, though the Greek "mysteries" continued to flourish. During this period the youth of Athens were taught to think for themselves in the field of religion as in other fields.

In the cosmopolitan period of Greek culture, the enlightened intelligence of Greece, having rejected the old religion, having no strong state now to which patriotism required loyalty, turned very naturally to the schools of philosophy, the Platonic Academy, the Lyceum of Aristotle, the Stoic, Epicurean, etc. The fact that the schools gave a fine training in elevated thinking without, however, being able fully to satisfy the heart, was a great aid to the spread of Christianity.

To the Romans religion was first a matter of the home, then a matter of the state—it was hardly ever a matter of the individual. The practical Romans had a divinity for every object or act in life. The child born into the world had forty-three divinities during its tender infancy—a divinity of birth, of lying in the cradle, of standing, of eating, of beginning to speak, of going to his mother, of leaving his mother, etc. In every home there was a shrine at the hearth where were placed the images of the Lares and Penates, worshiped daily with prayers and offerings of food and drink. The head of the family performed the sacrifice. Then there were special ceremonies on certain occasions, such as births, the assumption of the manly toga, marriage, the return of an absent member of the family, etc. The clan was a union of families, having a common altar and sacrifice. The state was a similar union of clans, upon whose public hearth the sacred fire, tended by the vestal virgins, was never allowed to die out. All the sacred persons were state officials. Upon entering any occupation, such as law, agriculture, business, or the army, there were still other gods whose favor must be gained. The gods, furthermore, were constantly making signs to men in the thunder and lightning, the flight of birds, the sacrifice, etc., to read which became the important art of the augur and soothsayer. Thus religious education to the ancient Roman was primarily the practical matter of participating fully in Roman life.

Christian education naturally rejects the content of these old religions, which were earlier stages in the process of racial religious growth, but many of the old methods of religious education have advantageously survived, such as imitation, initiations, participation, memorizing, the education of priests, the use of literature, service to the state, and the development of individuality. We have lost the religious atmosphere in which the Orient breathes, but the Orient has not yet attained either the content or the systematic philosophical method of modern religious education. (See Non-Christian Scriptures.)

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RELIGIOUS EDUCATION AND GENERAL EDUCATION.—Religious education is the art of assisting in the growth of the soul toward God. It involves a recognition of the claims of the physical body as the "Temple of the Holy Spirit," as well as right thoughts concerning God, right feelings toward God, and right conduct in the presence of God. Religious education has been made possible in the present day through the results of modern psychological study which have led to the view that the soul is not a changeless entity, or subject to change only by a miracle of grace in "regeneration"; but that it is a growing mental process, constantly changing, and more or less subject to the varying influences of heredity, environment, and its own choices, all of which

may be regarded by faith or philosophy as agencies of the divine Will.

General education is the art of assisting the growth of the soul. It involves health and growth for the body, knowledge for the intellect, beauty for the feelings, goodness for the will, as well as efficiency in one's vocation. General education may go on without much attention to religious education, but it is evident from a comparison of the two definitions that it will be incomplete. And religious education may go on without much attention to general education, but it will be abstract, formal, and without adequate foundations. The relations between religious education and general education may be summarized in these three statements: (1) General education that is complete includes religious education; (2) Religious education is general education conscious of its true goal; and (3) General education relates us to the world of effects, whereas religious education relates us to the First Cause or Ultimate Ground. A little girl of eight was watching her father show the motion of the earth on its axis by a revolving globe. "Papa," she said, "what makes the world turn around really?" Here was a valued opportunity for both general and religious education. The father said, "Some say it is gravity, and some say it is the will of God; perhaps these two mean the same in the end." One part of this answer touches the world of effects, the other the First Cause.

To illustrate further the relationships between religious education and general education, though in an abstract way, we may say that general education aims at *health* which religious education regards as conformity to the physical and mental laws assigned to the human body and mind by their Maker. General education aims at *truth* for the intellect which religious education regards as conformity of the thought of man to the thought of God as revealed in the world and discovered there by science. General education aims at *beauty* for the feelings which religious education regards as man's appreciation of God's perfection as manifested in the works of Nature and in the fine arts of man. So, likewise, general education aims at *goodness* for the will which religious education regards as the harmony of man's will with God's will. Even vocational efficiency, at which general education aims, is itself conditioned upon the ideals supplied by religious education as to the sacred nature of one's calling and the conception of it as an opportunity for the best use of God-given talents. In short, all the good at which general education aims may be comprehended under that wider good, harmony with God, at which religious education aims. It would be fatal to modern religious education to aim directly at its ultimate goal without using hygiene, science, æsthetics, and ethics; even as it would be inadequate for modern general education to stop short of its ultimate goal in religious culture. The end without the means is impossible, and the means without the end is short-sighted.

So far we have dealt only with the theoretical side of this question. On the practical side very briefly, it should be observed that the adoption of these views would mean three things, (1) a much broader outlook on their work for ministers and teachers; (2) a wider Sunday-school curriculum, correlating Biblical instruction with the other dealings of God with man; and (3) the provision of religious teachers (teachers of religion) in the day schools who could interpret the unity of general education and religious education.

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RELIGIOUS EDUCATION ASSOCIATION.—This Association was organized in Chicago, Ill., on February 12, 1903, at a convention called "to effect a national organization for the improvement of religious and moral education through the Sunday school and other agencies." Almost a year's preliminary work had been done before the convention. The need for and the possibility of creating a new and comprehensive organization to set up many modern educational standards in the Sunday school and to promote popular study of the Bible had been for some

time before the Council of Seventy, directing the American Institute of Sacred Literature (*q. v.*). This Council consisted of representative educators from all the leading denominations of North America with the following officers: President, Frank Knight Sanders, Ph.D., D.D., Yale Divinity School; Principal, William Rainey Harper, Ph.D., D.D., LL.D., University of Chicago; Recorder, Clyde W. Votaw, Ph.D., and Treasurer, Herbert L. Willett, Ph.D. In the fall of 1902 the following "call for a convention" was issued, signed by the Council of Seventy and by nearly four hundred other leading educators and pastors.

"We, the undersigned, members and associate members of the Council of Seventy, and others, believing—

"1. That the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature, and the sciences; and

"2. That the Sunday school, as the primary institution for the religious and moral education of the young, should be conformed to a higher ideal, and made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral, and spiritual growth of the individual; and

"3. That the home, the day school, and all other agencies should be developed to assist in the right education of the young in religion and morals; and

"4. That this improvement in religious and moral instruction can best be promoted by a national organization devoted exclusively to this purpose,

"Unite in calling a convention, under the auspices of the Council of Seventy, to assemble in a city to be designated (Chicago) in the month of February or March, 1903, for the creation of such a national organization, the convention to consist of (a) members and associate members of the Council of Seventy; (b) invited teachers, ministers, and editors; (c) invited pastors of churches and superintendents of Sunday schools."

This "call" attracted much attention, enlisted the sympathies of educators and progressive pastors all over the country, and drew large numbers of these persons to the first convention of the Association, held in Chicago, February 10 to 12, 1903, with public meetings in the Auditorium. Never before had such gatherings been interested in such a cause. The Auditorium held 6,000 persons and other meetings were held in churches and halls. The first convention offered the following definition of the scope and purpose of the organization. "Inasmuch as an important service can be rendered by coöperation of workers for the studying of problems, for furnishing information, for mutual encouragement, and for the promotion of higher ideals and better methods, a new organization for the United States and Canada has seemed desirable. The organization should be comprehensive and flexible. This will exclude advocacy of the distinctive views of any denomination or school of opinion; it will forbid the limitation of the work to any single phase of religious and moral education as, for example, the Sunday school; it will prevent the control of the organization in any section of the country by those interested in any single division of the work, or by those representing any one school of thought. It is not the purpose to publish a series of Sunday-school or other organizations; but rather to advance religious and moral education through such agencies."

At the convention organization was effected by the adoption of a constitution and the election of the first officers; President, Frank Knight Sanders, Ph.D., D.D., Vice-President, Nicholas Murray Butler, LL.D., and Chairman of the Executive Board, William R. Harper, Ph.D., D.D., LL.D.

It early became evident that the field of the Association must embrace all educational agencies such as public schools, colleges, Christian Associations, as well as the home and press. Accordingly the work was divided into the following seventeen departments: 1, Council; 2, Universities and Colleges; 3, Theological Seminaries; 4, Churches and Pastors; 5, Sunday Schools; 6, Secondary Public Schools; 7, Elementary Public Schools; 8, Private Schools; 9, Teacher Training; 10, Christian Associations; 11, Young People's Societies; 12, The Home; 13, Libraries; 14, The Press; 15, Correspondence Instruction; 16, Summer Assemblies; 17, Religious Art and Music.

At the same time it was evident that one of the fields of greatest needs and difficulty was the Sunday school. There was a clear understanding on the part of the organizer as to the relation of this organization to the existing organizations for Sunday-school work. This was expressed in the following statement adopted by the Council prior to the convention:

"1. The new organization will undertake to promote religious and moral education by all available agencies and methods. The Sunday school is one of the chief agencies, and therefore the instruction in the Sunday school should be improved as much as possible—primarily in its substance, secondarily in its method. To unify, to express, and to promote this growing movement for higher religious and moral education is what is now sought. The new organization will deal solely with the *educational* aspect of the Sunday school. There is no intention of duplicating the work of the existing Association. The organization and administration of the whole Sunday-school field of the United States which this Association has accomplished, and which it executes effectively, does not need duplication. The organization which is proposed will not create a new Sunday-school 'machine.' On the contrary, it will encourage all persons and schools which come under its influence to maintain loyally and energetically their connection with the national, state, district, and other branches of the International Sunday School Association's work.

"2. The proposed organization will proceed upon the principle that the Uniform System of Sunday-school lessons outlined by the International Association is suitable to the present status of a large majority of Sunday schools throughout the country, and that an attempt now to replace this system in the large majority of schools would be unwise. It will seek, however, to inspire in all such schools a higher educational ideal of Biblical, religious, and moral instruction.

"3. The new organization will seek to assist the minority of schools, which for certain reasons are able and desirous, to introduce a gradation of pupils and a gradation of the material of instruction. It will not propose a new uniform system of instruction or a set of exclusive, official textbooks. Schools will select their own lesson helps, in accordance with the ideal of a curriculum recommended."

The program of the first Convention paid particular attention to the needs of the Sunday school. At the end of the first year there were over eighteen hundred members of the Association paying the annual fee. At the end of the first year there was held in Philadelphia a convention lasting three days at which over one hundred addresses were delivered by persons of national reputation on the theme of "The Bible in Practical Life." The following year another convention was held in Boston with one hundred and thirty papers on "The Aims of Religious Education." At this convention an important statement of the purpose of the Association was adopted: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value." Since that time annual conventions have been held as follows: Cleveland, Ohio, 1906; Rochester, N. Y., 1907; Washington, D. C., 1908; Chicago, Ill., 1909; Nashville, Tenn., 1910; Providence, R. I., 1911; St. Louis, Mo., 1912; Cleveland, Ohio, 1913; New Haven, Conn., 1914; Buffalo, N. Y., 1915.

The executive officer of the Association has been the General Secretary, Dr. Ira Landrith, 1903-04; Rev. Clifford W. Barnes, 1905; Dr. Henry F. Cope, 1906, to the present date. The proceedings of the conventions have been published in five large volumes and also in the magazine *Religious Education*. Altogether in the few years of its existence this Association has published over seven thousand pages of material on moral and religious education. It has maintained permanent offices in Chicago, maintaining a bureau of information; a permanent exhibit and library on religious education, and a traveling exhibit and library. The Association conducts annually several hundred local conferences. It superintends the work of local guilds which conduct classes, lecture courses, conferences, and exhibits. The different departments of the Association conduct investigations, prepare special studies and present pro-

grams at the annual convention. The Association has steadily adhered to its program, to counsel, aid, and inspire existing agencies, to enter into competition with none, but unite in one comprehensive organization all educational and religious leaders and workers who desire fellowship, exchange of thought, information, and experience, and coöperation in religious education.

Its primary purpose is not so much to do things as to cause things to be done. It serves as a clearing house, a bureau of information and promotion in moral and religious education, it affords an open forum for discussion and a rallying center for workers.

While the work of the Religious Education Association has been by no means limited to Sunday schools it has rendered a large and varied service in this particular field. The Association brought out a new sense of the dignity and importance of the school, for it was the first organization to enlist, in large numbers, the leading educators for the consideration of the school's problems and possibilities. At the time of its organization the Sunday school was ignored and neglected by educational institutions. It was a byword and scoffing in the mouths of trained pedagogues. Beginning with the first convention the new organization secured for its programs leading educators who discussed the principles of religious education and of modern educational science in relation to the improvement of Sunday schools. At every succeeding convention from three to six sessions of departmental meetings have been devoted to Sunday-school work. As a result there has been a steady increase in the number of experienced educators and trained psychologists who have given their attention to the practical improvement of the school.

The Religious Education Association has been a stimulating agency leading to the production of a new type of literature on Sunday-school work. Formerly books on Sunday-school practice had dealt principally with the practical consideration of problems of organization and management; but this Association discussed the school from the point of view of its educational purpose, as an institution for specific social religious ends; plans of work were based upon educational principles and outlines and materials were prepared by recognized authorities in moral and religious education. This literature not only appeared in the publications of the Association; it has been circulated in pamphlet form and has led to the reorganization of many schools. In addition the officers and members of the Association have contributed some of the most important recent books on the school and on religious education in the school. Such books include, *Education in Religion and Morals,* G. A. Coe; *The Child and His Religion,* G. E. Dawson; *The Essentials of Character,* E. O. Sisson; *The Educational Ideal in the Ministry,* W H. P. Faunce; *Efficiency in the Sunday School,* H. F. Cope; *The Graded Sunday School in Principle and Practice,* H. H. Meyer; *Principles and Ideals for the Sunday School,* E. D. Burton and Shailer Mathews; *Hand-Work in the Sunday-School,* M. S. Littlefield; *The Pupil and the Teacher,* L. A. Weigle.

The Association has been a rallying point for the progressives in the Sunday-school ranks. It has called together those who desire better things; brought them to group consciousness and to realization of their strength. Its platforms and conference programs have been a forum for an absolutely free and impartial advocacy of progress.

The Association has aided the Sunday schools by its bureau of information at the central office at Chicago; here annually thousands of inquiries on the methods and conditions, literature, textbooks, and every other problem of the Sunday school have been answered either personally or by correspondence.

The Asociation has contributed to Sunday-school progress by maintaining its library exhibit on religious education. This is open to the public at the headquarters of the organization in Chicago and is intended to show the best methods and materials now being used. The library is said to be the largest in the world devoted to this subject. (See Exhibits, S. S.)

This Association, by its insistence as an educational organization in the local church, secured widespread reform and improvement. It published studies on the educational responsibility of a church and on the coördination of the educa-

tional work of a church; its leaders applied these plans and tried experiments in many places, until certain plans of work, approved by experience and actually demonstrated in successful Sunday schools, became the standard for successful schools. A few of the schools developed by officers of the Association were: First Congregational, Winnetka, Ill.; Hyde Park Baptist, Chicago; First Presbyterian, Buffalo; Brick Presbyterian Church, Rochester.

The Association secured improvements in Sunday-school curricula. From the first the Association advocated graded lessons for the Sunday school. It recognized that there were many schools desiring and able to use modern, pedagogically prepared material. At that time the International Sunday School Association (*q. v.*) appeared to be unwilling to undertake the preparation of such material. Teachers and other workers were calling for assistance in applying higher ideals of instruction. Members of the Religious Education Association were therefore urged to prepare graded courses, try experiments with them in their own schools, and to present outlines of such courses for discussion at the conventions of the Association. New graded courses, as they were prepared by individuals or by organizations, were published together with papers advocating the principles of gradation. The Association steadily adhered to the policy, however, of refraining from officially preparing, indorsing, or promoting any single system of lessons or any series of textbooks. It also refused to publish either lesson systems or individual textbooks, believing that its mission was to advocate educational principles, encourage individuals to prepare lesson material, and to stimulate other associations, the denominational houses, and independent publishers to adopt and publish the same. A commission of the Association worked for several years examining and testing the proposed graded curricula and outlining the principles of a complete curriculum for schools. As in other endeavors, here also the Association served to stimulate investigations, to lead to gradation and much information on methods through its publications, to make available much material on established principles of all others. This program had its effects all over the land. There arose an insistent demand for graded lessons. The denominational publishers prepared to meet these demands and at last the International Sunday School Association undertook to prepare a complete outline scheme of graded lessons. (See Graded Lessons, International, History of the.)

The Association has made Sunday-school leadership a recognized profession by insisting that the larger churches, by themselves, and the smaller churches, in groups, should employ adequately trained principals or have "directors" who would manage the Sunday schools precisely as school officers would manage public schools. (See Director of Religious Education.) This ideal of professional leadership the organization steadily advocated until graduate schools and theological seminaries were persuaded to provide special courses for workers in religious education. The first "director of religious education" to be employed by a church was the Rev. William H. Boocock, an officer of the R. E. A. who became director for the First Presbyterian Church of Buffalo, N. Y., in 1907. In the same year the New Haven Religious Education Federation (*q. v.*) engaged the Rev. Harold Hunting to become superintendent of Sunday schools for that city, a position somewhat similar to that of superintendent of the public schools. In 1912 there were over forty employed directors of religious education in the United States.

The demand for professional leadership created the need for professional training. Then the Association outlined courses for such training and theological seminaries began to prepare ministers for leadership in the Sunday school and later to offer special courses for those who desired to make Sunday-school work their vocation. (See Pastor and the S. S.) The Southern Baptist Theological Seminary in 1906 established a chair of the "Sunday school and religious pedagogy." Other notable instances of provision for professional training are the Hartford Theological Seminary with its special school of religious pedagogy (see Hartford School of Religious Pedagogy); a special chair in the Union Theological Seminary, New York city, and at the Divinity School of the University of Chicago; courses in the Chicago Theological Seminary, the School

of Theology of the Boston University, Garrett Biblical Institute and the Episcopal Divinity School of Philadelphia. Then the Association sought to develop a trained leadership for boys, and it interested college men in the importance of the Sunday school. They came to recognize the necessity of training students with reference to efficiency in Sunday-school work. (See Church School; Educational Agencies of the Church; Vocation Day in the S. S.) Courses in religious education, with special work on the Sunday school, were instituted at Yale University, the University of Chicago, Washburn College, Baker University, while Drake University provided a department of religious education with a full professor in charge. (See H. F. Cope on "College Leadership and College Efficiency" in *World Wide Sunday School Work,* Chicago, 1910; also reports of Teacher Training Commission of the Religious Education Association in *Religious Education,* April, 1912.)

The Association has served the Sunday school also by its endeavors for the improvement of courses in teacher training and by the publication of much literature on the preparation of the teacher. It has made careful studies of the materials needed, of methods and standards. (See Report of the Teacher Training Commission in *Religious Education* for April, 1912.) It has also promoted the training of teachers through summer assemblies and through the extension work of universities and colleges. Special courses are now offered at many summer schools, while in the extension departments of universities lectureships are provided on the work of the school. (See Religious Pedagogy in Colleges and Theological Seminaries; Schools of Religious Pedagogy; University Extension Lectures for S. S. Teachers.)

It is impossible to trace precisely the influence of this organization in the brief period of its existence for the improvement of the Sunday school. The very fact that it has united practically all the leading educators and church workers of North America in this enterprise, has brought a new sense of religious responsibility to educational institutions and new educational efficiency to religious agencies. There has already come about a notable improvement in all the agencies of education, including the Sunday school. An influence has gone out steadily through all such agencies, and especially through the churches, until it has reached the remotest Sunday school. The workers in the organization have constantly insisted upon the highest educational ideals. They have had faith in the Sunday school as susceptible of development into a truly educational institution. They have often won enmity by frank criticism of methods that were pedagogically unworthy. But to-day these men are receiving credit for the efficient services they have rendered as specialists in this field. A survey of the hundreds of papers on the Sunday school and on teacher training published by this organization gives some conception of the value of its service. (A complete index to all publications may be obtained on application to the Association.)

The work of the Religious Education Association is by no means confined to the Sunday schools. This is only one of many different departments many of which are of equal importance and have received equal attention. As in the case of the department of "Sunday schools" so is it with "universities and colleges," the leaders in these institutions have been brought together to study the problems of moral and religious training and to promote plans to secure the efficiency of the colleges in developing religious character. By conferences, commissions, individual studies, definite plans have been advocated and tried, ideals have been adopted and improvements effected. The Association has given especial attention to conditions of dormitory life, standards of moral living in the college, fraternity life, the religious problems of students, the churches and their responsibility to the students, Biblical courses for the different college years, courses in ethics, and social life. The Association has conducted hundreds of conferences at colleges in which students have been brought together to realize the importance of the religious life and the faculty members have conferred regarding religious education in the institution.

The work in the other departments of the organization is steadily carried on under the leadership of recognized experts and through the machinery of the central office in Chicago. The member-

ship of the organization grows steadily, enlisting numbers of pastors, Sunday-school teachers, professors, public-school people, parents, and others. Each member becomes a missionary for educational efficiency in religious work and for spiritual ideals in moral and religious education, and the central office becomes a clearing house through which these different members acquire a wider influence and by means of which all the workers in this field are helped.

H. F. Cope.

RELIGIOUS EDUCATION EXHIBITS. —See Exhibits, S. S.; Sunday School Council of Evangelical Denominations.

RELIGIOUS EDUCATION IN THE EARLY CHURCH. In the early church religious education struck its roots back into the educational system of the Jewish church of the centuries immediately preceding the Christian era. Inasmuch as Jesus himself was brought up under the influence of a part, at least, of that system, and in view of the fact that religious education in the early church came into being alongside Jewish education in the years prior to the fall of Jerusalem, the student of Christian education in the early church cannot safely ignore contemporary educational endeavor among the Jews. (See Jews, Religious Education among the.) Like that of other children of his day, the education of Jesus began in the home under the direction of his parents and was probably continued through the elementary school of the Jewish community in which he lived. At this time there was an elementary school associated with every synagogue, and a little later to Joshua ben-Gamala (Gamaliel), high priest about 63-65 A. D., was credit given for ordaining that "in every province and in every town there should be teachers appointed, to whom children should be brought at the age of six or seven years."

Beyond the synagogue schools which had to suffice for the great mass of boys (no public provision being made for the girls), colleges grew up for the education of those who were destined for the law, two great rival colleges being those presided over by Hillel and Shammai, eminent doctors of the law. Later the grandson of Hillel, Gamaliel I., the most remarkable Jewish teacher of his day, had among his students Saul of Tarsus. In the early church this practice of associating the school with the synagogue was continued until hostility and persecution made it impossible. It is clear that the early church attached very great value to the school as an important agency of its propaganda. A general view of religious education in the early church comprises three things: its aim, its content, and its agencies.

1. Its Aim. The major part of the education undertaken by the early church was controlled by a Christian aim. In strict Judaism in the time of Christ the aim controlling the education of boys was that they should learn the law, because it was regarded as the best knowledge and as "the cause of prosperity." "We take most pains of all with the instruction of children, and esteem the observation of the laws and the piety corresponding with them as the most important thing of our whole life" (Schürer, *Jewish People in the Time of Jesus Christ,* Second Division, v. 2, sec. 27). The aim was the development of a *pious man*—a man made pious by establishing the "image of the law in his soul."

While the idea of discipline was not absent from late Jewish and early Christian education, the aim of religious education in the early church, beyond qualifying the candidate for membership in the church, seems to have been the development of self-control and the inculcation of obedience to those in rightful authority, as well as the cultivation of a worthy and useful life. The moral and spiritual qualities aimed at in the religious education of the apostolic age may be inferred from the teachings of the New Testament epistles. In the catechetical schools, which came into existence before the end of the first century and continued throughout the period of the early church, the *aim of instruction* (which may be taken as fairly representative of the aim of the religious education of the time) is stated by Clement of Alexandria, in his *Pædagogue:* "The instructor being practical, not theoretical, his aim is thus to improve the soul, not to teach; and to train it up to a virtuous, not to an intellectual life." Clement's contention is that the aim is moral rather than intellectual. The end of this education was moral love-

liness, spiritual life, and readiness for death, even the death of a martyr.

2. Its Content. Testimony regarding the exact content of the religious education of the child in the time of Christ is not uniform, but in the *Mishnah* (Aboth. v. 21) the following is given as a partial educational program for the individual at various ages: "At five years of age, reading the Bible; at ten years, learning the Mishnah; at thirteen years, bound to the Commandments; at fifteen years, the study of the Talmud." Other sources indicate that the beginning of such formal instruction was discouraged before the child was six or seven years old; but at that age, the parent was legally bound to attend to the religious instruction of his son. Where instruction was given in the home to children three years of age, or slightly older, it consisted of certain passages of the Scriptures, to be memorized.

Pedagogical insight into the nature and development of the mind of the child and the selection and adaptation of material to the child according to the development of his mental life, seem to have been slight. The child's memory work in the Scriptures was necessarily vast. Instruction for girls equal to that given to boys was not sanctioned by the rabbis on the ground that girls should be restricted to such studies alone as would be conducive to a virtuous and industrious life (Prov. 31:27-29), and also on the ground that the feminine mind was not adapted to the deep study of the law. In religious education, chief emphasis was laid on the *law,* and the beginning was usually made in Leviticus, because it contained the ordinances with which every Jew should be familiar. This was followed, in the case of young children, with wise sayings, benedictions, etc., which by means of mnemonic rules were permanently fixed in the child's mind. Verbal memory was imperative. The ideal pupil was one whose mind was described as a "well-plastered cistern, which would not let even a drop escape."

In the first century of the Christian Church the *teaching of Jesus* was fundamental in the work of religious education, but this was supplemented by material from the Old Testament. There is ample evidence in the New Testament of the setting apart of men for the office of teaching, and their work gained distinctive missionary force in the expansion of the early church. It is probable that the teachers of that age rendered a service out of all proportion to the recognition which they have received. The school was the right arm of the church, and in the schools of the first century practically all the work was done with religious motivation. But as the church expanded into Europe and grew into the Greek and Roman civilization so powerfully that it won disciples from among the finest products of those alien systems of education—such great teachers of rhetoric as Cyprian, Basil, and Augustine—it became necessary to yield somewhat to those systems by incorporating into courses of study, open to exceptional young men, some of the very studies which belonged distinctively to Greek and Roman education. While before 300 A. D., warnings were being sounded against the great classics of Greek and Roman origin as studies unsuitable for Christians; while Augustine himself seems to have turned his back upon that whole world of literature from which he had derived his education; while the Bible was the primary text of study and teaching; while the Fathers, great teachers, seem to have clearly seen and warned against the vanity of much of the Greek and Roman education and culture of their times; while in the catechumenal schools psalmody and music had become important elements of education; still in some quarters, notably Origen's liberal school, philosophy, logic, astronomy, history, and science were taught.

In these higher schools with their extra-Biblical studies students were preparing themselves for teaching and preaching. In these expanding times in the church's educational work, one cannot wonder that the authorities became wary and uneasy and drew the lines of supervision a little more closely around the personnel of the teaching force. It had yielded somewhat to heathenism in allowing these extra-Biblical studies a place in the Christian educational program.

3. Its Agencies. The first agency of the early church in its work in religious education was the home. In this respect the early church followed the religious educational methods employed by their fathers, the Jews. Parents were held under strict obligation to train their children in the

ways in which they should go. Timothy, on the testimony of Paul, as well as Jesus and Paul, began his religious career in the home of his infancy under the careful tuition of his parents. After the home came the school, regular attendance upon which, in Jewish society, was compulsory. In the early church, outside Palestine, it became necessary when hostility arose, to conduct schools remote from the synagogues; in which case school was often held in private buildings.

Following upon the special kind of teaching of the first Christian preachers and teachers, before the homily was invented by the preacher, teaching naturally became catechetical, and that gave rise to the catechetical school. Later there arose the cathedral or episcopal schools which ultimately shared largely in the education of young men for the priesthood. It is somewhat uncertain just what the number of grades in the catechetical schools was, but there seem to have been three: *audientes* (hearers), *euchomonoi* (those who pray), and *competentes* (the qualified or competent). The course in this school seems to have been two years long at least, and satisfactory completion of it entitled the candidate to membership in the church. Trained thus in Christian ideals and in the principles of Christian conduct, the student realized the chief aim of religious education. W J. Davidson.

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RELIGIOUS FUNCTION OF THE SUNDAY SCHOOL.—See Educational Function of the S. S.; Organization, S. S.; Social Aspects of Religious and Moral Education; Social Service and the S. S.; Sunday School History, Middle Period of.

RELIGIOUS PEDAGOGICAL SCHOOLS.—See Hartford School of Religious Pedagogy; Religious Pedagogy in Colleges and Theological Seminaries; Schools of Religious Pedagogy.

RELIGIOUS PEDAGOGY IN COLLEGES AND THEOLOGICAL SEMINARIES.—During recent years the function of the Sunday school has become increasingly specific and important. This clearer definition of function, the rapidly increasing introduction of graded lesson material, the resulting necessity of methods of instruction which take into account the facts and principles of psychology and of pedagogy, the widespread lack of an intelligent and adequate sense of responsibility on the part of parents for the religious nurture of their children, the fact that specific instruction in religion seems not likely to become an integral part of the aim of the public-school system, the universal necessity of depending upon voluntary officers and teachers to carry on its work, and the increasing strength of impulses toward social service which in many quarters find no true basis in reli-

gion, all increase the demand that, from some source, there be provided for the Sunday school skillfully trained teachers and administrative officers. (See Teacher Training.) Without such workers, whose education has fitted them to take up the work of the Sunday school confidently and intelligently, this institution can never adequately fulfill its sacred and clearly defined function of planting religion where it belongs—at the very center of the life of the coming generation. (See Leadership, Training for; Public [Elementary] Schools; Public Schools [United States].)

Under present conditions, the Sunday school is forced to look to the colleges and schools of theology for these trained workers. And it has a theoretical right to do so. For whether the educational aim of these institutions of learning is that of the formal discipline of mental powers, or the acquisition of knowledge, or the highest and most symmetrical personal unfoldment, or complete adaptation to environment, the subject of religion should be included as a vital part of the curricula. In that increasingly large number of schools of higher learning where the aim is to prepare students for efficient service under the actual social conditions in which they are going to live, there is an imperative demand that there be studied not only the general subject of religion but also those materials and methods by the use of which religion becomes a vital part of life. Personal culture must include religious culture. General knowledge cannot ignore a knowledge of the Bible. To overlook the religious instincts in a plan for the development and discipline of the innate mental powers is to fall short of inclusiveness. Adaptation to environment must take account of the important religious elements in that environment. So there is not only the practical necessity that the Sunday school look to the colleges and seminaries for trained workers, but also the theoretical obligation resting upon these schools that they take into account the Sunday school and its important function in society.

The limitations of this article make impossible a complete enumeration of all courses in religious pedagogy given in the colleges and schools of theology. Nor would a more complete tabulation of all such courses serve the purpose in mind. A study of what is being done in the way of religious pedagogy in the theological seminaries of the United States will indicate the kind of advanced work being done in such schools of every country. A comparison of the present-day emphasis upon this subject with that of a few years ago, when the last general survey of the seminaries was made, will show the rapidly increasing consideration which the Sunday school is receiving by those responsible for the training of prospective ministers. Also a detailed tabulation of such courses given in one significant group of colleges will suggest what is being done in schools of this type.

There are one hundred and sixty-one Protestant schools of theology in the United States. The following data are based upon a study of information contained in the latest catalogues of one hundred nineteen. The classification of courses is the same as that used in the report made by the Committee of Three appointed by the Department of Teacher Training of the Religious Education Association in 1907. The use of this classification in the present survey makes possible some instructive comparisons—showing the progress made in seven years. The former study was based upon returns from one hundred thirty-two schools, ten of which, however, were Roman Catholic. The bases for comparisons of work done in the Protestant seminaries are practically identical.

Seven years ago only four of these schools of theology offered courses in child study—the subject of fundamental importance in the preparation of Sunday-school workers. Now, there are twenty schools offering such courses and in six of the twenty a knowledge of this subject is "required" before graduation is possible. In the former survey twenty-five schools were shown to offer work in educational psychology and the principles and methods of teaching, seven offering the courses in their own curricula or requiring their students to pursue the courses in affiliated institutions. The present study shows twenty-nine schools offering these courses; in at least six, the courses are "required."

There has been a remarkable develop-

ment of interest in the subjects of religious pedagogy or religious education. It will be seen that at present fifty-four Protestant schools of theology are offering such courses. The number of hours offered in Yale Divinity School is two hundred twenty-four; in Ashland University and Drake University College of the Bible, one hundred forty-four; the Divinity School of the University of Chicago, three hundred sixty; in Garrett Biblical Institute, one hundred eighty; and in each of four other schools, more than one hundred hours are offered. In at least twenty-three schools these courses are "required." Seven years ago, only twenty seminaries provided such courses; "in nine of which from a few hours up to sixty hours' work is required of candidates for a degree."

The Lutheran Schools, almost without exception, include in their curricula courses in catechetics, but it is to be noticed that such work is now offered also in one Baptist, one African M. E., one Protestant Episcopal, and one Presbyterian school.

Twenty-five schools are now offering courses in the psychology of religion as compared with only five shown in the former survey. The maximum time allotted seven years ago was thirty hours. Now, three schools, namely, the Kansas City Baptist Theological Seminary, Garrett Biblical Institute, and the Meadville Theological School, provide one hundred eight hours each, the former making this a required course. Five other schools offer seventy-two hours each.

In thirty-four schools the subject of the history, management, and organization of the Sunday school is studied. The number, shown in the earlier investigation as giving complete courses on this subject was thirteen. The maximum number now is one hundred fifty hours as compared with ninety then.

In fourteen institutions instruction is now being given by outside specialists who are brought in temporarily for that purpose. The number shown in the former study was twenty-two. In nine of the schools, however, where formerly the work of the faculties was supplemented in this way and where, since that time, such assistance is no longer employed, substantial additions to the curricula have been made.

This magnificent showing of progress, however, can hardly yet be considered to atone for the shortcomings revealed in the accompanying table. In the curricula of eight of these seminaries there is found no specific reference to those subjects and methods designed to prepare the students to minister intelligently to the most impressionable half of their future parishes. The period of immaturity is the one of greatest strategic importance to the Christian minister. And yet in thirty-four of these schools, only a meager and indefinite consideration of even one of the seven aspects of this important subject is indicated. It would seem that at least eighty-five per cent of the work done in these Protestant seminaries is intended to fit ministers to serve the adult life of their churches. There are fifty schools where the work of the Sunday school is touched upon incidentally, being included in such general subjects as pastoral theology, homiletics, missions, etc. In only twenty-six of these instances is this altogether uncertain and relatively small consideration supplemented by well defined courses on specific aspects of Sunday-school work. The pastor's administrative responsibility in relation to the Sunday school is almost universally recognized by the local churches, and yet in only one seminary in six are the courses on the history, organization, or management of this institution marked out with sufficient definiteness as to make possible the assignment to them of a definite number of hours of study and recitation.

The one educational institution to which, especially, the Sunday school must look for the training of lay workers, is the college. If the college is founded, maintained, and supervised by the church it seems reasonable to expect that it should return to the church those who have an intelligent appreciation of its needs and are equipped to serve it efficiently. The Christian religion lends itself to study at the hands of the scholar in regard to both the history, content, and method of God's Revelation and also methods of self-perpetuation. Religious education is developing in the direction of becoming a science as rapidly as are numerous other so-called sciences that are being introduced into the college curricula.

The following study is based upon the information given in the latest catalogues of all of the colleges for white students of the Methodist Episcopal Church. The instruction given in the courses is estimated in terms of the number of hours of recitation required to complete them. A term is reckoned as twelve, and a semester as sixteen weeks.

Of these forty-three colleges, twenty-two provide courses in child study. The total number of hours of recitation given to this study is over eleven hundred, or an average of about twenty-six for each college. In other words, the average college in this group gives one ninetieth of its whole academic consideration to the subject of child study. The entire subject of religion and religous education includes about one fourteenth of the curricula of these colleges.

It is quite evident that the subject matter of religious pedagogy is looked upon as being of vastly greater importance than is the method of such instruction or the nature of the developing life that is to receive it. Child study and pedagogy as applied to the work of the Sunday school, together are represented by one thousand four hundred four hours as compared with five thousand four hundred seventy-two devoted to the Bible. Not one of these schools gives any place in the curricula to the subjects of the history, administration, and methods of Sunday-school work. The attention given to denominational history is a negligible matter. The average amount of time devoted to psychology of religion is one-one hundred seventy-second of that given to all subjects. While it is true that a total of four thousand two hundred forty-five hours is given to the subject of general psychology and three thousand three hundred eighty-eight to general pedagogy, the fact remains that the significance of such general courses for the preparation of Sunday-school workers may easily be overestimated. In fact, one of the fallacies current among certain colleges is that an efficient department of religious education may be organized merely by the grouping together of such courses as are already given and which deal in only this general way with the actual problems of education in religion.

A study of the curricula of these colleges results in the inevitable conclusion that they are giving inadequate consideration to the subjects of religion and religious education. An investigation in which are compared the curriculum and voluntary Bible study in the colleges and normal schools of the United States was recently made by the Student Department of the Young Men's and Young Women's Christian Associations. (See College Students and the S. S.) The preliminary report is based upon data received from two hundred fourteen institutions located in thirty-nine states. Ninety-one of these schools offer required courses in Bible study, the total number of both required and elective courses, amounting to two hundred fifteen. But in those same institutions there are five hundred sixty-six voluntary Bible study classes in Sunday schools and one thousand one hundred forty-six outside of Sunday schools. The total number of voluntary Bible study classes being one thousand seven hundred twelve; five hundred eighty-four of these classes are led by members of the faculties and the remaining one thousand one hundred twenty-eight by student and other leaders. But even if the combined curriculum and voluntary Bible study resulted in the personal appropriation of the truths of Holy Scripture, there still remains the necessity of acquiring ability to impart these truths before the student is trained for efficient service in the Sunday school. In the two hundred fourteen institutions studied there are given only seventy-eight required and two hundred twenty-one elective courses concerned with all the aspects of religious education, such as child study, religious pedagogy, psychology of religion, Sunday-school history, organization, and administration and church history.

A noteworthy type of work done by the colleges and seminaries has been developed in the attempt to minister to the practical needs of the communities in which the institutions are located. In addition to the customary assistance given by professors in addressing Sunday-school conventions, institutes, and church gatherings and the teaching of Bible classes, six distinct varieties of "extension" work are being carried on.

1. In Union Theological Seminary there is conducted under the supervision

of a committee of the faculty, Prof. Geo. A. Coe, acting as Chairman, a model Sunday school. The pupils are graded as in day school. Courses and methods of instruction are carefully graded. From the third grade onward each class has a definite organization. The school does not aim to compete with existing church agencies. The number of pupils is limited. There is a large waiting list. Trained teachers and officers are supplied, some of whom are students in the seminary. Each pupil in the elementary grades pays a registration fee of $1.00 a year to defray the cost of materials used. High-school pupils are required only to buy their own textbooks. Any other money collected goes for benevolent or missionary enterprises at the direction of the various classes. (See Union School of Religion.)

2. The Des Moines Sunday School Institute, of which Prof. Walter S. Athearn of Drake University, Des Moines, Iowa, is director, has a voluntary faculty of twenty-one members. The members of this faculty are taken from the public schools and colleges of the city, and the city Y. M. C. A. and Y. W. C. A. The Institute is conducted under the auspices of the Bible Study Committee of the Des Moines Interchurch Council. The enrollment for the first year, 1911, was two hundred thirty-five, including forty-one Sunday schools, and representing twelve religious denominations. The second year the enrollment was three hundred. Twenty-seven weekly sessions are held. The instruction given is not intended to supplant teacher-training classes in the local schools, but does train leaders for such classes. The students are required to study, recite, purchase textbooks, and pass examinations just as they do in all standard schools. An enrollment fee of one dollar is charged. The annual services which the members of the faculty donate to the city "to save pure and spotless boys and girls from sinning" are valued at fifteen thousand dollars ($15,000). The Institute feels the constant inspiration of the department of Religious Education in Drake University. (See City Plan of Religious Education.)

3. In Boston University School of Theology and in Garrett Biblical Institute, Evanston, Ill., an aggressive type of extension work has been carried on with the assistance of the Board of Sunday Schools of the Methodist Episcopal Church. The theological students are assigned to near-by churches for the purpose of conducting teacher-training classes, using study material suggested in the seminary courses. Academic credits are given the theological students for the successful completion of this "laboratory work." The local Sunday-school teachers who complete creditably the courses thus offered and supervised by the theological faculties, receive certificates issued jointly by the Board of Sunday Schools and the seminaries. In Boston during the first year over five hundred such certificates were issued to those having successfully completed a course of thirty lessons on the subject of child study.

4. Another type of extension work is carried on by the University Extension Board of the University of Liverpool, acting in concert with the Liverpool Diocesan Sunday School Institute and the Liverpool Sunday School Union. There have been included in this program courses of evening lectures specially intended to meet the needs of Sunday-school teachers. Such a course as a rule includes not less than twelve lectures—each followed by a tutorial class—beginning in October and ending in March. A series of questions on each paper is provided and marked by the lecturer. An examination (optional) is held at the end of each session, and terminal certificates are awarded on the results. The system of lectures is so arranged as to extend over three years, dealing in turn with various questions relating to substance, aim, and method. A "Certificate on a Systematic Course of Instruction" is offered by the University to students who pass all three examinations. The courses are strictly undenominational in character, and the lecturers are drawn from many churches.. One of the most effective of these lecturers is the Reverend William Fiddian Moulton. (See University Extension Lectures for S. S. Teachers.)

5. In Washburn, Wellesley, and other colleges the courses in methods include, besides the work in the classroom, practice or observational work. The method employed in this practice work in Washburn College is to send each student

to a successful Sunday school, commissioned to witness critically the workings of a department or a class, or the school as a whole. This is done on Sunday. On the following day the student hands in a written report of what has been observed. This report the teacher carefully criticizes, and returns to the student. When the work has been imperfectly done, the teacher often requires that it be done again. In the course of a term, all the important features of Sunday-school work may thus be critically studied. The efficiency of the work of observation increases very rapidly with experience. When the results of the critical studies of conditions obtained in any given Sunday school are placed at the disposal of the school observed, possibilities for increased efficiency are pointed out and valuable aid is rendered.

6. In connection with the Southern Baptist Theological Seminary, more than ten years ago, there was established a large system of mission Sunday schools scattered over the city. These schools were conducted principally by students who do this practical work as a part of their seminary courses. In Boston, such a mission school is conducted among the Italians. Two or three of the students upon whom rests the chief responsibility for the success of the work and whose work requires considerable time, are paid for the services. Other students volunteer as teachers of classes.

In 1908 a significant movement was started in connection with the Universities of Liverpool and of Manchester, England, which has since included the Universities at London, Birmingham, Leeds, and Sheffield. This extension idea is concerned chiefly with work done in colleges. The first significant fact was the appointment of Dr. Thiselton Mark, Lecturer on Education at Manchester University, to give lectures at the University to students from five evangelical Free Church Theological Colleges on Sunday-school pedagogics. The denominations represented were the Primitive Methodist, Congregational, Baptist, United Methodist, and Moravian. (See Schools of Religious Pedagogy.) From this developed the system of popular University Extension lectures, supported by Sir William Hartley.

N. E. Richardson.

RELIGIOUS TRAINING SCHOOLS.—The great principle that preparation for work is essential to the greatest efficiency and economy in work, fundamental in all education, lies especially at the foundation of religious training schools. The need and value of training was felt first in the general educational and industrial world. Training schools for secular teachers were established in the first half of the last century, the first "normal school" in America having been opened in 1827. These schools now number about 300 in the United States and Canada. An excellent and widespread system of training schools for nurses has arisen which has revolutionized the care of the sick and made possible the modern hospital. Agricultural colleges are distinctively training schools for farmers. There is hardly an occupation in which men and women engage, which does not demand for entrance some technical preparation. Even when but a small part of one's time is devoted to the special work preparation is seen to be needed—witness the growth of the "teacher-training" idea in the Sunday-school world.

The establishment of religious training schools for the professional religious worker who is not preparing for the formal pastorate, and for the lay worker, is exceedingly significant, marking a decided improvement in quality of work.

History. In the decade between 1870 and 1880, there were some attempts at the training and supervision of city mission workers in New York and Chicago by the organization of "training classes" and "workers meetings," in which Miss Emeline Dreyer, of Chicago, and Miss Grace Dodge, of New York, were leaders. But the first definite idea of a religious training school seems to have been conceived by Rev. Matthew M. Parkhurst, D.D., for many years a leader in the Methodist Episcopal Church in northern Illinois, as a result of a visit to foreign mission fields. Between 1874 and 1884, Dr. Parkhurst urged widely by voice and pen the founding of an undenominational school to train women for foreign medical work, his plan receiving the sympathy of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, especially. In 1884, a building site was offered, a charter secured and some

money pledged. Dr. Parkhurst's ideal was never realized, but his work was one of many forces which helped in the general movement.

The first religious training school in America to open its doors to students was the Baptist Missionary Training School for Women in Chicago, organized in the fall of 1881, under the inspiration and direction of Miss Mary G. Burdette and the American Baptist Woman's Home Missionary Society. The school was soon enlarged to prepare women for all fields. The next year (1882) the Schauffler Missionary Training School in Cleveland, designed especially to prepare women missionaries for city work among the foreigners of our own country, was opened. It was in this year also (1882) that Lucy Rider Meyer (then Lucy J. Rider) made her first address advocating the establishment of an institution for the training of religious workers, and her efforts, aided by those of her husband, J. S. Meyer, culminated three years later in the Chicago Training School. In the year 1883, the New York Missionary Training School, now located at Nyack-on-the-Hudson, was formally organized. In this year (1883) the Woman's Home Missionary Society of the Methodist Episcopal Church also began to plan definitely for a school for its missionaries, the idea being realized in the establishment (1890) of the Lucy Webb Hayes Training School in Washington, D. C.

In 1885, two schools opened their doors, the Chicago Training School for City, Home and Foreign Missions (Methodist Episcopal), mentioned above, an institution preparing women for all fields of service, and the Union Missionary Training Institute in Brooklyn, N. Y. (interdenominational), for the preparation of men and women for work in foreign lands only. In 1886, the Moody Bible Institute of Chicago (*q. v.*) (interdenominational)—known before Mr. Moody's death as the Chicago Bible Institute—was established, at first for the study of the Bible and sacred music exclusively and with the evangelistic motive dominant. Its doors were opened to students in residence in 1889. This school has now added courses in many subjects, and prepares men and women for all fields of work. The Virginia Osborne Training School for Christian Workers of the Woman's Branch of the New York City Mission and Tract Society (interdenominational) was founded in 1886; the Gordon School in Boston (at one time Baptist but now interdenominational), in 1889.

Of the eight schools established in this first period three represented the Baptist, Methodist Episcopal, and Congregational denominations, the others were inter- or undenominational. All but three—the Moody School, the Brooklyn Institute, and the Gordon School—were for women only. Since 1890, the development of religious training schools has been rapid, no less than 50 more schools having been established, excluding, as noted below, whole classes of closely correlated institutions which do not properly come under our designation. It will be noted with interest that the era of the rapid establishment of training schools, many of them for women only, coincides with the recent great awakening in woman's social and missionary activities.

Closely correlated to training schools in America are similar schools in Great Britain, these, however, being rather closely restricted to the training of deaconesses, and of candidates for the foreign work. (See Deaconess Institutions Offering Training for S. S. Work [England].) A leading school of the former class is the Wesley Deaconess College at Ilkley, Yorkshire (Wesleyan), and of the latter class the China Inland Mission schools and "Homes," near London. There are also being established, under the "Board of Study" for Great Britain, created by the influence of the Edinburgh Conference, interesting though not yet large summer schools at the universities of Oxford and Cambridge. Correlated also with the schools of the home land are the schools in foreign mission fields—mostly for the study of language and comparative religions—at Peking, Chengtu, Nanking, and Yangchow in China; at Tokyo in Japan; at Lucknow (with others projected) in India; and at Cairo, Egypt, for Arabic study.

Scope. Religious training schools are related on the one hand to schools of philanthropy and social service, and on the other to theological seminaries. A few interdenominational schools announce a "theological course"; in many, social

service receives great attention. A convenient distinction between schools of philanthropy and social service and religious training schools may lie in the designation "religious," and in the fact that in the latter the Bible is frankly one of the main subjects of study. Theological schools are characterized by the fact that they invite especially students preparing for the ministry as a formal profession; and naturally these schools place more emphasis on theology and homiletics than do training schools. Moreover, "training" by means of laboratory and practice work, while receiving increasing attention in theological schools, is not as yet given the place of importance accorded to it in training schools.

Religious training schools invite the attendance of men and women who are preparing for the work of Bible teachers, secretaries in various kinds of organizations for the welfare of young men and women, Sunday-school workers, deaconesses, and missionaries at home and abroad. Many of them also offer special attractions for men and women who do not look forward to any distinctive religious work, but who desire the wider outlook on life and the wider vision of possibilities of personal service, only to be found at a center of vitalized religious study and laboratory work.

Of special significance is the function of the training school in the larger religious and social culture of men and women who are to devote but a small fraction of their time to religious work. For the responsibilities of the home, the community, and the city, as well as those of the lay membership of the church, special religious and social training is coming to be recognized as invaluable.

Curricula. Nearly all religious training schools give diplomas at the completion of prescribed courses, which usually cover two years. Two schools give degrees: The Chicago Training School (Methodist Episcopal), the degree of Master of Religious Service, but only to women who, upon entering, are already college graduates; and the Baptist Woman's Missionary Union Training School at Louisville, Ky., the degrees of Bachelor and Master of Missionary Training. Seven of the schools—all but two, for women—offer separate and advanced courses for college graduates. About three fourths of the schools require at least high-school discipline for admission, except for entrance to preparatory departments. In the remaining schools the educational standard for admission is low, but there are usually English and historical studies supplementing entrance preparation.

All religious training schools make the Bible a central subject of study, as the greatest source of religious knowledge and inspiration. Nearly all offer courses in psychology, especially as related to religious experience both in the adult and the child; for the sower of the seed must understand the nature of the soil in which it is to be sown. In many schools evangelism receives much attention. In recognition of the duties that will almost certainly fall to the hand of the trained religious leader, sociology and social service are increasingly emphasized in many of the schools, the classroom work being supplemented by systematized inspection trips and by general laboratory work in street and slum. Eighty per cent of all the schools offer social service courses and much actual work, carefully supervised, is done by the students. Interest in this department grows rapidly. For men and women preparing to enter the foreign missionary field, courses are offered in church and missionary history, in missionary equipment including phonetics, and in comparative religion. And as teaching in some form is recognized as likely to demand a large part of the time of the religious worker, even of the one who devotes but a part of his time to religious service, there are, in the better schools, departments of religious education and pedagogy, covering the entire field of the Sunday school, now in such remarkable renaissance. In these schools thorough preparation may be secured not only for Sunday-school management and teaching but for the more exacting duties which demand the entire time of expert religious supervisors in local schools, and general organizers and field workers. In all training schools much attention is paid to Sunday-school preparation, the unique and commanding position of the Sunday school as supplementing the secular school being increasingly recognized.

The "care of the body" in first aid courses enables the student the better to

conserve his own health as well as to help others in emergency. In many schools, expression and music, both instrumental and vocal, are taught; and in many, home economics receive much attention from women students. In nearly all, physical culture and athletics supplement the curriculum of the classroom. In a few schools complete courses in kindergarten work are given. In some of the larger institutions elective courses are offered in great richness and variety by which a student, without weakening his study of fundamentals, may still "specialize" on his chosen work.

Statistical Items. In the statistical items below, schools of theology and social service are excluded as not coming technically under the head of "religious training schools." Also the schools of the Young Men's and the Young Women's Christian Associations, these falling into a class by themselves. (See Y. M. C. A.; Y. W. C. A.) Also correspondence schools, and schools for the training of nurses. The Schools of Pedagogy and Missions at Hartford, Conn., are also not included. (See Hartford School of Religious Pedagogy.)

Fourteen different denominations in the United States and Canada have established 42 religious training schools, and there are 17 other schools which have no denominational affiliations, ranking themselves as inter- or undenominational—59 in all. In these schools are 4,541 students with 299 resident teachers, 524 other instructors giving part time; and with a larger number of occasional lecturers. The schools are divided denominationally as follows:

Denominations	No. Schools	No. Students
Baptist	4	232
Congregational	2	35
Canadian Methodist	1	62
Church of the Brethren (German Baptist or "Dunkard")	1	170
Church of England	1	16
Disciples of Christ	1	56
Evangelical Lutheran	1	14
Friends	2	179
Methodist Episcopal	16	658
Methodist Episcopal, South	2	137
Presbyterian	6	227
Protestant Episcopal	2	70
Unitarian	1	64
Inter- and Undenominational	17	2,835

The large number of Methodist Episcopal schools may be accounted for in part by the stimulating effect of the deaconess movement in that church, about one half of the schools being almost wholly for deaconess preparation. The schools of the Episcopal Church, Church of England, and the Lutheran Church are also largely for deaconess preparation. Of the 59 schools 36 are for women only, leaving 23 open to both men and women. Fifteen of the latter class are inter- or undenominational.

A little less than ten per cent of the students in the denominational schools are men—the small number being due to the well organized theological schools of the denominations—while rather more than fifty per cent of the students of the undenominational schools are men.

Only one of the 59 schools prepares for the foreign field exclusively, but interest in foreign missionary work runs high in nearly all, and about one third of all the students hope to enter foreign work.

It is impossible to obtain accurate statistics of the property devoted to training school use, much of it being held in common with other institutions. A conservative estimate places it at six millions of dollars.

Seven of the schools are closely affiliated with literary institutions, and two are organically connected with both literary and theological schools, leaving 49 that are organized quite independently.

The figures above are very impressive when it is remembered that the entire religious training-school movement has grown up in a single generation—the first school having been opened only 34 years ago.

The rise of the religious training school is so recent that its bibliography is exceedingly meager, and altogether in periodicals. The yearbooks of the various institutions—always sent on request—are the chief source of information. *Religious Education,* vol. 7, 1912-13, contains articles on "The Growth and Resources of Training Schools," by J. Shelly Meyer; "Standardizing Training Institutions," by Thomas J. Riley, Ph.D.; "Coördinating Training Schools," by Rev. J. E. McCulloch; "Requirements for Admission and Graduation in Lay Training Schools," by Edward Hooker Knight, D.D.; and "The Training School Field,"

by Rev. William E. Quilian. See also the reports of the "Board of Missionary Preparation," for North America, 600 Lexington Ave., New York, N. Y. A very complete collection of the yearbooks of the different institutions is on file for reference in the library of the Chicago Training School, 4949 Indiana Ave., Chicago.

LUCY RIDER MEYER.

REPETITION IN TEACHING.—Retention in memory or character of that which is taught is indispensable in successful teaching; advance in knowledge is impossible without it; nothing is worth learning which is not worthy in some sense to be a permanent possession. But the commonest fact of experience is that an object only once perceived, a word once uttered, an idea once conceived rarely suffices for lasting retention; after a time every impression tends to lose its effect. Repetition is essential to permanence; acquisition, assimilation, discrimination, retention all wait upon repetition; without it teaching tends to run to waste, and the desired reaction in life and conduct, which is the only satisfactory result of the stimulus of moral and religious ideas, is unachieved. This fact and its implications should be considered by the teacher, psychologically as science, and practically as method.

1. The Psychology of Repetition. It is well known that repetition results in the production of definite effects upon the plastic conditions of the brain and nervous system upon which, so far as we know, our intellectual and spiritual states depend. That which is at first done with difficulty becomes easier by repetition. Brain paths are produced which become permanent tracts for succeeding mental activities. The nervous system grows to the use in which it has been frequently exercised, as a folded garment tends to fall into its identical folds. The formation of habit which is second nature, or "ten times nature," as Wellington said, is the issue. Psychologically the whole system of education is to make automatic and habitual as many useful actions as possible. To make good action effortless and natural is the corresponding motive of religious teaching. Unless strengthened by repetition "traces" or "dispositions" which tend to this result fail to persist; their print wears out.

A further indication of the value of repetition is that it provides one of the reactions in the pupil's mind which teaching must stimulate in order to issue in retention. No reception without reaction, no impression without corresponding expression, is a fundamental psychological order. The pupil is an organism for reacting on impressions; the function of his mind is to determine his reactions; the purpose of teaching is to stimulate these into manifold activity. Without the opportunity of repetition the pupil is deprived of his rights and suffers from a sense of incompleteness and uncertainty. To express the feeling "I know it," or "I can do it"; to read in the eyes of his teacher and his fellows his success or failure, is a native desire and is in line with the completing of his function psychologically; it should never be denied without definite reasons; for this return wave from pupil to teacher is necessary to give psychological completeness to the cycle of mental activities known as learning. "The necessity of reactions" is a maxim the teacher can never afford to forget. To tell is not to teach; to teach is to secure the return of that which is taught from the mind which receives to the mind which gives the instruction; it is a reciprocal action; repetition, which etymologically simply means "seeking again," is its essential method.

One other psychological fact which must be noticed is the relation of repetition to "interest." We remember best what we are most interested in learning. On the other hand it is true in general that the more frequently the teaching is repeated the less interesting it becomes, and yet the less interesting it is the more is its retention dependent upon its repetition. But in ordinary cases both interest and repetition are necessary for retention; for interest is rarely so keen as to be able to dispense with repetition. A lesson absolutely devoid of interest, natural or acquired, cannot be learned. A child cannot be made to learn, any more than a horse can be made to drink. The teaching must stimulate some reaction of interest in a pupil's mind else there can be no learning. (See Interest and Education.)

2. The Method of Repetition. In prac-

tice repetition in teaching divides into two distinct but reciprocal exercises—the review of the lesson by the teacher and the recitation or reproduction of the lesson by the pupils. While an ideal method combines these, they may be considered and practiced separately. The teacher in reviewing the parts of the lesson should be especially careful not to reduce the value of the impression made by the whole upon the pupil's mind. A review easily becomes a group of fragments lacking adequate connection and cohesion. If he takes to pieces again the whole he has sought in his lesson to construct he must not fail to build it up once more, and leave it as the finished result in his pupil's mind.

The teacher's review may follow either the elliptical or the more directly interrogatory method. The former constructs a suggestive but incomplete presentation of the facts, leaving a space for the pupil to fill up with the missing word or idea. As a method it is of value, but of inferior value; it is useful in a rapid recapitulation at the close of a lesson or at the beginning of the next lesson, and especially so with younger children; it has a tonic effect and induces alertness in watching for the place of the ellipsis, but as a method of repetition it is easily abused; it is too mechanical and fragmentary; it fosters guessing and should not be used long or frequently. Direct interrogation which requires an answer that is a distinct entity, a complete fact or idea, is a safer and more adequate type of repetition. Here the first requisite of a good answer is a good question. The framing of questions is a fine art and not easily attained. The question should be clear cut, not vague; it should be clearly set forth and one that cannot be met by a simple "yes" or "no"; it should also be followed by other questions forming a connected and orderly sequence of thought and leading progressively to a reconstruction of the whole subject. (See Questioning, The Art of.) Repetition of either of these types need not be confined to the close of a lesson; it is often admirable as a fillip to a waning interest during the course of the lesson.

Repetition in teaching, however, is mostly associated with the methods of gaining a response or reaction in the pupil's mind, and with inducing in him the mental and moral activity by which he reconstructs the lesson for himself and in some way represents to his teacher its meaning or form as a product of his own mind. This is most commonly accomplished by means of verbal repetition. The main burden of reproduction is then laid upon the memory; this follows naturally the older pedagogic method of learning by heart, which modern educationists strongly criticize as unintelligent teaching and "cramming." For mere parrot-like repetition with its mechanical utterance and dormant intelligence there is no defense; "to know by rote is not to know," as Montaigne asserts. But, as James and other psychologists point out, the excesses of mere verbal repetition have led to an unduly strong reaction. Verbal exactness is of extreme importance, especially in learning the Scriptures and in catechetical instruction; its neglect is a grave defect in modern Sunday-school methods; it need never be divorced from intelligence; memory and thinking, according to the best psychology, are coördinate processes; in true education verbal repetition is an indispensable feature.

Much value should be attached to repetition by action, by the appeal to constructiveness, which lies at the heart of modern primary methods; modeling and drawing are legitimate and important forms of response to teaching; they repeat in sight and touch what has been taught by sound. Among senior pupils, repetition should be sought in the sphere of silence; there the reactions are chiefly found in rational processes and ethical judgments; often these may best be expressed in brief essays, or in written replies to carefully constructed questions.

A fruitful, but neglected method of repetition is by inducing the pupil to question the teacher on the lesson; children enjoy this reversion of the usual order; for a child's mind is an incarnate note of interrogation; this method is psychologically sound; it will give the teacher the opportunity of a novel method of reviewing his teaching and may establish a valuable coöperative principle in the class.

The teacher should also seek to use the imitativeness of childhood, and its sense of ownership, which "begins in the second

year of its life," and also, but wisely, the instinctive spirit of emulation in his pupils as means for establishing effective methods of repetition; these may easily be discovered. He should also bear constantly in mind the fact, which experience and psychology abundantly confirm, that much of his best teaching is incapable of articulate repetition. Probably nothing he utters is without reaction on the character of his pupil; nothing is wholly forgotten in the sense of leaving no trace behind.

FREDERIC PLATT.

RESERVE TEACHERS, TRAINING OF.—Teacher training has become an unquestioned necessity in the Bible school of to-day. To teach a pupil the Bible; to endeavor to speak to his soul, helping him to develop a Christian character, calls for something more than consecration to the task of the average volunteer teacher. (See Teacher Training.)

A teacher should know the Book he is to teach and the special course of lessons suited to meet the particular needs of the pupil to be taught. This requires a knowledge of the laws governing the development of the physical, mental, and moral nature of the child; what to expect from him in response to right teaching; what to avoid, and what should be reserved for a later development. A thorough knowledge of the fundamental principles is absolutely necessary and ought to be thoroughly familiar to all who are training to teach. (See Pedagogy.)

Together with the acceptance of graded lessons has come the growing conviction that teachers should specialize for particular grades, remaining in one department of the school year after year and giving to each new class the benefit of the experience gained in preceding years.

The teachers of teacher-training classes should help their students to specialize for certain grades after careful study of their capability and fitness. Efficient elementary teachers have been lost because when a new worker offered to teach, the superintendent's immediate need was for an intermediate class teacher. Teachers with peculiar fitness for Bible class work are failing to win the little girls in the Primary class which they are striving to teach. Every school will show just such misfits until it has perfected a plan for trained reserve teachers in each department. A bulwark of strength will come to a department leader who has a responsible group of reserve teachers, who are ready to substitute as grade teachers and to fit in wherever needed in emergency, until the place is ready for a permanent class or department leadership. The plan seems ideal, but it is carried out in many schools and will be found more than worth while wherever attempted.

MARTHA K. LAWSON.

RESPONSIVE READING.—SEE LITURGIES OF THE S. S.; WORSHIP IN THE S. S.

RESTLESSNESS OF PUPILS.—Activity is the most conspicuous of all the instincts of childhood. Until they are well into the age of adolescence normal boys and girls are seldom quiet during waking hours. Nature has decreed that attention, during childhood at least, shall be focused for only a moment at a time, that the child shall see and examine if possible everything about him; and that there shall be in all his muscles an irresistible impulse toward constant employment. It is nature's way of securing symmetrical and complete development. The teacher or the employer who represses this diversified activity and keeps the child for hours at a time at a single task renders him abnormal (one-sided) and unsymmetrical. To keep a child still is to cripple and dwarf it.

The instinct of activity, if directed rightly, may become the most valuable of all the elements used in child training. It expresses itself most completely in play. The normal child plays almost continuously, and it was the thought of Froebel (*q. v.*) to direct this play in such a manner as to educate the child. This is the basis of the kindergarten. To put the child's work into the form of play is to work hand in hand with nature. (See Play as a Factor in Religious Education.)

With many Sunday-school teachers the restlessness of the pupils is the thing to be fought against during every moment of the teaching period. To them an efficient class is a perfectly still class, one that will sit in order for half an hour while they explain and lecture on the lesson topic. Often a class of children is perched

up in a pew, their legs dangling, and their heels knocking against a board. To expect quiet under such circumstances is to expect a miracle. The children grow restless and noisy, the teacher scolds them and they become worse, and by and by she drops the suggestion that they are naughty children—almost hopelessly naughty—and thereby the seed is planted which will do more harm than all the teaching during the period will do good. They are not naughty, they are simply normal children misunderstood and abused. (See Children, Ignorance of.)

Fortunate the school that has teachers wise enough to perceive that child activity may be enlisted as the power with which to control the class. Restlesness, unless it comes from poor ventilation, is a friend and not a foe; it is the radiating center of modern pedagogy. When pupils are employed they are never bad: each pupil should be kept busy. Handwork should be given him to do: the modern graded lessons furnish plenty of help. The most active boy in the class should be kept full of business: he may be sent on errands, he may assist the teacher by writing cards to the absent ones, he may erase the blackboard, or distribute the work, or hold the picture for the class to see. Small classes composed of children active both with hand and brain, in work which is constantly varied in its point of appeal, is the watchword of the elementary school to-day. Restlessness is the main helper of the skillful teacher. (See Attention.)

F. L. Pattee.

REVERENCE IN THE SUNDAY SCHOOL.—The Sunday school is no less a place of worship than of religious instruction. The culture of reverence therein responds to the needs of the religious emotions. Belief in God and Jesus Christ, though imperfectly comprehended by the intellect, is rooted in the spiritual feeling which finds its deepest utterance in worship, whether through prayer, sacred song, religious testimony, or reading of the Scriptures. In the well organized Sunday school the training in reverence may be called—to change slightly the title of a well-known religious book—the public practice of the presence of God. The question of fostering and increasing it, like that of fostering and increasing authority, is closely related to the efficiency of the graded school.

The pupils in such schools are guided in this respect by a careful selection and arrangement of what is most appropriate in Scripture lessons, Christian hymns and songs, and by a service of public prayer. This is a graded plan of worship, strictly so called; and its results are of the highest importance. It aims to secure these by the right method of approach. It is difficult for the pupils in the primary department, for example, to be taught how to worship, how to reverence God, unless the exercises for them afford ways and means through which their feelings may begin to be intelligently centered upon God and expressed in the language natural to them, or illustrating the spoken words by pictures, diagrams, or other devices of the object lesson. It is no less evident that, along with the advancing years and widening experience of the pupil, the exercises should be devised so as to strengthen, regulate, and refine that experience. With a foundation well laid in the Primary Department, the graded system of worship in Sunday school deepens reverence at every step upward to the highest Senior class, and practically all that organization as such can do, is accomplished.

But here the question of the teacher's personality is of an importance hardly to be exaggerated. (See Teacher, S. S.—various articles.) The pupils, especially the younger ones, insensibly form some notion of God from what the teacher tells them in regard to him, as well as from the manner of the telling. Many children are sensitive to the spiritual atmosphere of their elders and are keen to notice when it is lacking. A fruitful emphasis of reverence may be made, therefore, by the proper grouping of pupils to receive religious impressions suited to their capacity; and by their contact with the personality of the teacher.

In schools where the standard of exercises used in worship is not the highest, the difficulty of teaching is increased. The training of the pupils in reverence is the best preparation for their instruction in the Scriptures, and is of even greater moment in the formation of Christian character. This must be true so long as the human personality consists principally of feeling, is illuminated by reason, and is

responsive, under God, to the educated will.

In Sunday schools not graded, or imperfectly graded, the inculcation of reverence naturally requires more individual effort from the teachers and officers. They have to deal with larger groups whose average attainment and capacity has been less accurately estimated and varies within much wider limits. They are compelled to supply artificial aids and to depend upon personal persuasion and authority to accomplish much that ordinarily might be left to the automatic working of the graded system. (See Authority in the S. S.; S. S. as a Church Service; Worship in the S. S.)

J. W. Russell.

REVIEW AND HOW TO CONDUCT IT.—Reviews are often conducted as though their purpose were simply to refresh the pupil's memory. But this is to misconceive their function. Mere repetition is not review. It is for the sake of perspective and organization, rather, that teacher and pupil should together look back over the lessons of a series. The review should mean, not merely seeing again, but seeing in a new light. Each lesson has presented facts worth remembering, truths worth keeping. But if these are rightly to be understood and really to be kept and used, they must not be left as a mere series, without connection save that this was taught on the Sunday after that and before this other. There is historical continuity and logical relationship to be pointed out. And the teacher fails who does not bring the pupil to realize these connections and so help him to systematize and unify his ideas. Quite as important as the receiving of impressions is their organization into a coherent and usable system. Much of this, of course, can be done from Sunday to Sunday, as the teacher seeks to couple each lesson with those that went before and those to come. But the pupil cannot grasp the full bearing of part upon part until he has compassed the whole and stands upon the vantage-ground of review.

Any method of review that will afford a genuine perspective and rightly accomplish this work of organization, has its place. Methods that do but repeat what has been already passed over or that drill the memory only, are insufficient. Methods that string the lessons of the series along a fanciful acrostic, or that for novelty organize them about some other than their real unifying principle, or that permit the review to degenerate into detail-hunting catch-questions, are illegitimate. The review should enlist the pupil's power to think. It is more than a memory-exercise; it is conceivably a game; but a puzzle it ought not to be at all.

The best methods, in general, involve the use of a topical outline, covering the salient points of the subject matter in logical or chronological order. If possible, it is best to have each pupil make his own outline, to have several such outlines presented in class, to discuss and rework them and finally to obtain from them an outline which will express the united judgment of class and teacher. If pupils are unwilling or unable to make their own outlines, topics or questions may be assigned them and reports asked for, of such a character that they may be used as a basis for discussion and the preparation in class of an outline. To give an examination is an excellent method of review, provided the examination questions are of the right sort and are afterward discussed in class. (See Examinations.) Pupils may be asked to write a short history of the period covered, a little drama presenting some of its events, or an essay upon some assigned topic which will lead to a review of the whole. If none of these methods are practicable, an ordinary class discussion may serve well, provided the teacher leads it into the right channels. With the younger pupils, and with those who cannot be prevailed upon to do much work, the review may well take the form of a story or talk by teacher or superintendent, illustrated by blackboard, stereopticon, or pictures.

Opportunity should always be given in review for the pupil to ask questions. It is the teacher's last chance to remove misconceptions, to fill up gaps and to arrange ideas in their right relations. The review should show, moreover, how the promise held out in the preview has been fulfilled. (See Lesson Previews.)

L. A. Weigle.

REWARDS.—See Prizes and Rewards.

REYNOLDS, WILLIAM (1830-97).—International Sunday-school leader, born in Roxbury, Pa., 1830, removed with his father in 1836 to Peoria, Ill., where he lived until his death. Until 1887 he was a pork-packer, devoting much of his time and means to religious work. In 1858 he was converted; and a year or two later, while in Philadelphia, he was greatly quickened and began active service for Christ. In 1861 he started a mission Sunday school, from which grew Calvary Presbyterian Church, which he superintended until his death. He was active in many local religious and philanthropic causes. During the war he served with energy and effectiveness on the United States Christian Commission.

In 1864 he attended the state Sunday-school convention at Springfield and joined with Moody (*q. v.*), Jacobs, Alexander G. Tying and others in building up the state work. At the convention of 1867 at Decatur, Mr. Reynolds was made president, five thousand dollars was pledged, and the state was districted for a campaign of organization; Mr. Reynolds receiving by lot the southern section. All the lower counties were soon covered with working county Sunday-school associations. Mr. Reynolds continued to the last his interest in the Illinois work.

In 1869 he attended the national convention at Newark, N. J., and again found a wider field of Sunday-school activity. He led the movement at the Toronto convention of 1881 which put B. F. Jacobs (*q. v.*) at the head of the International executive committee and opened the era of aggressive advance in International field work. He presided with great acceptance at the Fifth International Sunday-School Convention, Chicago, 1887; and, his business having been largely absorbed by the great packing interests of Chicago, he soon after accepted Mr. Jacobs' urgent invitation and became field superintendent for the International work, so continuing until his death, September 28, 1897.

It was during these ten busy years of field service that Mr. Reynolds' name and commanding voice and figure became familiar to Sunday-school convention attendants in all parts of North America. Genial, optimistic, resourceful, full of apt incident to illustrate his earnest pleas for better local work and more efficient organization, untiring in his constant tours to scattered convention points, intensive and businesslike in his local campaigns, he was a model field agent. He was stricken at Louisville while assisting the Kentucky association in its local work, and expired after a few hours' illness.

In early manhood he married Martha Brotherson of Peoria, who survived him for some years. The devoted and able co-operation of Mrs. Reynolds in her husband's many labors endeared her with him to the hearts of the Sunday-school workers of North America.

E. M. Fergusson.

ROBINSON, JOHN (1575-1625).—Founder and leader of Congregationalism, through whose training, encouragement, and influence he came to be regarded as one of the "Pilgrim Fathers" of the New World. His birthplace was probably Gainsborough. He received the degree of Master of Arts from Cambridge University, and was made a Fellow of Corpus Christi College in 1598 or '99, became a curate, later took orders in the Church of England, and was rector of the church at Norwich. During his residence in Leyden, Mr. Robinson was registered at the famous University as a student of theology.

His predisposition to an independent attitude in religious thought may have been fostered by the strong Puritan atmosphere of Cambridge University. As officiating rector, Mr. Robinson was unwilling to conform entirely "to the requirements of the Prayer-Book," and thus came into conflict with the ecclesiastical authorities. Notwithstanding the things he suffered he was reluctant to withdraw from the Church of England until he could no longer remain and "preserve his convictions regarding its communion, polity, and worship."

Mr. Robinson next ministered to a Separatist congregation at Gainsborough, and later was connected as teacher with the Scrooby congregation, which met in the home of William Brewster, postmaster of the village. William Bradford, later first governor of Plymouth, Mass., was a member of this congregation. After enduring severe persecution from the Puritans and from the Established

Church, a part of the Scrooby congregation emigrated to Holland in 1607, the sturdiest of the others followed, and in 1608 all met together in Amsterdam, where they found several English-speaking congregations. In May, 1609, the Scrooby church removed to Leyden. There, under Mr. Robinson's leadership as pastor, the church was organized. The heart of his doctrine was "God's sovereignty and man's freedom." His conception of the true church as based upon New Testament principles may be expressed in Mr. Robinson's own words: "A company, consisting though but of two or three, separated from the world, whether unchristian or antichristian, and gathered into the name of Christ by a covenant to walk in all the ways of God known unto them, is a church, and so hath the whole power of Christ."

The initial plan to emigrate to America was made by Robinson and Brewster, in order that the Gospel might be preached to the Indians, and to found an asylum for those who sought liberty of conscience and freedom of utterance. After much negotiation, many disappointments and difficulties in making satisfactory arrangements, the Leyden church decided to transfer itself to the New World, those to go first who were young and strong and the remainder to follow, but the pastor was to go or remain with the majority, and Elder Brewster with the minority. The smaller portion formed the first company, so it happened that John Robinson remained in Holland, but he expected to join them with the residue of his congregation. It was a keen sacrifice to him not to be in the first company that sailed from Delfshaven, Aug. 1, 1620, and to whom he delivered his "Farewell Address," of which Motley says that "for loftiness of spirit and breadth of vision it has hardly a parallel in that age of intolerance." Mr. Robinson continued to labor among his people in Leyden, but was still regarded as the pastor of the Plymouth Church in America. He died in Leyden, March, 1625, and was buried in St. Peter's Church.

John Robinson's theology was stern, but his moral, intellectual, and spiritual character saved him from pessimism. He was a distinguished disputant, "very quick and ready," and he was much engaged in controversial writings, but his "Essays," which are compared with Bacon's, are "admirable for the best qualities of style," and disclose a lighter side of his nature. Governor Bradford pictures John Robinson as "a man learned, and of solid judgment, and of a quick and sharp wit; so was he also of a tender conscience, and very sincere in all his ways; a hater of hypocrisy and dissimulation, and would be very plain with his best friends. He was very courteous, affable, and sociable in his conversation; and towards his own people especially."

Under the auspices of the National Council of the Congregational Churches of America a bronze tablet was erected in Leyden, Holland, in memory of Mr. Robinson, the ceremonies taking place on July 24, 1891. The tablet occupies a recess on the outside of St. Peter's Church, which is opposite to the house in which he lived and where his congregation worshiped. John Robinson's "name will ever head the list of the pastors of the Congregational Churches of the United States."

EMILY J. FELL.

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RODDA, RICHARD (1743-1805).— Born at Sancreed, Cornwall, England; he preached among the Methodists for thirty-three years. In 1786, he organized a Sunday school at Chester. The following account is taken from the unpublished part of his journal and is found in the *Wesleyan Magazine* for 1845, page 562: "We presented the Rules to the bishop, who approved of them without the slightest alteration. We had soon nearly 700 children, under regular masters and, with these, several assistants, who taught the children gratis, having nothing in view but the good of the rising generation. We had no intention (as some persons represented) to make disciples to Methodism, but to train them up in the nurture and

admonition of the Lord, that they might become useful members of civil and religious society. Under the care of their different masters and teachers they were taken once every Lord's Day to the church; and the regularity of their behavior attracted the notice of many of the citizens. God blessed our school for many years, and I hope thousands will have reason to praise him forever for this institution."

The bishop referred to is Dr. Beilby Porteus (*q. v.*). Mr. Wesley commended his work. (See Wesley, John.) Mr. Rodda was also the chief instrument in establishing Sunday schools in Burslem in 1796 or 1797. This school consisted of nearly 700 members.

S. G. Ayres.

ROGATION DAYS.—See Christian Year.

ROMAN CATHOLIC CHURCH IN AMERICA, SUNDAY-SCHOOL WORK OF THE.—The Sunday school in the Catholic Church is one of the officially recognized agencies for religious instruction. It represents a phase of the general activity of the church in religious education which, while peculiar in many respects to modern times, has its historical antecedents both as a school for religious knowledge and as a Sunday school. To understand its present condition it is necessary to view it first, historically, secondly, in relation to the general scheme adopted by the church for religious education.

As an institution for religious instruction the Sunday school finds its prototype in the catechumenate, *i. e.*, in the catechumenal and the catechetical schools which were expressly established for religious instruction. The leading position held by religion in these schools even when other subjects entered the curriculum is well known; the fact, however, that with the decline of the catechumenate religious education continued is not generally admitted by those who see little of educational endeavor in the early Middle Ages.

When the persecutions ceased and the catechumenate was no longer necessary, the church, the home, and the educational institutions which succeeded it continued the work of religious education throughout the Middle Ages. The early mediæval school, whether the episcopal, the monastic, or the parish, had for its first purpose the training of the young in virtue. The curricula of these early forms of schools leave no doubt of the fact that religion held first place, that the prayers were first taught, and the Holy Scripture was first read and studied. The development which took place in the larger institutions such as the episcopal and monastic schools, and which made them at times great public schools, was largely furthered by the measures adopted for the religious education of the two general classes of students, the clerical and the lay.

The law of the church as seen in the decrees of councils, the law of the State as seen in the capitularies, and the educational literature of the early Middle Ages contain abundant directions to the clergy and the laity to instruct the children in religion and in Christian living. Throughout the latter Middle Ages this was the dominant aim of education, and whenever there was danger of another supplanting it, as for instance, in the Renaissance, when classical studies were revived, many earnest champions came forward to its defense. The hostile attitude of certain churchmen to the new studies can only be understood in this light. They sought first in education the moral and the religious, *"les bonnes moeurs avant les belles lettres."* The treatise of Jean Gerson (1363-1429), chancellor of the University of Paris, entitled *De trahendis parvulis ad Christum* (Leading the Children to Christ) might be cited as evidence of the importance attached to the question by a great churchman and educator who believed that the reform of the church was to be accomplished by the religious training of the young, and who spent the last years of his life in teaching them Christian doctrine.

The Council of Trent (1545-63), whose influence on Catholic education can be seen to the present time, repeated the injunctions of the councils of the twelfth and thirteenth centuries, and decreed that "the bishops shall take care that at least on the Lord's Day and other festivals the children of the parish be carefully taught the rudiments of the faith and obedience to God and to their parents." (Sess. IV De Ref. c. iv.) This ruling has constantly recurred in church legislation ever since.

St. Charles Borromeo (*q. v.*) (1538-84) in establishing the Confraternity of Christian Doctrine throughout the archdiocese of Milan may be considered the pioneer of the modern movement in the Catholic Church for the Sunday school and catechetical work generally. This confraternity was an association of clerics and laymen for the purpose of instructing the children and the ignorant in their religion. It has a special connection with the Sunday school of to-day in that it is the organization approved by Pope Pius X, to be erected in each parish for the work of the Sunday school.

The rise of associations devoted to teaching and of the teaching orders of men and women gave to religious instruction a great impetus in the Catholic revival of the sixteenth century. Some of these orders, like the Ursulines, were founded solely for the education of youth. An interesting note in connection with the history of the Brothers of Christian Schools is that they devoted themselves as early as 1699 to the work of the Sunday school for the benefit of working children, and taught them not only their religion but also the crafts and the elements of a secular education. This was nearly eighty years before the Sunday-school movement was inaugurated in England by Robert Raikes (*q. v.*)

The recent enactments of the Holy See make it incumbent on the parish priest to provide religious instruction for the children of his charge. The Encyclical Letter of Pius X, "Acerbo Nimis" of April 15, 1905, on teaching Christian doctrine is pertinent in showing the present legislation. It commands: (1) "That all pastors, and in general all those intrusted with the care of souls, shall on every Sunday and feast day throughout the year, without exception, give boys and girls an hour's instruction from the catechism on those things which every one must believe and do in order to be saved; (2) at stated times during the year they shall prepare boys and girls by continued instruction, lasting several days, to receive the sacraments of penance and confirmation; (3) they shall likewise and with special care on all week-days in Lent, and if necessary on other days after the feast of Easter, prepare boys and girls by suitable instruction and exhortations to make their first communion in a holy manner; (4) in each and every parish the society, commonly called the Confraternity of Christian Doctrine, shall be canonically erected; through this the parish priests, especially in the places where there is a scarcity of priests, will have lay helpers in pious lay persons who will devote themselves to the office of teaching for the glory of God, etc."

Such religious instruction and training the Catholic elementary school is especially designed to give, and where it is established religion enters the curriculum as a daily subject of instruction. In the United States the parish schools are flourishing. They number 5,119, with an attendance of 1,333,786, according to the statistics of 1912. Where such schools are not established, and there are 8,820 churches, including parish and mission churches, without them, the Sunday school is the recognized means for religious instruction. Complete statistics are wanting both for the number of Sunday schools and children in attendance, but with those at hand certain estimates can be made. There are in this country 13,939 Catholic churches of which 9,256 have resident priests, and in practically all of them, even where the parish school is established, the Sunday school is maintained for the benefit of those children prevented by distance or other reason from attending the parish school. Following the usual method of computation, i.e., taking twenty per cent of the total Catholic population, now 15,015,569, the children number 3,000,000: of these at least 1,500,000 must obtain their religious instruction in the Sunday school.

The Sunday school is an obligation in every parish and mission according to the general law of the church enforcing religious instruction, and the law of the councils of Baltimore for this country. Decrees 217, 218, 219 of the Third Plenary Council of Baltimore, addressed to the clergy, insist on the fulfillment of the duty spoken of by the Council of Trent and give many of the particulars for the management of the Sunday school; the Pastoral Letter of the same council, addressed to the clergy and the laity, says: "Let all of the people remember to keep holy the Lord's Day. Let them make it a day of rest, but also a day of prayer. Let

them sanctify it by assisting at the adorable Sacrifice of the Mass. Besides the privilege of the morning Mass, let them also give their souls the sweet enjoyment of the vesper service and the benediction of the Blessed Sacrament. See that the children not only hear Mass, but also attend the Sunday school. It will help them to grow up more practical Catholics. In country places, and especially in those which the priest cannot visit every Sunday, the Sunday school ought to be the favorite place for reunion for young and old. It will keep them from going astray, and will strengthen them in the faith." (Acta et decreta Con. Plen, Balt. III, xciv.)

The Sunday school being a parish institution comes under the jurisdiction of the pastor. He is responsible for its administration and management. By the nature of his office he is the superintendent or principal. In its management he is assisted by religious teachers, brothers and sisters, and by lay men and women. He can. and often does delegate the management to another, making that person the superintendent of the school. If brothers and sisters are employed in the parish school, they also teach in the Sunday school; in most of the parishes lay teachers are engaged. The latter, whenever possible, are taken from the ranks of professional teachers. They are not without special preparation for their work, as normal schools for catechists have been established in some of the large cities; study clubs and Christian doctrine societies are maintained quite generally in the parishes; many manuals for teachers are accessible to them; Catholic educational periodicals deal constantly with the problems of their work. (For manuals see the article "Christian Doctrine" in the *Catholic Encyclopedia;* also *The Sunday School Teacher's Guide to Success,* by Rev. Patrick J. Sloan; N. Y., 1908, which has a bibliography.)

The school is graded according to the directions of the Encyclical of Pius X, or the special circumstances of various localities. Ordinarily the classes are formed under three distinct departments, viz., (1) for those who are preparing for their first confession; (2) for those who are preparing for their first communion; (3) for those who have received their first communion. Since the time for the Sunday-school session is short —in many places little more than an hour —the classes are necessarily small. A teacher is given as many pupils as he can instruct in that period. In some of the schools the classes are similar in grade to the eight grades of the grammar school, with a higher class or classes for advanced instruction.

A reorganization of the grading is at present taking place on account of the change in the requirements for first communion. Pope Pius X ordered that the children receive their first communion at the age of discretion, about the eighth year, rather than at the tenth or twelfth and even later as has been the custom hitherto. The change entails the necessity of giving children sufficient knowledge for the reception of the sacrament before that early age. So the first communion classes will be for younger children and there will not be four or five years of Sunday-school work between the class for confession and that for communion, but perhaps only two, and the children will be kept after receiving communion not merely two years, as the Council of Baltimore directed, but during the entire period of their school life.

All of the children of the parish, with the exception of those who frequent the parish school, are obliged to attend the Sunday school, and in some places the latter are also made to be present. Great difficulty is experienced in obtaining attendance of those who have received the sacraments of confirmation and the Eucharist and are not in school, the working children.

The textbooks used are a good indication of the method employed by the teachers, which is most commonly the catechetical, that of question and answer. Before the Third Plenary Council of Baltimore, held in 1884, there was a great variety of catechisms in use in this country. Since that council the catechism prepared at its direction and bearing its approval has been the most widely used. In its original form of thirty-seven lessons it treated the matter of the Articles of the Apostles' Creed, the Church, the Sacraments, Sacramentals, Prayer, the Commandments of God and of the Church, the Last Things, viz., Judgment, Resurrection, Heaven,

Hell and Purgatory. It now appears in a graded series for the grades or divisions of the Sunday school. A larger catechism gives in epitome a treatise on all matters of faith and morals. *The Course of Religious Instruction* of the Brothers of Christian Schools, which is a good example of the larger book, treats under three heads questions of Belief, Practice, and Worship. (I. Dogma, or Truths to Believe; II. Moral, or Works to Perform; III. Worship, or the Means of Sanctification.) In the higher classes such a textbook is used, and is supplemented by a Bible History. De Harbe's Larger Catechism, which is widely adopted, contains a short history of religion in the first part, and this is studied simultaneously with the second or catechetical part.

Other textbooks adopted are: *An Abridgment of Christian Doctrine,* prescribed by Pope Pius X for the dioceses of the Province of Rome, and translated by Rt. Rev. Thomas S. Byrne, Bishop of Nashville; Kinkead's *Baltimore Series of Catechisms in Six Grades; Text-Books of Religion for Parochial and Sunday Schools,* by Rev. Dr. Peter C. Yorke; and a series of textbooks entitled *Religion,* by Rev. Dr. Edward A. Pace and Rev. Dr. Thomas E. Shields of the Catholic University of America, Washington, D. C. Dr. Yorke's works embody a method which is a departure from that of the Baltimore catechism in that it gives more of the expository and story form with illustrations, retaining the questions for reviewing the lessons. The Pace and Shields' series endeavor to make religion the central point in the child's instruction and to associate with it nature study, reading, æsthetics, music, etc. The first two books of this course are in the form of readers for the first and second grades; then follow a third grade text in religion, a third grade reader, and a fourth grade text in religion. Six books of the course, now in process of publication, will deal directly with religion.

These two series are significant of a wide-spread movement in the Catholic Church for improved methods in imparting religious instruction. For a discussion of it see the preface to Dr. Justus Knecht's *A Practical Commentary on Holy Scripture,* written by Rev. Michael Glancey, and also the article "Christian Doctrine," in the *Catholic Encyclopedia.* Evidences of dissatisfaction with the present methods have long been apparent, and the question of the use of the catechetical form for teaching children has been freely discussed. In Germany Catholics have treated the question more scientifically than elsewhere, as the number and excellence of their treatises show. The prospects, however, for better methods and textbooks were never brighter than at present for English-speaking countries.

Besides the textbooks, charts, maps, pictures, and other devices for object teaching are employed and with good results. Examinations are held in many places for the year's work, for promotions, for admission to the sacraments of penance, Eucharist and confirmation; short papers written at home are required of the children and prizes are often given for excellent work.

There is no strict uniformity in the organization or management of the Sunday school in the United States. The parish school being regarded as the best means for religious instruction since the subject is eliminated from the public school, wherever it is established the Sunday school becomes a lesser factor in parish work. The large number of parishes without day schools, however, and consequently with the Sunday school as the only means for systematic instruction, makes that institution one of vital interest and concern for clergy and laity alike.

P. J. McCormick.

ROMAN CATHOLIC CHURCH IN CANADA, SUNDAY-SCHOOL WORK OF THE.—In the Catholic Church the Sunday school holds a secondary place as a means of imparting religious knowledge. The parish week-day schools and the separate schools are the principal means. The Catholic Directory published in New York gives over fourteen hundred pages of information about the Church in Canada and the United States, but has no statistics of Sunday schools. On the other hand, it tells that the Catholics of the United States support a system of parish week-day schools with one million three hundred and sixty-one thousand pupils, in addition to paying taxes to the public schools. The *Catholic Encyclopedia* devotes thirty-four pages to the subject of

schools, but says nothing about Sunday schools.

These two publications reflect the Catholic attitude as to the relative importance of the Sunday school and the week-day school which has a religious atmosphere. But each parish has its Sunday school. The classes are taught generally in the church by a number of lay teachers or by members of the teaching Orders. The textbook is the catechism; such subjects as Bible history are usually taught in our week-day schools. The priest supervises the whole school, and, at the close of the lesson, gives an explanatory talk of ten to fifteen minutes to all. Where there is no Catholic week-day school the priest often finds it more effective to assemble the children on Saturdays in special classes, and thus give them more time.

Extra efforts are exerted in all our schools when children are preparing for first communion, and again when they are preparing for confirmation. Some weeks are devoted to the preparation for receiving each of these two sacraments—not every day where the day-school cannot be of service, but two or three times per week in any case. Confirmation is always administered by the bishop of the diocese. He examines the class, or at least obtains information as to the proficiency of the children in religious knowledge. Wherever the Catholic parish system is in good working order, no Catholic child can escape this course of instruction.

We have not hitherto felt the need of collecting Sunday-school statistics. The Sunday school is part of the parish work, not part of a general school system.

N. McNeil.

ROMAN CATHOLIC SUNDAY SCHOOLS (GREAT BRITAIN).—After the restoration of the Catholic hierarchy to England in 1850, the bishops in two of the four Provincial Councils of Westminster laid down that the Confraternity of Christian Doctrine should, according to the first Provincial Council of Milan, be established in every congregation, prior to all others. This Confraternity was to be erected to the end that the members thereof should help in the teaching of the catechism and Bible history in the schools, particularly Sunday schools. To a certain extent that regulation was carried out, but the course of years has brought into existence other means of instructing the children at the special services which are customary in the Catholic churches on Sundays. Chief among these may be mentioned the numerous communities of nuns and lay helpers, either members of a recognized Confraternity or those whose interest in children is such as to lead them to give their assistance in this important matter of religious instruction. Where there is a Catholic day school there is always a Sunday school existing side by side with it. Where there is no Catholic day school the children are brought together in the church on Sunday for religious instruction. If, however, the district has a scattered population, the priest must devise means of individual instruction, either at the homes of the children or by gathering them together in small groups at convenient centers. The days on which instruction is given in such circumstances, must of course depend upon local circumstances. In the Sunday schools themselves there is no absolute uniformity either of method or of staff. In most churches the instruction is given in the afternoon, in a few instances the morning after Mass is found to be a more convenient time. In about fifty per cent of Catholic Sunday schools the teaching is done on the class system; in the remainder, a general address is given, and some questions asked by the priest, the questions being graded to suit the age and qualifications of the child interrogated. Where the latter system is in vogue no special syllabus is followed. The subject for each Sunday is left to the discretion of the priest in charge of the service. Helpers in both the above named cases, either as teachers or as people sitting with the children to preserve order, are drawn sometimes from the day-school staff (voluntarily), or from members of the congregation who undertake such work at the request of the priest in charge of the parish. Catholic Sunday schools have no direct or official connection with the instruction given in the day schools, which instruction is, of course, recognized by the Board of Education. Moreover the religious instruction given in the day schools is subject to annual examination by inspectors appointed by the bishop of each diocese, and rewards, in the shape of

medals and certificates, are given each year to children possessing the required knowledge in the higher classes. Hence, Sunday schools in the Catholic Church in England have no absolute official position. Any examination which may be held in their particular regard is at the option of the priest of each church. Similarly rewards are the free gift of those who direct the Sunday schools. In this dual system there is great weakness and the subject is now receiving the attention of the Catholic ecclesiastical authorities in England, Wales, and Scotland. No official figures are available as to the number of children attending Catholic Sunday schools except in isolated instances. A guide, however, may be found in the number of children on the registers of Catholic elementary and secondary schools, as well as institutions in which the children may be regarded as those expected to attend Sunday school. The total number is approximately 420,000. It must not, however, be assumed that all these children attend every Sunday. At an afternoon service on a Sunday it is impossible to suppose that the youngest children who attend the day school will be present on Sunday, and the same may be said of the elder children who are called upon to perform domestic work at home on the weekly day of rest. Nevertheless, the average attendance throughout the Kingdom is good, viz., about forty per cent, and compares very favorably with the Sunday-school attendances of other denominations.

DAVID DUNFORD.

ROMANS.—SEE RELIGIOUS EDUCATION, ANCIENT, HISTORY OF.

ROUSSEAU, JEAN JACQUES (1712-78).—A leading French social philosopher, man of letters, and educational reformer. His views on education are expressed in the *Emile* (1762), a kind of educational romance running through 400,000 words. The *Emile* is divided into five books, treating in succession the five topics of infancy, physical education, moral and religious education, and the education of woman. The period of infancy lasts till five, of physical education till twelve, of intellectual education till fifteen, and of moral and religious education till twenty. The characteristic point of view of Rousseau in dealing with moral education is his doctrine of the discipline of natural consequences; that is, punishments are to be the natural effects of the misdeed, not the expression of the offended will of parent or tutor. For example, the boy who breaks a window pane in his room is to be allowed to sleep in the draught and catch cold, and so come to realize by results that his deed was wrong. This view has been suggested by John Locke and was carried further by Herbert Spencer.

Other points in Rousseau's treatment of moral education are sex hygiene, good associates and associations, the avoidance of the exterior of shows of grand society, country life, the natural goodness of man, the study of history as practical philosophy, the substitution of pity for blame, fables, lessons in actions rather than in words, all "to form the man of nature to live in the social vortex." The characteristic things in regard to Rousseau's views on religious education are his Deism and his Rationalism. He defends the ideas of God, Freedom, and Immortality, but he rejects supernatural revelation and miracle. "Deism" believes in God but denies his intimate relationship with man. "Rationalism" makes the human reason the source and test of truth. Rousseau believed in losing time in religious, as in general education. "At the age of fifteen he did not know that he had a soul, and perhaps at eighteen it is not yet time for him to learn it." He held that it was better to have no ideas of God than to cherish unworthy ones; that the human mind is to rise from the study of nature to the search for its Author. To these views he wisely added that the language of the intellect must pass through the heart in order to be understood. Rousseau's religious views as thus outlined are mainly expressed in the "Profession of Faith of the Savoyard Vicar" in the fourth book of the *Emile*. On the personal side of the moral life Rousseau was naturalistic, not Christian, and his religious life was a series of vacillations between his native Protestantism and Catholicism, though always accompanied by profound religious feelings of awe and sublimity in the presence of nature.

By way of estimate one may briefly remark that Rousseau's views on moral and religious education have been more famous than influential. He himself recognized that the *Emile* was not a practical book. Moral education requires human authority and mercy as well as natural consequences. Religious education should begin in infancy, not first in adolescence. God should be felt as always present in young lives, not remote and unconcerned with man in deistic fashion. The human reason is one of the main branches, not the tap root of the tree of human life. The instincts and feelings lie deeper in life than rationalism allows, as often appears elsewhere in Rousseau's theory and always in his practice. No ideas of God are completely worthy. One should have the best ideas of God he can from the beginning of life in religious education. God is indeed to be approached through nature, but for children even more is he to be approached through man, and especially the Son of Man.

Rousseau did a great historic service to moral education in opposing the corruptions of an evil society; and to religious education in opposing the formalism of dogmatic religion. These services may be appreciated without imitating the errors of eighteenth century deism and rationalism. The greatest positive contribution of Rousseau to religious education is his idea that all the resources of nature may be utilized for cultivating religious sentiment, into the practice of which the modern Sunday-school and day-school work is just coming.

H. H. Horne.

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RURAL ENGLAND, SUNDAY SCHOOLS IN.—The problem of the religious education of the young people of rural England through the medium of the Sunday school, is one which is full of difficulties of a local nature. However, even a measure of consecrated enthusiasm, careful and patient tact, and painstaking study, will overcome the majority of them. In the past a feeling of contentment on the part of church and Sunday-school workers, due to lack of educational advancement, has been the greatest obstacle to progress of this work in the rural districts of England. Until recently the superintendents and teachers did not realize the strides which secular education was making; this, together with the proverbial conservatism of the country side, has prevented any real progress toward the ideal in moral education prior to the year 1909. England's rural Sunday schools have suffered from inferior teaching because of poorly equipped teachers, and this has led to a depreciation of the value of child life and of religious education.

This mistake of the past generations has caused much difficulty of which, in the main, rural English Sunday schools are now seeking to rid themselves. Those of finer talent among the young people who remain in the villages, have sought other means of expressing their religious activities and service, where their youthful enthusiasm and idealism are untrammeled by the conservatism of old-fashioned authority. Therefore, the best talent of the rural districts is not engaged in the work of the Sunday school.

The low estimate of the value of religious education has prevented the provision of adequate accommodation for the Sunday school when planning the buildings for public worship. Now that the country is awakening to the supreme value of the child's moral training there is in almost every instance a lack of suitable and adequate buildings. Accommodations for tea meetings (now becoming infrequent in rural England) and other church functions have received paramount consideration in church architecture; a great deal of adaptation and structural alterations, therefore, as well as many entirely new buildings are needed before the best work can be done. Thirteen per cent of the rural schools have fairly adequate buildings; twenty-six per cent require alterations of a greater or less degree; while sixty-one per cent need new buildings in order to provide suitable accommodations for carrying on the work. (See Architecture, S. S.)

The inadequacy of the teaching given

in the schools, the slackness of discipline, and the lack of business-like management have lowered the value of the Sunday school in the estimation of the pupil. The result is that the pupil has had no sense of allegiance to the school, and, when compulsion by parents is released (which usually occurs when the child leaves the day school at the age of fourteen years) he has left the Sunday school before his character has become completely formed. This condition has been responsible for the problem of the older pupil which has become so acute in rural districts. Forty-eight per cent of the rural Sunday schools have no senior nor adult organizations. It is estimated that eighty per cent of the pupils who attend the schools do not come into full church membership. Sixty-six per cent of the leakage from village schools has arisen, directly or indirectly, from this lack of appreciation on the pupils' part of the labor expended upon them by well-meaning folk.

The forward movement in the Sunday-school world during the last decade has, however, attracted the attention of a number of the village people, and in parts of rural England may be found Sunday-school enthusiasts whose strenuous labors and unyielding determination have just begun to bear fruit. During the past three or four years much progress has been made. While suffering from the maladies of the past generation, as briefly set forth, progress must necessarily be made in weeding out undesirable elements by the natural process of decay and by the gradual replacement of the better—not by an uprooting policy. Progress, therefore, is gradual.

From an administrative point of view much improvement is being made. Fifty-seven per cent of the village schools have now a thorough system of government with regular and fairly well-attended meetings; the remaining forty-three per cent are still more or less haphazard in their methods. The system of dual control by two (or more) superintendents, each having equal authority and working on alternate Sundays and often with different methods, was a short time ago almost universal in rural schools This system is now giving place to one which subordinates all officers under one head, and thirty-nine per cent of the school have now only one general superintendent.

Because of the lack of adequately prepared teachers few schools find their staff willing to attend every Sunday; the majority still hold to the old principle of alternate teachers for each class. Some progress has been made in this direction, and the tendency to secure regular and constant teachers is gaining ground—thirteen per cent of the schools have adopted this principle and others are contemplating the change.

Grading in rural schools is now beginning to claim attention, but the full system of grading has to be much modified in order to meet the circumstances of individual cases; the lack of suitable accommodations is in almost every case the chief drawback to a fully graded school. (See Grading: Difficulties in Relation to.) Ten per cent of the village schools have no other place for meeting than the place in which public worship is held. The Primary Department is usually the starting point for grading; about twenty per cent of the rural schools have established such departments. In some cases the Primary Department has its opening service with the main schoolroom, and after the main school withdraws to the church or classrooms, the schoolroom is then available for the use of the Primary Department, and for the Beginners' class which occupies a corner of the room, separated by means of curtains. The work of the Primary Department has in such cases to be compressed into the lesson period given to the main school, which is usually three quarters of an hour. In other cases the audience room of the church has been used for the main school and the Primary Department has been housed in the Sunday-school room. In such instances a portion of the church pews are made movable in order to clear a space for this purpose. In extreme cases, where only one building exists, the Primary Department has been held at an earlier hour than the main school. Whatever the difficulties, the Primary Department principles are gaining recognition in the rural schools. In many cases the Senior classes have suffered depletion in order to provide helpers for the Primary Department. At first this was regarded as an unanswerable argument against

them, but it is now seen to be a benefit, as it is enlisting the best talent for Sunday-school work.

Up to the present time the Junior Department has scarcely been tried. Some schools have divided their pupils into Junior, Intermediate, and Senior groups, all meeting in the same room under one superintendent, but working on graded lines when dismissed to their several classrooms. In some instances the Adult Bible classes have dissociated themselves from the general school management and formed independent organizations (see Adult School Movement [Great Britain]); the Brotherhood Movement has also taken root in a few places (see Brotherhoods in Great Britain); but the Institute Department of the Sunday school is gradually gaining favor, and as soon as suitable leaders can be found it is hoped that the adult population will return to the Sunday school.

Upon the adoption of the grading system depends the future success of rural Sunday schools. The question of trained teachers will be gradually solved through the Primary Department. The deep interest manifested by the country children in the new order of things shows that it is very quickly winning their hearts. Compulsion is giving way to interest and love; it is believed that during the next generation the same fact will largely solve the senior pupil problem and emphasize the necessity of forming Institute departments. A further grade, although practically unknown as yet in the rural districts, is being considered and its introduction will help to work out a very acute problem. Of the number of older pupils entirely severing their connection from the schools, forty-seven per cent leave to seek employment (largely farm and domestic service), the duties of which prevent their attendance at Sunday school. There is, therefore, a great future for the Home Department when its objects and organization become better known. (See Home Department.) Morning schools are not universally held in the country districts. Difficulty is experienced owing to the fact that both children and teachers live at considerable distances from the school, and the journey twice a day to both morning and afternoon sessions is, at least for the younger children, prohibitive. (See England, Second Session of the S. S. in.)

Awards in the shape of book prizes are still adhered to tenaciously. There are few libraries in the country villages and these books go to build up the home library which is greatly treasured by the country folk. A number of schools provide general libraries, but in the majority of cases the books are old and unsuited to the needs of childhood. While other improvements are being effected in the schools no money can yet be used to replenish these libraries.

The pedagogical side of the work is improving as the younger generation receives the training through the Primary Departments, and a general demand is being made for better equipment and greater opportunity for study. Leaders for training classes are very few in number, but young teachers are gradually acquiring the textbooks on psychological, Biblical, and pedagogical subjects. A few rural schools are providing workers' libraries and are thus encouraging study. Until recently only a few country schools used the International Lessons; at present sixty per cent of the schools have them regularly taught, and an additional twenty-two per cent use the International Lessons somewhat irregularly. In some rural districts Local Unions have been formed for some years, and in such cases much advancement has been made in all phases of the work, particularly in the matters of teaching and teacher training.

Financially, country schools are usually in difficulty when the forward movement is suggested. Practically the only source of income is the Anniversary sermon, and these, especially in the poorer districts, yield very small returns. In many districts the average income for the whole year does not exceed 1/6 per pupil and this amount has to provide the school with all its equipment, purchase the annual rewards, etc.

The children of the rural areas of England are usually of good behavior, intelligent, and very easily taught if they are interested, and if scientific methods are adopted in the teaching. Schools that have adopted grading and improved the administration have greatly increased their average attendance. About sixty per cent used to be the average, though

at the present time (1915) that average has risen to seventy-three per cent; where schools have adopted methods for fostering punctual and regular attendance—such as rolls of honor, badge systems, etc., and above all by efficient teaching—the average attendance is as high as ninety-two per cent of the enrollment.

The Sunday schools of rural England are in a stage of transition. Gradually, but surely, the move is toward improvement and in the near future advance all along the line will be very marked. The new conception of the value of child life is dawning upon rural England; the scientific methods of teaching are winning favor with the younger generation; and these are arousing an enthusiasm which is destined to overcome the difficulties created during the past, and to make the Sunday school of the future the most potent factor in the religious and moral education of the rural population.

H. A. Hosking.

RURAL SUNDAY SCHOOLS.—The line separating rural from city Sunday schools is not an easy one to draw. Hitherto it has not been important to have it sharply defined, for there has been little difference between them, except that the city schools were the larger. But with the awakening of the new interest in country life, there are new differentiations. These tendencies are not as yet well defined, and they are not likely to be uniform in different localities. Professor G. Walter Fiske has defined the country church as "The church that is made up mostly of country minded people with agricultural interests." This would exclude scattered suburban districts, and include villages and cities made up largely of people from the farms. Probably the perspective would be better preserved if we should say, a rural church is one whose people have not yet become urbanized, or "citified." That is, they have preserved the ancient agrarian temper, and are modernizing their manners and point of view after their own type, and not in imitation of city types. The rural type is the normal and basal type, of which modern urban types are transient modifications of uncertain value. The "country-mindedness" and the scattered homes making small schools are the two important points of difference between city and country Sunday schools. (See Boys, Country.)

The United States census of religious bodies prepared between 1906 and 1909 affords a basis from which Henry Israel, Secretary of Country Work in the Y. M. C. A., has published the following figures in *Rural Manhood,* February, 1912. Out of a total of 192,722 Sunday schools, there were 17,568, or 9.1 per cent in cities of 25,000 and over. Other calculations assign 17.7 per cent of all schools to places between 25,000 and 2,500 in population, leaving 143,150 Sunday schools, or 74.2 per cent of them all, in rural and village communities. Some of these should be classed as city rather than country schools; but on the other hand, this part of the United States census was taken by volunteer helpers whose work in many localities was very incomplete and many mission schools were overlooked. Probably there are about 200,000 Sunday schools in the United States with 15,000,000 members; and no doubt half of these schools might be properly classed as rural, with a membership of from three millions to five millions.

It is said that a careful investigation in the year 1817 failed to find more than one hundred Sunday schools in the entire United States. More had no doubt been started, but they were soon suspended, because the movement was new and experimental. While these schools were mostly in the cities and larger towns, it is also true that they differed but little from the schools which were afterward started in the village and rural communities. In 1824, after seven years work of the Sunday and Adult School Union (*q. v.*), that organization had 723 schools averaging ten teachers and seventy pupils each to turn over to its successor, the American Sunday School Union. Not a few of them were rural schools of from twenty to forty members. (See Sunday School Union, American.)

In the great epoch of Sunday-school propagation in the United States, beginning with 1830, all new schools were rural schools, because Christian laymen and missionaries from the older communities always started a school before there were people enough to make a city. In four years after 1830, the American Sunday School Union alone organized and revived

nearly ten thousand schools in the Mississippi Valley and the South. Denominational bodies of every name were busy in the same way. People migrating from the older eastern communities to the West carried the Sunday-school idea with them. As early as conditions would permit, they gathered the children of the prairies and the woods and organized Sunday schools. Missionaries were employed in large numbers, many of them with inadequate preparation, to lay these preliminary foundations for churches. The enthusiasm for this movement brought forth liberal contributions, and there was not a little rivalry between different bodies and agencies for priority and possession of localities. The fact that so many of these Sunday schools developed into churches is one cause of the overchurched condition of the Middle West and the South. But benefit rather than damage was felt from it in those days, and the bad effects have probably been exaggerated in recent days. The real ministration of these schools, missionaries, and churches to the spiritual life of the country in the nineteenth century was very great. If consolidations are needed in the modern days of good roads and shifting populace, they should be neither difficult nor expensive.

The early Sunday schools were founded before the reforms in the American common schools had been begun by Horace Mann (*q. v.*) and Henry Barnard. In many communities the art of reading was nowhere taught except in the home; and in rural homes it was sometimes sadly neglected. In some Sunday schools the idea of teaching children to read, in order that the Bible would be an open book to them, still survived from the Robert Raikes (*q. v.*) schools in England. Or possibly the idea reaches back to the Reformation, when the newly affirmed right of every person to read the Bible for himself carried with it the obligation so to teach every person that he might be able to read it. The same idea still appears in the church schools of foreign speech in America, where the religion of the fathers is made both a means and a reason for teaching the ancestral tongue to the children on Sunday. (See Fireside League; Foreign Children, S. S. Work for.) But the real function of the Sunday school, whether located in a church or in a rural school house, is to lay the educational foundations for the spiritual life. It is a subordinate and specialized agent of the church, and ought always to be kept in vital relations with the church.

Previous to the era of Uniform Lessons one of the aims of the rural Sunday schools was to teach the catechism, or the essential doctrines of the churches, together with the Commandments, and some prayers and hymns used in worship. This practice still maintains in the liturgical churches, and is usually supplemented by instruction classes for catechumens during the week. In many rural communities these "confirmation classes," instead of being supplementary to the Sunday school, are the chief or the only method of religious instruction, and there is no effort to sustain a Sunday school or regular religious instruction, except for one, two, or three years of preparation for communion.

The early rural Sunday schools followed their own individual plans of Bible study for the most part. Some adopted the verse-a-day system (*q. v.*), as begun by the Moravians. The seven verses of the preceding week formed the Sunday school lesson. After 1832 or 1833, the Union Questions became the most popular guide for many years. There were eleven volumes of these, of which five were on the Old Testament and six on the New, and it was not many years before these books had passed the million mark. In their day they were a great help to the rural schools. But in these schools the hardships of the northern winter often interrupted the sessions, and the careless loss of the Questions Books, as well as the formal character of the printed questions led to discontent and abandonment of them. The favorite method of Bible work which followed, was to begin when the sessions opened in the spring with the Gospel of John, or some other favorite passage, and let each pupil memorize as many verses as possible during the week. (See Memory Work.) The work in school consisted in the reciting of these passages by all the pupils of the class. Some could recite one hundred or more verses per week, while others had learned few, or none at all. This prevented an "even front" lesson; but as there was little if any study of the context, it did not seem to matter whether all pupils had the same

lesson or not. There were many whose school age fell between 1840 and 1870, who memorized the Gospel of John, the Gospel of Matthew, beginning with chapter five, selected Psalms and chapters of Proverbs, and other large portions of the Bible. Their testimony in later years is to the effect that their lives were much enriched by the mastery of these Scriptures. The objection raised in those days was that there was but little understanding of the passages memorized. Another method designed to meet this difficulty was to read and explain a verse at a time, beginning each Sunday where they stopped the Sunday before. Notwithstanding the pedagogical simplicity of these methods, there was much discontent with the character of Sunday-school work; but those who were taught the Bible in this way do not suffer by comparison with those prepared in the schools of the next generation.

After 1873, the rural schools began to use the Uniform Lessons. The memory work became a thing of the past, except for the "Golden Text," which some teachers and superintendents called for every Sunday. But these texts and the lessons themselves were scarcely ever looked up in the Bible itself, or in any way "apperceived," as a permanent possession, and they were generally lost as soon as learned. The lesson leaf seemed to supplant the Bible. Its printed questions and easy answers mechanically found in class, and its cheap and transient character, determined the type of educational work. The Uniform Lesson so simplified and cheapened the production of "lesson helps" that every teacher and pupil in the remote rural schools could have plenty of them. All hands soon learned to lean upon the helps rather than upon information, memory, and thought. Whatever the educational effect of this change may have been, it solved some of the vexing problems of the rural Sunday school. It did away with the troublesome task of choosing lessons every year; it provided a stated lesson for each Sunday; it eliminated mental labor and made preparation easy or even unnecessary; it furnished authoritative explanations for obscure and difficult passages and allusions; it made accessory data of place, time, and circumstances so convenient that there was no need of remembering them. The sudden and general use of the Uniform Lesson gave a great stimulus to the organization of rural schools, and made it possible to carry on the school in many communities where there were no leaders or teachers competent to undertake the task under the former conditions. Every publisher of Sunday-school literature had a leaflet or quarterly for pupils, and one for the teachers, and later there was some attempt to grade the Uniform Lesson for younger and older people. The Sunday-school world has been very slow to appreciate the educational difficulties of such an effort. Yet the International Uniform Lessons have been an important factor in the rapid spread of Sunday-school organizations in rural communities, and in giving to the institution a strength, permanence, and patronage which it did not have before 1873.

The development of diversified systems of graded Bible lessons in the twentieth century has affected comparatively few rural schools, because the membership is small, the classes few and ill-graded, and a part of the lesson work is conducted by the superintendent in the general session. This makes the Uniform Lesson more convenient. But when the graded curriculum has been further perfected, and when educational ideals are better established in country communities, the rural schools will be able to make an increasing use of it. The cost of supplies is a real obstacle in the way of using the better publications. The fashion of publishing unbound quarterlies to be used but once and then thrown away is very wasteful, and needs to be superseded by permanent and well made textbooks.

A pressing need at present is for a drill on facts and names which hold a permanent place in religious education. If every school had a system of mastering such a body of standard information, and keeping it fresh in every mind, there would be a partial remedy for the evanescent character of Sunday-school instruction. There is also great need for instruction in Christian biographies, histories, and practical enterprise; but rural schools cannot handle this until a new leadership is developed. (See Denominational S. S. Missionary Extension.)

Reading matter for children was almost

unknown until Sunday-school organizations created and supplied the demand. In 1827, the American School Union had in its catalogue fifty books suitable for Sunday-school libraries. This number rapidly increased, and by 1845, the Union was offering ten-dollar libraries of one hundred bound volumes each. This enabled nearly every rural school in America to have a library. It was often kept by the superintendent in his house or by some neighbor, and carried to and from the school in a market basket, only a few books being left after each weekly exchange. In a day when books were a luxury, and when there were few circulating libraries even in large cities, it was considered a great privilege for children and even for the elders to get these books at the Sunday school. Most valued of all were the little books which were read to the children on Sunday afternoons and rainy days. Rural homes were widely scattered. Visits by children were days and weeks apart. In thousands of these homes the Sunday-school paper and the library book became, like the sunshine and rain, a part of life. In many of them there was no other agent so potent for the nurture of religious ideals and sentiments. There are living to-day many old men and women of worth whose ideals and ruling purposes in life are consciously or unconsciously traceable to the quiet hours in rural homes with the books and papers furnished by the Sunday school. This had a mellowing and humanizing effect on young life which predisposed it to religion, precluded baser thoughts and impulses, and prepared the soil for the good seed of the Gospel. The later literary standards have condemned the old-fashioned Sunday-school library books, and they have been largely discarded. Several successive types have arisen and passed away in the last three generations. Their faults were real, but in their day they were innocuous. The books and papers were of great value to the people who had no others, and they were a necessary stage in the evolution of juvenile literature, which has grown so rich in the later day, and is still evolving new types to meet changing tests and standards. (See Books for the S. S. Library, Selection of.)

In some rural Sunday schools library shelves are being cleared of the old books which are no longer read; and by coöperation with state library associations, or other vital agencies, a stream of modern books is kept flowing through the community. They are circulated and read by the young people; they help to bring the older people to the church or school; they put the community in touch with the best things in the modern world; they exclude rigidly the unprofitable and the unclean, but they broaden the scope and variety of reading, so as to include not only modern science, religion, history, biography, travel, and inspirational literature, but the new country-life books, as well as agriculture, domestic science, the arts, and popular mechanics. The whole supply is changed every few months. If it is not allowed to grow stale, the people will soon appreciate it so much as to patronize it regularly. This is a fitting function for a school to fulfill; and the Sunday school can perform it better than the public school, because adults can have better access to it.

The singing has always been a difficult problem for rural schools. In the early days there were no organs, no children's hymns, and few adults who could lead the singing. A few of the old standard hymns of the churches were known to church people, and they were sung in the opening of the school sessions with whatever help could be secured. But there was little in it to inspire a spirit of devotion. Then came the hymns and tunes of Dr. Thomas Hastings, Dr. Lowell Mason, and Wm. B. Bradbury, published in the Union Collection and the Golden Chain, and sung in country schoolhouses and churches by some man or woman who could read music. They were quickly learned by the children and youth until they hummed themselves into the souls of a whole generation, furnishing another prerequisite for the religious life of rural America in the last half of the nineteenth century, and preparating the soil for the sowing of the itinerant preacher, and the harvesting of the occasional evangelist. In the late seventies the *Gospel Hymns* of Ira D. Sankey superseded all others in the rural Sunday schools of the English-speaking world. (See Hymn Writers and Composers; Music in the S. S.)

In the preparation of Sunday-school

hymn books several extreme tendencies may be noted, such as the effort to produce a book in which the songs are selected according to standards so severely chaste that no child can sing them with enthusiasm; collections of the most sweet and musical of standard church hymns which can be used only with training and competent leadership; and collections of evangelistic hymns shading off into extreme types of mystical and realistic words, set to catchy, rapid, and often objectionable tunes. Rural schools suffer excessively from the worse forms of the latter type, through the mistaken impression that all their work ought to be acutely evangelistic, and that there can be no evangelism except with cheap and trashy music. Better music from every point of view, and better-made books are now obtainable at no greater cost. Information and sound judgment ought gradually to replace the worse with better music in rural schools.

The early rural Sunday schools met in schoolhouses, unless they were started before the schoolhouse was built. In the first half of the nineteenth century the ideal of community use of the school plant which has been so strongly advocated in recent years was already being realized; and the public-school property, and generally the teacher as well, were used freely for religious education. Whenever a church was erected it became the home of a Sunday school, but never was the church building planned with any reference to this use. Only in very modern and progressive rural communities have the needs of the Sunday school been taken into account in the architecture of rural churches. But the churches recently built provide for the school, either by movable seats in the church, or by one or more additional rooms which can be used for school and social purposes. The older churches failed at this point because they followed conservatively the architectural lines of the New England meeting house, which were drawn before the days of Sunday schools. Scarcely yet have the form and needs of this new arm of the church become sufficiently defined and settled to make possible a permanent readjustment of the architecture of the country church. The following points, however, seem fairly well settled so far as the school needs are concerned. (a) An audience room seated with chairs; (b) at least one smaller room in addition to the audience room of the church; (c) adequate shelf and cabinet room with doors in which to contain the equipment, property, and supplies of the Sunday school, in order that it may not be in the way, or may not be disturbed at the time of other gatherings. The rural social centers, which are likely to grow in number and usefulness, should make it their first care properly to house the school, or the united schools, of religion for the community. This will afford their best point of contact and correlation with the church life; for the relations between these interests must be very intimate. (See Architecture, S. S.)

The form of organization for rural schools is determined by the fact that they are an agency or arm of the local church. They are specialized to take care of religious education, and to nurture into the Christian life, and into the church communion, the children of the neighborhood, some of whom have no other Christian nurture. The school is therefore constituted in accordance with the regulations of the church of which it is a part. Its expenses are properly borne by the church. Money contributed by the children in the regular offerings of the school affords a good practical training in benevolence, and at least a part of it should be devoted to some missionary cause. (See Finances, S. S.) Its officers are subject to the approval of the church, and so far as practicable are members of it. A superintendent is nominated by the school, or better by the teachers, and approved by the church, or elected by the church. The man or woman is chosen who seems most suitable by reason of Christian character, ability to preside with dignity and promptness, power to inspire interest and enthusiasm, tact in managing people and working with them, resourcefulness in devising ways and means, acquaintance with the Bible and religious truth and custom. (See Superintendent, The.) It happens but rarely that all these qualities are to be found in one person in a small country church. Therefore some one who is less than an ideal person must be chosen, who is willing to serve, and who should be loyally supported. An assist-

ant superintendent, a secretary-treasurer, a librarian, and a leader of music selected by the teachers for real fitness, may complete the organization. (See Organization, S. S.)

Teachers are appointed by the superintendent. This is often his hardest task. People who are best fitted plead incompetence. Others accept the task only to neglect it or misuse it. Yet on the whole the teachers in the rural Sunday schools of America and Great Britain are a high-minded and earnest company of people, knowing their limitations, but willing freely to do their best, because others who may be better fitted cannot be secured. When lesson materials shall be provided upon the basis of sound pedagogy, and the homes shall do their part in Christian nurture, it will be easier to find competent teachers, and their work will be more effective. Ideal conditions do not exist anywhere. Each school has its own diverse personal elements and local conditions. But they are typical. They are part of a real world where real people have actual experience in living and working together. Rural communities have too little of this; and the Sunday schools have been one of the most valuable civilizing agencies in rural America, because petty jealousies and unlovely traits of character have come into the light, have stood condemned in public opinion by the side of better qualities, and people have been chastened and taught in the school of real life.

The teaching in rural schools is of all kinds. The most important quality is the personal one, which is the least subject to modification and training. But a man or woman of recognized standing and integrity, and without disagreeable personality ought to feel honored when offered the opportunity to teach a class of young people. Let no such person be deceived into thinking that a special professional training is essential, or that it is of first importance. It is good, of course; but careful work and thought given continuously, week after week, to the general work of teaching, and to the task of teaching a definite lesson to a definite class, will soon make good these deficiencies. Little can be done in rural schools with normal classes, or regular teachers' meetings. An occasional institute for inspiration, and the personal help of a skilled teacher from abroad for a single day, or for a short series of lessons on the methods of teaching, is practicable. But individuals must work alone for the most part. There are plenty of simple manuals now in the market. Each denomination has its teacher-training course, and several provide for correspondence instruction. Teachers whose hearts are really in their work will wish to study them. It is the best way now open for the improvement of teachers in the rural schools. (See Biblical Instruction by Correspondence; Teacher Training.) It should be added that real teaching is nowhere else needed so sorely as in the rural Sunday school. The quarterlies are only helps and not substitutes for real teaching.

Many of the best men and women of the churches of city and country have come from rural Sunday schools; and the schools were an important factor in their making. It is not in occasional revivals of Sunday-school interest that this has been accomplished, although these are important, but rather in the permanent glorifying, in each local community, of the ideals of the Christian life. During their formative years the Sunday schools embodied the best social ideals. They corresponded with the ideal which many homes approved. The combined effect of home and school and church was to shape ideals and predispose character in growing youth in a positively Christian way. Thus in a quiet and undemonstrative manner the rural Sunday schools have done an effective evangelistic work among several generations of youth. In the city, where there are many institutions and agencies for human betterment, the relative importance of the Sunday school may be less; but in the country it is almost the only voice of society which statedly sounds the call of the Gospel to childhood and youth. The next generation ought to witness a very important advance in the efficiency of rural Sunday schools in their work of religious education, and in their power to shape the ideals and Christian life of the people.

W J. Mutch.

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S. P. C. K.—See Society for Promoting Christian Knowledge.

SABBATH, THE, AS A DAY OF REST AND WORSHIP.—1. Origin and History. The origin of the Sabbath is lost in antiquity. The reference to it in Genesis 1 as instituted by God at the time of the creation, although found in one of the later documents of the Pentateuch and dating from the time of the Levitical legislation, plainly implies the existence of venerable traditions. It has been traced by some to a Babylonian usage. But both the Babylonian and the Israelites may have been following a more ancient common custom. All the documents of the Pentateuch, including the oldest prophetic, recognize the institution. In later Judaism it became exceptionally important, so that to "Sabbatise" was a current phrase in the Roman Empire for adopting the Jewish religion, or its customs. This was seen among wealthy Roman ladies in the times of Christ. We know from our Lord's treatment of the matter that the insincere formalism of the Pharisees was especially manifest in their sabbatical rules and practices.

2. Reason and Purpose. The Sabbath comes in the category of taboos which meant so much in primitive religions. It is a *dies nefas*. Primarily its character is negative. No work is to be done on this day. The reason is that the day is holy to the Lord. As the thing that is holy to the Lord—such as Mount Sinai, or the ark of the covenant—must not be touched, so his day must not be used as a day in which men attend to their worldly affairs. But behind this formally religious prohibition there is a humane purpose. It has been pointed out that the stress of the Sabbath law is on the relief it gives to others —to servants and to beasts of burden— rather than on a man's own profit or personal duty. He should observe the Sabbath in order to lighten the load of the world's toilers.

Although there were some special regulations concerning the Sabbath usages in the Levitical law, the day is not set forth prominently as reserved for worship; its main purpose is, as its name indicates, the provision of needful intervals of rest. Nevertheless, probably from the first, and certainly in later times, religious usages were attached to it. These may be traced to two sources. First, the dedication of the day to Jehovah. The Sabbath was holy to the Lord, God's special day; then it was natural to worship him on this day. Second, the best use of leisure. "The world is too much with us," crowding out thoughts of God. To withdraw from its din and turmoil is to secure an opportunity for turning one's attention to higher interests. Doubtless it was this feeling that led to the institution in later Judaism of a weekly meeting for worship in the synagogue. This was not demanded by the law, for the synagogue system is later than the law; it was rather due to an instinctive religious movement for making the best use of a good opportunity. The Sabbath thus became a day of worship, but it was not a day of gloom. Its worship was glad. The house was decorated; festive garments were put on, and, as Dr. Edersheim remarks, "the table was provided with the best which the family could afford."

3. Christ and the Sabbath. Jesus observed the custom of his people in attending the synagogue for worship on the Sabbath day until he was excommunicated. One of the chief grounds of complaint against him on the part of the strict religionists of his day was the supposed offense of Sabbath-breaking in permitting his disciples to gather ears of corn; in his own healing of the sick; and in his bidding a man to carry his bed on the sacred day. It is to be observed, however, that none of these actions could be included in the prohibition aimed at by the original law of the Sabbath. Only the pedantry of the scribes, fantastically refining upon that law, could bring them into the category of illegality. Moreover, they were

all in the interest of humaneness—the end for which the Sabbath was instituted. Our Lord's great saying "The sabbath was made for man, and not man for the sabbath" condemns the superstition of venerating the day on its own account and claims it for the benefit of mankind.

This is not abrogating the law; it is redeeming it from abuse and restoring it to its original purpose. Christ indicated this by his own example because, as the Son of man, he is Lord of what is given for the benefit of man. Neither in his words nor in his action can be discovered the slightest excuse for using the Sabbath as a day of selfish, worldly pleasure-seeking—certainly that was not his way of using it. One cannot spend it better than in following his example and using the day for the saving of the more unfortunate brothers and sisters from suffering and from all other evils.

4. The Jewish Sabbath and the Christian Sabbath. Dr. Hessey has shown that Sunday, as "the Lord's Day," was never identified with the Jewish Sabbath in New Testament times, nor during the first three centuries of Christian history. Saturday was still the Sabbath. Sunday was the Lord's Day. St. Paul took up an entirely free attitude toward the Jewish Sabbath when he wrote, "Let no man judge you . . . in respect of . . . a sabbath day" (Col. 2:16). The Sunday was then treated separately as a day of happy fellowship and worship in commemoration of the resurrection of Christ. It was Constantine's legislation that made it a rest day. Much later the Puritans attached the whole weight of the fourth Commandment to the Christian Sunday and thenceforth Sabbath-breaking was with them as great an offense as it had been with the Jews.

5. Modern Views and Usages. A great change has taken place in the opinions and practices of modern Christendom with regard to Sabbath observance. In the first place both history and a correct understanding of the Christian spirit have shown the mistake of legalism in the freedom of the Gospel. The neglect of Sunday as a day of rest and worship, that is so apparent in the life of the present age, is not to be traced to a spirit of enlightenment. It must be attributed to a thirst for pleasure and an attitude of indifference to the claims of religion. Herein lies a grave danger for the whole fabric of Christian civilization.

6. The Right Use of Sunday.—Claiming freedom from the Jewish law, and repudiating the idea of the peculiar sanctity of certain days, as such, in accordance with the teachings of St. Paul, how can Sunday be preserved for rest and worship? By falling back upon the teaching of Christ. He said that he came not to destroy the law, but to fulfill it. He broke the husk and brought out the kernel. The spirit of the Sabbath points first to rest and then to the best use of the opportunities which rest affords. If the Sabbath was made for man in the simpler days of antiquity, it means that man needed it then and needs it now. If Jesus needed the rest and worthy use of the Sabbath, much more is it needed in modern life. (See Sunday, The Psychology of.) Man needs the Sabbath physically, and he needs it spiritually, if he is not to become the slave of time and sense.

If the tide that threatens to sweep away the Sabbath is not stemmed there is danger of religion itself being swept out and of society becoming secularized and materialized. The day must be guarded, not on account of its original and inherent sanctity, but because mankind needs its benefits, this need creating a duty and making the destruction of the privileges of Sunday a sin against God and man.

W. S. Adeney.

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ST. ANDREW, BROTHERHOOD OF.—See Guilds for Young People, Anglican.

ST. CHRISTOPHER'S COLLEGE, BLACKHEATH.—1. Its Origin. From 1905 till 1908 the Rev. W. Hume Campbell was traveling in England and Wales as the agent of the Church of England Sunday School Institute, visiting Sunday schools and addressing gatherings of clergy and Sunday-school teachers on the necessity for greater efficiency in Sunday schools. Schools visited in 1908 were found to be in exactly the same condition

as in the first, second, and third annual visits. It became evident that the reason of the failure lay in the fact that the visits were made annually and that the visitor was out of reach for the rest of the year. Disappointment compelled the conclusion that the solution of the Sunday-school problem lay in the provision of trained and resident specialists. A college for training such specialists was suggested to the Church of England Sunday School Institute, and the project was warmly supported. A house with accommodation for twenty was taken at Blackheath, a suburb in southeast London, the Rev. W. Hume Campbell was appointed the principal, and the college was opened by the Archbishop of Canterbury on February 3, 1909.

2. Its Aim. The aim of the college, broadly stated, is to train women to make the fullest use of their gifts in the service of religious education. Those who possess special abilities are drafted to act as resident specialists in a diocese or rural deanery. Others take positions as superintendents of Sunday schools, while many are engaged, or are preparing to be engaged, in missionary work.

3. Its Organization and Methods. a. *Staff.* In addition to the principal the staff of the college consists of five women, three of whom hold the Froebel certificate, while one acts as lady housekeeper and attends to the domestic side of the college life. Church history and the blackboard are taken by visiting lecturers.

b. *Students.* The college accepts about twenty-five resident students and also admits nonresidents for either the whole or any part of the course.

Women only are admitted to training, for various reasons. Men would not be available in sufficient numbers, funds are not at present available for providing salaries for men, and women are probably much better fitted for the particular work that is most needed.

c. *The Course.* The course extends over one year, but students who wish to take responsible positions afterwards usually stay for four terms and some are then assigned to a large parish in the Midlands where they put their training into practice under the direction of a woman trained at the college. The training thus occupies eighteen months.

The course may be divided into three sections—theoretical, practical, and devotional. The mornings are occupied with lectures and teaching, the afternoons with recreation, and the remainder of the day with private work.

The theoretical work is done by lectures, reading, and essays. It covers not only method, but theology as well. The Bible, Prayerbook, and three centuries of Church history are studied, while the method side includes child study, psychology, method, and history of education.

The practical training consists of teaching, handwork, and blackboard drawing. A kindergarten school of twenty children meets daily at the college, the students are responsible for much of the religious teaching in two elementary schools, while classes of girls come to the college for lessons in the evenings. A kindergarten or Junior "Sunday school" is also held at the college on Saturdays.

The devotional training, which is the most important of all, centers round the college chapel, where services are held three times a day. Much is also accomplished in this way through the theological lectures and essays.

At the end of the course the students take an examination in both theology and education, the latter including two teaching tests with children under seven and over seven respectively. The theological examination is conducted by one of the theological professors at Cambridge University and the other by an examiner of the Froebel Union. Those who pass successfully are granted special certificates for proficiency in Sunday-school organization.

4. Finance. The college year is divided into three terms of eleven weeks each. Resident students pay £16 a term for board, lodging, and tuition. Nonresidents pay £6 per term for tuition. The cost of the college is about £2,000 a year, and exceeds the income from fees by about £700. The annual deficit is met partly by special donations and partly by the Sunday School Institute, which, as the founder of the college, is also its governing body. A bursary fund, supported chiefly by subscriptions, makes grants towards the cost of training to students who could not otherwise afford to come.

5. Work Accomplished. The college opened with three resident students in February, 1909, but since October, 1909,

the number has remained steadily at twenty to twenty-four. At the close of six years' work thirty-seven students have received certificates. Eleven of these have been appointed by diocesan organizations to hold positions as Sunday-school organizers which have been specially created for them. The usual salary attached to the office is £80 a year. Another holds a similar position in an important rural deanery, while several work in single parishes. A certain amount of lecturing is done by the workers, but the greatest emphasis is placed upon discussions and classes for small groups of teachers in which personal problems and difficulties may be freely discussed, and the instruction and advice of an expert may be brought home to the individual. These developments have brought about a great advance not only in the organization of the many Sunday schools concerned, but also in the esteem in which the Sunday school is held by public opinion in the church; and, not least, in the new hopefulness that the Sunday school can be made a really efficient instrument for the training of the children in religion.

W. H. CAMPBELL.

ST. GEORGE'S (EPISCOPAL) SUNDAY SCHOOL.—St. George's Church, New York city, has often been spoken of as an institutional church, and its Sunday school as a conspicuous part thereof. Both descriptions are apt to become rather misleading. By "institutional" nothing more is meant than the fact that St. George's has been built up to help meet the spiritual needs of the changing population, largely of foreign birth and descent, in the community in which it stands. The Sunday school has been especially concerned with the young in that community and they who direct and assist in its work are confronted with a serious task. Sometimes several foreign nationalities are represented in a single class. The difficulty of welding these diverse elements of population into a united and efficient school has been overcome by the application of two principles which had been set before officers and teachers: (1) The influence of the personality of the teacher in contrast with that of the pupil, in the ever present aim under divine guidance to develop Christian character; (2) steadfast loyalty to the school both as a means of religious education and preparation for membership in the church.

The great consideration, humanly speaking, is the teachers with their classes of nine pupils into which all grades in all departments are divided. The teacher and the class compose the school working group, the center of effort, of practical help, of all that may be devised or done to assist each pupil in growing up into a true Christian life. To this all questions of organization are subsidiary. Everything possible is done to help the teachers. Great care is taken in selecting them; but, when once put in charge, interference with them is very rare. They are trusted with large discretion in their methods of instruction. They regularly visit the pupils in their homes, become interested in their personal and family affairs, and are, to a large extent, held responsible for the pupils' spiritual welfare. The results have justified this point of view and plan of working. The experience of the teachers is the most valuable factor in the efficiency of the school.

St. George's, which is a graded school, is divided into four departments. The Primary Department includes all children under eight years of age (those between four and about six belonging to the kindergarten classes). The department is housed in two large rooms, with one teacher responsible for each room, assisted by subteachers. The Junior Department includes pupils from eight to fourteen and has five grades. The Senior Department includes pupils from about fourteen to nineteen years of age, and usually has five grades. The Postgraduate Department is composed of graduates from the Senior Department and contains five classes. In these the ages vary from eighteen to thirty. The courses of lessons are elective. Promotions are made annually from a lower to the next higher grade.

A prominent feature of St. George's is the preparation for confirmation as church members of those who have been admitted into the Senior Department. They are confirmed as soon as possible after they reach that department. After confirmation there is a tendency to discontinue attendance at Sunday school, but

the system of promotions and graduation, which calls for a five-year course, has been effective in holding them to regular attendance up to the age of graduation, the average age being about nineteen years. (See Graduation and Graduate Courses.)

The school also provides a variety of entertainments and amusements under the supervision of the clergy and teachers. They are held chiefly in the rooms of the school, and constitute the large part of the social life of the great majority of the pupils. The various grades that include pupils over fifteen years have independent classes or organizations under the advice of an elected leader, generally a teacher. These classes elect their own president, vice-president, secretary, and treasurer. They hold debates and manage their own affairs.

As the school is composed of children whose family arrangements do not permit of their attendance at the morning church service, the services of the main school, comprising the junior and senior departments, are arranged closely to resemble the church service. Prayer books are provided, and there is a surpliced boy choir. Shortened forms of the morning prayer, antecommunion, and litany services are used. Class teaching is entirely abandoned during the summer months. The school meets regularly, however, and a series of addresses and talks is provided, in addition to the regular services shortened from the prayer book. These talks are given by one person—either a clergyman or a layman—from each platform.

There are regular teachers' meetings for lesson study. Sometimes they are led by a well-known Biblical scholar, or noted Sunday-school worker, and sometimes by teachers selected for that purpose. The executive head, under the rector, is the superintendent. Assistants, who do not teach, attend to the records. There is a council composed of the clergy, deaconesses, officers, and representative teachers. It is merely advisory, and exists mainly for the purpose of aiding the superintendent and officers to learn the views of the teachers. Mr. H. H. Pike is superintendent.

J. W. Russell.

SAINTS' DAYS.—See Christian Year.

SANCTIFICATION.—See Crises in Spiritual Development.

SAND MODELING AND SAND TABLES.—See Handwork in the S. S.

SARUM OFFICE.—See Christian Year.

SCHOOL FOR CHRISTIAN WORKERS.—See Hartford School of Religious Pedagogy.

SCHOOLS OF RELIGIOUS PEDAGOGY (GREAT BRITAIN).—Religious pedagogical schools as organized and maintained in the United States of America have as yet (1915) no place in the theological colleges of Great Britain. (Religious Pedagogy in Colleges and Theological Seminaries.)

In some American institutions such schools form distinct departments of theological and missionary training, with lecturers and instructors who are specialists. In the colleges of Great Britain, religious pedagogy, in most cases, forms part of pastoral theology, and attention to it as a necessary part of training for the ministry has been given only recently. In a few colleges a beginning has been made, but it cannot be said to have at present any large place in a student's curriculum. Careful inquiry, however, has shown that there is some concern among college authorities because of the comparative neglect of a subject so important in the leadership of a modern church.

In many colleges, the difficulty of giving special attention to the subject arises from an already crowded curriculum, and also from the fact that the curriculum is largely determined by the theological faculties of the various universities with which the colleges are affiliated. This is necessary in order to get a degree. Another difficulty is that the financial strain on most of the colleges does not permit of the appointment of instructors whose chief work would be the teaching of pedagogy.

Some colleges take advantage of normal schools for the training of day-school teachers, while others offer special courses of lectures by experts. Nowhere is this better done than in the theological colleges affiliated with the University of Manchester.

There, students of all the Free Churches, with the exception of the Wesleyans, attend courses of lectures by the Professor of Pedagogy, and have the opportunity of gaining, by examination, certificates in the subject. (See University Extension Lectures for the S. S. Teachers [England].)

In other colleges, not so happily situated, lecturers are asked to visit the colleges for special courses on Sunday-school work and the training of the young. But in no college is there an instructor whose chief duty it is to teach this subject, and only in a few colleges is systematic instruction given.

More particularly, the work attempted is as follows: In the Baptist colleges, Sunday-school work forms part of pastoral theology. In some instances, as in Regent's Park, London, child psychology and child training receive special attention from outside lecturers. At Manchester, in turn with other aspects of the ministerial vocation, the students attend special courses of instruction at the University. Recently the denominational Welfare of Youth Committee has endeavored to supply lecturers as opportunity has presented itself.

Among Congregational colleges, the practice varies. At Mansfield College, Oxford, no systematic instruction is given, but conferences in Sunday-school work, conducted by experts, are sometimes held. At Hackney and New College, London, the men have a course of lectures on religious education and Sunday-school training. At Nottingham, child psychology and Sunday-school training and organization form part of the curriculum. At Lancashire College, Manchester, the students have the benefit of the Professor of Education at the University. At the United College, Bradford, the subject does not form an integral part of the curriculum, but occasional courses of lectures are given by experts. At Western College, Bristol, nothing is done outside pastoral theology. In the Welsh colleges, little has been done that could be called instruction in pedagogy, but the importance of the subject has of late called for earnest consideration in the hope of some provision for it in the immediate future.

In the Wesleyan Methodist colleges, practically nothing has been attempted of a systematic kind. At Didsbury, near Manchester, an effort was made to carry out the Manchester University scheme, but distance, and the difficulties of the daily time-table, made it impossible. At Handsworth, Birmingham, Sunday-school organization is treated as part of pastoral theology, and lecturers are sometimes invited to give special courses and hold conferences. The denominational Welfare of Youth Committee is alive to the importance of getting a proper place for the subject in ministerial training. Men who are going to the foreign mission field have the privilege of attending Westminster Day Training College, London, and the practice schools affiliated with it.

Students of the United Methodist College, and Hartley College, Primitive Methodist, attend lectures by the Professor of Education in the University, Manchester.

By the Society of Friends, special attention has been given to religious pedagogy; indeed, while without a paid ministry, yet for the benefit of their workers among the young, they were the pioneers in Great Britain of systematic instruction in the subject. At Bourneville, the first religious pedagogical school in Great Britain—a school maintained and directed by members of the Society of Friends—was opened. With their customary breadth of hospitality, they have welcomed all those desirous of instruction, but up to the present time the majority of students have been Sunday-school teachers—chiefly women—and not theological students. Lately an effort has been made to broaden its basis so as to enlist the help of all the Free Churches of England in the work. (See Training Institute for S. S. Workers, Westhill, Selly Oak.)

It is evident that while something is attempted in various ways, much remains to be done in a systematic and thorough manner if the training for the Free Church ministry is to be equal to the claims of the immediate future. The need of to-day and the claims of to-morrow have made clear that religious pedagogy must have a regular place in the vocational training of candidates for the Christian ministry.

D. L. Ritchie.

SCHWENKFELD, CASPER VON (1490-1562).—Founder of the religious

sect called the Schwenkfelders, or Schwenkfeldians; was born in Ossig, in Silesia of a noble family. He was a contemporary and fellow laborer with Luther, though in some of his theological conceptions he differed both from Luther and from the Roman Catholics. He was counselor to the Duke of Leignitz. He established Sunday schools in different parts of Silesia as early as the period of the Reformation. Some of his writings are considered to be "valuable sources of the history of the Reformation."

Nearly all of Schwenkfeld's followers emigrated to America and settled in Berks, Montgomery, Bucks, and Lehigh counties in Pennsylvania between 1730 and 1734, where they founded a Sunday school in the latter year. The pupils were furnished with tickets on which were printed a verse of poetry and a Scripture text, which were to be committed to memory and recited on the following Sunday. The Schwenkfelders brought with them a manual for Sunday-school instruction which was compiled in 1546, and printed in 1558. Schwenkfeld died at Ulm in 1562.

S. G. Ayres.

SCIENTIFIC TEMPERANCE TEACHING IN THE SUNDAY SCHOOL.—The Sunday school rightly gives temperance a place in its program. The use of alcohol deranges the nervous system and tends to dull the sense of moral responsibility. Temperance training affords one of the best opportunities to build into the lives of the pupils such knowledge as will fortify them against temptation and fallacies; that will give the courage of convictions, integrity of purpose, and resoluteness of will.

The alcohol problem is preëminently a problem of youth, so at this period must be laid the foundational powers of resistance. As a rule, drunkards are not made of men who began drinking after twenty-five or thirty years of age. From a practical point of view there must be certain definite aims: to uproot forces perpetuating the drink habit and traffic; to give intelligent motive power for action.

Long established social customs constitute the first of the two chief forces which perpetuate the habitual use of alcohol and its traffic. The temptation to social drinking often presents itself to young people under circumstances in which they feel that it would be discourteous, or possibly a sign of weakness, to refuse.

How shall this strong temptation be anticipated and undermined? By the growth of new customs—the permission of rulers to drink their health in water; the social offering of nonalcoholic drinks; the growing custom among some of the strong fraternal college and professional organizations of refraining from serving alcoholic beverages. In the business world there is an increasing distrust of the efficiency of the drinker.

The scientific fact is needed to correct the impression that wine or beer seems to promote sociability. Increased "good fellowship" accompanying the use of alcohol means that the alcohol has had a paralyzing effect upon self-control, slight it may be, but as real as that which manifests itself in alcoholic stupor.

Fallacies in regard to drink constitute the second force perpetuating the drink habit. Deeply rooted in human belief, they are also diligently fostered by the pro-liquor propaganda.

The successful teacher should have at command knowledge of the facts which the science of the past quarter of a century affords showing these beliefs to be untrue, and why they are untrue. To "teach by facts and not by exhortation" should be the keynote of Sunday-school temperance work.

Science, business, and social studies are furnishing a wealth of new facts that may be intimately related to life. There is no quicker way of winning the attention of the average boy than through his interest in athletics. Baseball and football running, walking, swimming, and shooting all afford fine illustrations of the value of abstinence to noted athletes and of the growing recognition of its importance. The psysiological reason should be presented in connection with the concrete example.

Temperance teaching may be linked to the "safety first" campaigns. The railroads of America afford a concrete illustration of the effort to prevent accidents due to alcohol. This teaching may also be connected with public health campaigns such as those against tuberculosis, child mortality, insanity, social impurity.

Future parents, citizens, nurses, doctors, and boards of health need to recognize that the alcohol question is a great public health question and, therefore, it should be dealt with for the sake of public welfare and race integrity and with the same common sense that is used in the protection of cattle or sheep from epidemic; or in the protection of human life from so-called diseases.

Philanthropists and social workers should be able to recognize clearly the part alcohol plays in the social misery for the relief of which both money and human lives are so freely given.

There are also what may be called the facts of inspiration. Sunday-school pupils should be helped to feel the power of this world-wide progressive movement for human welfare. Their minds should be brought in touch with the statesmen and the leaders in all classes who are engaged in the conflict against alcohol. Pupils should be taught something of the lives of the notable men and women of the movement. They should be helped to realize the nobility of the sacrifices and endeavors which have been put into a century of effort against alcohol and that "there are better battlefields than those on which men's bones lie bleaching." In the search for "moral substitutes for war," one may teach the stories of the moral and hygienic war of to-day with its sacrifices, its opportunities for bravery, for service to humanity, for the chivalry that maintains that "there is no discharge in this war" until alcohol loses its grip on the human race.

The fact of personal responsibility should be emphasized as expressed in the statements "that no man put a stumbling-block, or an occasion to fall in his brother's way"; that "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak."

No exact rules can be laid down as to when in the pupil's life certain facts should be taught. Temptation, or the object lesson of drinking habits, begins so early with thousands of children that teaching should be both anticipatory and immediately helpful. There should be a selection from among the facts, however, of those which are suitable for the various ages.

Up to eight years of age, one may use what might be called preparatory facts and methods of instruction. Pictures of grapes, apples, wheat, corn—God's good gifts—may be shown, together with other cards showing pictures of whisky, wine, cider, etc.: what man makes of these gifts. The simple story of the change made in these good gifts by fermentation may be told so that even young children can understand why, although the apples are good to eat, the cider is not good for them to drink. The story of how the dog's play and work were injured by alcohol (Prof. Hodges' experiments) conveys a lesson that later may be amplified. Short memory gems should be taught, and the simplest of the facts concerning athletics, industry, and health.

Between eight and fourteen years of age is the time to emphasize the value of athletics, and the evil effects of the use of alcohol and tobacco on scholarship. Pupils should be prepared for entering the business world by teaching them how and why the use of strong drink is a handicap to industrial efficiency and success, and in explanation, some of alcohol's effects on personal health should be presented—that its use makes hard work harder; requires a greater expenditure of energy and a longer time in which to do a given piece of work. This is the age of hero worship and it is the time in which to teach the sayings and deeds of great men in regard to drink—such as Nansen, Peary, Edison, Gladstone, Lincoln, the kings of Sweden and Germany, presidents of the United States, etc.,—as well as the heroes and heroic deeds of the temperance reformation. The progress of the abolition of the sale of drink should be taught by maps, charts, etc., and each class in the department may be made responsible for presenting certain groups of facts to the whole school. Illustrated posters or models are also excellent for this purpose.

From fourteen to eighteen years of age, there should be a thorough study of the facts showing the effect of drink on business and industry in regard to skill, precision, endurance, accidents. The deceptiveness and dangers of the use of liquor in social life, both to young men and young women, should be taught and the responsibility resting upon girls and women for encouraging men in abstinence, and for refraining from using alcoholic

liquors as a part of social hospitality; the relation of alcohol to personal impurity should be explained, showing how it impairs the judgment and self-control that should govern men and women; also its effect upon health problems, and the tendency to increase tuberculosis, insanity, child mortality, etc.

Toward the end of this period and as the time for home-making approaches, young people should be taught what is known in regard to the hereditary effects of alcohol, the responsibility for succeeding generations, the cost of drink to the home, its effect on home life, etc. All these topics may be used to prepare pupils to consider what the alcohol traffic means to the nation in waste of lives, of abilities, of money, and so to understand the reasons for its abolition.

For adult classes all the preceding topics should be amplified by the discussion of the problems which adults meet, such as the disorganization of business by the drinking workman; the disadvantage to labor itself of alcoholic indulgence; how demands for labor and the necessities of life would be increased by the abolition of the use and sale of alcohol; the expense in taxes to the community resulting from the use and sale of liquor; the larger return to labor in industries other than the alcohol industry; what drink means to public health; to charity; to other large social problems; problems of legislation and law enforcement; and what to do in regard to them.

Sunday-school temperance work naturally falls into three divisions, instruction, inspiration, action. Many Bible classes have proved themselves the centers of activity against drink and the saloon. Some adult classes have promoted educational temperance work by providing large bulletin boards outside the churches on which are placed striking posters illustrating the scientific facts in regard to the use of alcohol. (See Temperance Teaching in the S. S.)

CORA F. STODDARD.

SCOTLAND.—SEE CHURCH OF SCOTLAND; DAME SCHOOLS IN SCOTLAND; SCOTLAND, SABBATH SCHOOLS IN; SOCIETY (IN SCOTLAND) FOR PROPAGATING CHRISTIAN KNOWLEDGE; UNITED FREE CHURCH OF SCOTLAND.

SCOTLAND, SABBATH SCHOOLS IN.—Sabbath schools in Scotland are doubtless a gradual development of the ministerial and family catechizing which was so marked a feature of religious life in the country in the eighteenth and nineteenth centuries, and indeed from the time of the Reformation, when the education of the young in religious knowledge was so strongly urged by the Fathers of the Church.

In the records of the General Assembly of the Church of Scotland for 1560, the first year of its existence, we find it is provided that one of the services on each Lord's Day should include worship and sermonizing; the other should be given to worship and catechizing of the young and ignorant.

In course of time this arrangement seems to have been departed from and the youth were badly neglected. The church relaxed its efforts and the laymen took up the work. It is worthy of note that among the earliest records we find of Sabbath-school work in Scotland, is that of an organized society. In the year 1709, there was founded in Edinburgh "The Society for Propagating Christian Knowledge." (See Society [in Scotland] for Propagating Christian Knowledge.) This Society secured the services of schoolmasters in remote places, where there was no regular church service. These men were to meet the children on Sunday afternoons and hear them repeat the catechism publicly, and catechize them and such other persons as would submit themselves thereto. The Society had a long and successful career and about one hundred years later we find it emphasizing the spiritual character of its work in these words: "The grand and important end which the Society do, and always have, proposed to themselves by their appointments, is the salvation of souls."

In early days the method used was necessarily oral, and this led to instruction by catechizing, which in course of time was furthered and assisted by the early church publishing various catechisms. These were followed by the German and Scottish reformers, until in 1647 the Westminster Assembly of Divines prepared their famous Larger and Shorter Catechisms, which did much to mold the character of Scottish piety.

In the records of early Sunday-school work there is no indication or expectation that the churches should, as religious bodies, take any part in their promotion or encouragement. It seems to have been looked upon as something beyond the scope of their legitimate labors, although many ministers were engaged in conducting Sunday schools. Church courts looked askance at such efforts and even secular education came by and by to be discouraged, as we find records in the seventeenth century, telling that the clergy complained to the magistrates of Glasgow of the plurality of schools, and expressed the opinion that two, the Grammar school and the "Sang" school, were quite sufficient. In 1658 a dame who aspired to enter into competition with the Grammar school was obliged to close a school she had commenced "at her own hand." In these Dame schools, not much was taught but reading, and the Bible was the principal class book. One of these old ladies remarked of her pupils, "When they leave me there's no muckle o' the Bible they dinna ken." (See Dame Schools in Scotland.) In these and other schools we have thus a ground work of Biblical knowledge, which left its impression on Scottish character, and no doubt helped to make the men who fought and died for the faith in Covenanting times. In the lives of the heroes of these days we get a glimpse of Sunday-school work, when we read that John Brown of Priesthill, who was martyred by Claverhouse in 1685, used to gather the young persons of the neighborhood around him on Sunday evenings for religious instruction.

In old church records there may be many references to early Sunday-school work, but they are not readily accessible. (See First Sunday Schools.)

The pioneers in this work were in advance of their time and of public opinion of their day, and had to suffer much discouragement from both the civil and ecclesiastical authorities, although to both they were rendering invaluable assistance. They were in the forefront in the promotion of knowledge, and did much to bring about the present advanced state of education in the country. In New Deer in Aberdeenshire the Landowner would not allow a Sunday school to meet in any building over which he had control, and when a place was ultimately found and a school opened, the teachers were summoned before the Presbytery of Turriff to answer for their misdeeds. They were charged with teaching without being set apart to it by laying on of hands. The Presbytery were rather astonished and nonplused when asked to produce their authority for the action taken and latterly dismissed the teachers with an admonition to teach no more.

In Paisley, a town with a reputation for strong radical tendencies, the early efforts of Sunday-school teachers were looked upon with suspicion by the Government. The teachers were summoned to give an account of their politics and principles, and a painful feeling existed until the matter was settled. The office bearers were called upon to produce their rules and the books used. After careful scrutiny the Sheriff was satisfied that no sedition could be propagated by the Bible, the Shorter Catechism, and Watts's Hymns, and the teachers were dismissed with clear characters.

The idea of suitable tasks for children has undergone much change since the beginning of the nineteenth century when in Annan some of the Sunday-school pupils learned the whole of the Epistle to the Hebrews, The Song of Solomon and the Book of Jonah. In Airdrie, the Four Gospels, Hebrews, James, Jude, and Revelation were committed to memory by the pupils. In Oakfield, three chapters in the Gospels were weekly lessons.

In Aberdeen, ten or twelve girls working in factories fourteen hours per day repeated four or five chapters every week, and two of them repeated with perfect accuracy the whole of the New Testament, together with the Book of Proverbs, several Psalms, hymns, and paraphrases.

In Glasgow, in 1813, a class repeated the whole of the Epistle to the Romans and one boy 63 chapters, 234 hymns, and the 119th Psalm. In the Calton school two girls repeated in one night 700 verses, but were requested in future not to exceed 200 verses. One prodigy in the Cowcaddens commited to memory 10 chapters with proofs, upwards of 50 proofs to each chapter and all much to the point, naming chapter and verse without the help of anything to aid his memory. The mere idea of such memory exercises prescribed

and undertaken would seem preposterous to the modern Sunday-school pupil or teacher. One might be inclined to be skeptical were this not a veracious Sunday-school chronicle.

Organized Sunday-school work does not seem to have been developed in Scotland until the close of the eighteenth century. In 1787, a Society was formed in Glasgow for the encouragement of Sunday schools. A few years later the Board consisted of four each from the Town Council, the Ministers of the Town, the Elders of the Town, and the Subscribers, an evidence of the widespread interest in and official recognition of the work. This Society is more or less in evidence until 1816, when the Glasgow Sabbath School Union was formed, but apparently lay dormant during a serious time of trade depression which took place a few years later. The teachers, however, kept in touch with each other and in 1821 arranged that an annual dinner should be held at which reports of the work would be given. These annual dinners continued for about ten years, when in consequence of the spread of temperance principles they were discarded in favor of a soirée at which tea and coffee were served and ladies were admitted. This change was so much of a success that the meetings were held twice a year.

Classes for teacher training were begun in 1839, and this led early to the consideration of a common lesson. Hitherto each teacher had selected his own lesson and there was no uniformity even in any one school. In 1840, the Glasgow Sabbath School Union was again formally constituted. Office bearers were elected and delegates appointed from sixty-two societies. In 1845, the Union issued a general scheme of lessons. During the next five years the issue was somewhat irregular, but in 1851, the Glasgow Union's scheme was definitely fixed and has been issued in unbroken succession since that date. About the same time the question of a teachers' magazine was under consideration. In 1823, a Sunday School Magazine was issued in Glasgow, but had a short life, and it was not until 1849, that another attempt was made; since then the Union's Magazine has regularly appeared and still maintains a high place among similar literature.

In 1845, district unions were formed in Glasgow reporting to the Central Board, and in 1846 circulars were addressed to the towns and villages in the west of Scotland requesting coöperation and affiliation. The natural development was the question of a national union for Scotland, but this was not effected until 1899.

The Glasgow Union held its 4th Annual Meeting in 1841, and from that date onward its Annual Reports were numbered until 1899, when was published the 62nd Report, which was to be followed in 1900 by the First Annual Report of the Scottish National Sabbath School Union, into which the Glasgow Union had been transformed at the request of the Scottish teachers who were met in Annual Convention at Paisley in 1898. In districts north of the Tweed the Scottish National Sabbath School Union gives vigorous leadership in all matters affecting Sunday-school work. The Scottish Union is affiliated with the London Sunday School Union and works along similar lines. (See Sunday School Union, London.)

National conventions of Scottish Sunday-school teachers have been held in various parts of the country each year since 1868, and are always well attended. Resulting from these national gatherings district conventions are held at which local schools only are represented.

Until 1890, the Union's work was all done by voluntary, unpaid labor, but in that year an office was opened and a permanent Secretary appointed to devote his whole time to the work. The work has grown far beyond the hopes of the Union's founders.

In 1902, a traveling secretary was appointed to cover Scotland in the interests of Sunday-school work, especially to promote united effort, and to inspire and encourage Sunday-school teachers in the more remote districts.

Edinburgh had surpassed Glasgow in the promotion of national work, and in 1816, formed a society for the encouragement of union and increase of Sunday-school societies all over the country. The first Board had the Right Honorable Lord Grey for president, and consisted of forty-three gentlemen, many of whom were noblemen and other landowners. Their work was very successful, and in the first three years schools were established in sixty-two towns or villages. It opened a

publishing and book-selling department and issued a list of books suitable for school libraries, the most secular of which seems to be Rev. Hugh Richmond's *Annals of the Poor*. This list begins with "Adam on the Romans" and on similar lines goes through the alphabet to "Witherspoon on Regeneration." In 1824, there are reports of the beginning in Edinburgh of children's services during morning hours of worship on the Lord's Day, and in 1825, Primary work secured attention in Kilsyth, when a morning class was started for children from three to five years of age. In 1828, a special appeal was issued all over the country urging the advantage of combined effort and asks, "Why should any school refuse to connect itself with the Union?"

The Edinburgh National Union maintained active work until 1842. No positive record of its dissolution is found, but it is probable that in the disorganization of all religious work in Scotland caused by the disruption of 1843, the National Union suffered and doubtless ceased to exist.

In 1841, a local union of Sunday-school teachers was formed in Edinburgh, and in 1846, promoted a course of lectures on Sunday-school teaching, also arranged for a normal class for teachers with a model class. In 1847, Mr. James Inglis made a journey through Scotland for the furtherance of Sunday-school work, and in 1867, Mr. Charles Inglis was appointed as traveling Sunday school missionary in Scotland.

In other large cities of Scotland organized Sunday-school work began almost simultaneously with that in Glasgow and Edinburgh. There are records of united effort in Aberdeen, Paisley, Kilmarnock, etc., and in most cases the civil and ecclesiastical authorities coöperated with laymen in promoting the cause. In some cases the policeman's authority was necessary to enforce attendance, but this soon failed to have any effect.

In early days Sunday schools met in halls, churches, or any place where a few classes could be gathered together, and much good work was done in spite of very primitive, uncomfortable circumstances. In 1819, Dr. Chalmers (*q. v.*) introduced what was termed the "local system" into Sunday-school work. This system was briefly described by its author thus: "Let a small portion of a district with its geographical limits defined be assigned to one teacher. Let his place of instruction be within this locality, or as near as possible to its confines. Let him restrict his attention to the children of its families, sending forth an invitation to those that are without and encouraging as far as it is proper the attendance of those that are within." This system, enforced as it was by the eloquence and energy of its distinguished advocate, gave a mighty impulse to the cause. General schools were sometimes promoted by churches, sometimes by associations of laymen, and in 1837, a new class of Sunday schools was commenced called the "central school." This was a combination of the "local" idea with the general school system and intended to meet the difficulty of accommodation often found under the "local system." All three systems were carried on for some time until they gradually merged into the one class of a general school as it is now known.

In these early days the school service usually lasted about two hours, after which the voluntary tasks were often repeated. Teachers were selected with great care, not every one who offered for the work being accepted.

Many public questions claimed attention—Sabbath protection, licensing laws, education acts, and other matters pertaining to the moral and spiritual welfare of the people were promoted by Sunday-school teachers. There is reason gratefully to acknowledge the caution, wisdom, and prudence of Scottish predecessors in dealing with many serious problems. While ever keeping the religious training of the young as their special duty, they also did much to rouse public opinion on vital questions.

JAMES CUNNINGHAM.

SECRETARY, THE SUNDAY-SCHOOL. —The Sunday-school secretary is now recognized as one of the most important officers of the staff. His duties are many and varied. As secretary to the superintendent or director of religious education he performs such duties as sending out notices, and collecting information needed by the principal for special purposes. He is at the same time secretary to the staff

of teachers and officers, and as such attends not only to sending notices of staff meetings but also to the careful taking and filing of minutes of all such meetings, abstracts of which he will send to absent teachers, and if possible put into the hands of all teachers, in order that the conclusions reached and future work projected may be clearly understood. But he is also secretary of the school as a whole, in which capacity he virtually acts as chairman of a committee on facts, the gathering, preservation, organization, and interpretation of which are of such basic importance to the efficiency of any school.

In organizing the work under his direction, that is, in considering what records shall be kept and what forms shall be used for gathering, preserving, and presenting them, the secretary should keep in mind the educational bearing of his task. He should realize that facts as to the *needs* shown by existing conditions in a community and among the pupils of a school, and facts as to the *results* of previous attempts to meet these needs, are now the recognized basis on which any dependable school policy is formed. Educational advance is possible only on this basis of what *has proved efficient*—imagination or theory playing about the subject of results is no longer countenanced.

The secretary should be ready to supply such facts as will serve to test the efficiency of the system. He will realize that he must first of all know *who* constitute the school, where they live, and certain facts as to *how* they live. In his capacity as registrar of the school, he will not merely add new names to the roll, but he will also provide for gathering necessary data concerning each pupil, officer, and teacher. (See Registration, Systems of.) In order that these facts may be progressively acquired, and to avoid yearly duplication of time and expense as well as to insure a complete and convenient record, permanent cumulative record cards are strongly recommended. These should be uniform in as many schools as possible and may be passed on from school to school, as well as from teacher to teacher, as the pupil progresses. (See Fig. 1 in Registration, Systems of.)

The regularity of the pupils in their attendance at Sunday school, how prompt they are, and the causes of their absence, may have rather direct bearing upon the educational problem as to whether or not the school is satisfying real needs. Therefore facts as to attendance and reasons for absences will be needed. In gathering these facts, ways must be provided that will yield the desired results and yet require a minimum amount of time, and at the moment when it will not interfere with the teaching or worship period. To insure this, all necessary forms should be in the teachers' hands before the opening of the session and should not be collected until after the close of it. Suggestions as to forms and methods to be used will be found in the article on Systems of Registration. Other forms for keeping the attendance may be secured from the denominational publishers as well as from independent sources.

In order to use attendance statistics intelligently, a careful record must be kept of what pupils really receive when they *do* come to the Sunday school. So courses of study in each grade, forms of worship used, special services held—even business and social meetings of the school—should be carefully recorded. It has sometimes been found, for instance, that a down curve in the attendance graph of a particular class has been due to the use of unsuitable material in that class, and that when the lessons were changed, and made to deal with interests and needs peculiar to that grade, the attendance improved. Such facts the secretary should bring to light.

Of equal importance will be facts as to what the pupils *do* as a probable result of their schooling, so accounts should be kept not only of the activities of the school and of classes but also of individuals. Such facts should concern not only gifts of money, but other forms of Christian service, such as committee work within the school, kindly acts performed both at home and in school as, for instance, caring for the younger children, or sending flowers to the sick. They should also record participation in worship and any facts obtainable as to the pupil's growth in fellowship with God through prayer. Such facts as these are difficult to gather. Those of school activities the secretary may easily handle and reports of class activities will not be difficult to secure if

Fig. 1. Pupil Sheet.

BLANK—SUNDAY SCHOOL ATTENDANCE AND ACTIVITY RECORD

Last Name..... First Name and Initial..... School Year

	School Grade	Attendance Days Ab.	Attendance Days Pr.	Health	Class Work	Service
Final Record.						

Address..... 191....

Tel..... 191....

Symbols:

Absent.. a
Present. /
Tardy..... T
Dismissed. ⊥

SCALE OF RANKING

A or Excellent = 90%—100%
B or Good = 75%—89%
C or Fair = 60%—74%
D or Unsatisfactory = 40%—59%
E or Very Poor = less than 40%

	Sept.					Oct.					Nov.					Dec.					Jan.					Totals		
Sundays	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5			
1. Attendance..																												
2. Class Work. a. Interest. .																												
b. Hand Work.																												
c. Home Work.....																												
3. Worship. a. Singing. ...																												
b. Prayer.																												
4. Service. a. Class Duties....																												
b. Contribution (yes or no)																												
c. Calls Made.																												
d. Flowers Sent.																												
Other continuous forms of service																												
e.....																												
f.																												
g.....																												

	Feb.					Mar.					Apr.					May					June							
Sundays																											
1. Attendance.																											
2. Class Work. a. Interest. .																											
b. Hand Work.....																											
c. Home Work.....																											
3. Worship. a. Singing.....																											
b. Prayer.																											
4. Service. a. Class Duties....																											
b. Contributions (yes or no)																											
c. Calls Made..																											
d. Flowers Sent.																											
Other forms of continuous service																											
e.....																											
f.....																											
g.....																											

A Suggestion for the Proposed Individual Pupil Sheet.

a request be made regularly on a blank especially provided each class for such reports.

Facts regarding the activities of individuals are more difficult to obtain and as yet no entirely satisfactory form has been devised for collecting them. It would seem wise to provide teachers with a separate sheet for each pupil, the sheet so arranged that she may keep his attendance record and also a record of such activities as have been mentioned. Such an attempt to measure results in terms of action would prove of great value for the school as well as for the advancement of religious education generally. (Fig. 1.) This sheet would correlate excellently with the cumulative record card in a system. It should be turned over to the secretary at the end of the year, who could then transfer the final record to the permanent card. A system for accumulating desired facts in regard to the pupils might be composed, therefore, of the permanent cumulative record card and the teacher's yearly record sheet for each pupil, together with the weekly class attendance card from which the secretary may compile his weekly summary. (See Registration, Systems of, Figs. 2 and 3.)

Other records than those directly concerning the pupils—records of all *events* of the school, of parents' meetings, of equipment, of the library, of finances, of community surveys made—the secretary will need to have and to have them in accessible form. His filing system will play an important part in his work, so he should adopt one with clear, all-inclusive classifications. The Globe-Werneke type of folders, with their left and right tabs, affording a place for general classification on the left and special items on the right, has been found useful. Such general classifications might include (1) Current Business, (2) Records and Reports, (3) Historical (all printed matter of the school), (4) Finance, (5) Correspondence.

To these secretarial files come reports from all school sources—from the principal and the treasurer, from committees and from teachers as to class activities and as to individuals, from the librarian and from the Sunday School Advisory Committee. The secretary should be in possession of *all* the facts and with him and his assistants rests the responsibility of making these facts eloquent—to plan so that what is happening may be seen and understood, even by the least understanding layman. By charts and curves, by comparative and contrasting statements, by the use of colors and other devices for aiding the eye, he will pursue his goal of interpreting Sunday-school history. (See Statistical Methods.) He should aim, first of all, to cause his *whole school,* including parents and pupils as well as the staff, to become intelligent in regard to the *reasons* for gathering statistics. He should use such publicity methods as attractive wall charts at the annual exhibit where pupils may help to explain things to their parents (Figs. 2 and 3). These charts and graphs should also find their way into the published school report or circular which is sent to

(Fig. 2)

Average Attendance by Grades

Per Cent	Grade
84	1st High School Girls
82	VII
81	IV
80	V
78	VI
76	III
75	VIII Girls
75	1st High School Boys
74	II
74	3rd High School Girls
72	Kindergarten
72	VIII Boys
69	I
65	2nd and 3rd High School Boys

(Fig. 3)

Why Pupils are Absent

(Causes Reported for Absences, 1913-1914)

	Boys	Girls
Illness	184	249
Out of Town	81	90
Bad Weather	46	72
Overslept	36	11
Illness in Family	13	18
Misunderstandings	5	7
Guests at Home	3	2
Went to Another Church	1	1
Played Truant	.	2
Kept Home for Punishment	2	..
Parents not Interested	1	2
Death in the Family	1	1
Out Late the Night Before	2	..
Other Causes	..	3

Wall Charts used by one Sunday School at Annual Exhibit

parents and friends of the school. However, an enterprising secretary will not be satisfied until he has tried to make the whole community intelligent on the subject of the work of his school and will try to secure occasional space in the local press. Such a course will bring the Sunday school into closer relationship with society and will go far toward securing from other educational agencies whose assistance it needs, and from those whose children need it, a better understanding of the Sunday schools' attempt to do really educational work.

LAVINIA TALLMAN.

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Tallman, Lavinia. Sunday School Records and Sunday School Efficiency. *Religious Education.* August, 1914.

SENIOR DEPARTMENT, THE.—Ages of Pupils. According to common usage, "Senior" is the name given in the Sunday school to groups of young men and women sixteen to twenty years of age inclusive. In a properly graded school, the pupils below this period are "Intermediates" and above, they are "Adults." This period comprises most of the middle and the beginning of the last stages of adolescence. The data available are too meager to determine whether or not this is the best grouping for the purposes of religious training. Not a few hold that a wiser classification would be that of the American high school, fourteen to eighteen years of age. There are others who feel that there should be a definite closing of the required curriculum of Sunday-school study and activities at either sixteen or eighteen years of age, and that further work should be on an elective basis.

Characteristics of Pupils. The determining factor in the life characteristics of this period is the full attainment of the power of reproduction. This development, whose beginning marked the dawn of adolescence, has significance for almost every phase of life, including the ethical and the spiritual as well as the physical aspects.

"The new interest in the opposite sex tends to humanize the adolescent's whole world. All heroism becomes lovely, not merely the heroic devotion of a lover; nature at large begins to reveal her beauty; in fact, all the ideal qualities that a lover aspires to possess in himself or to find in the object of his love—all the sympathy, purity, truth, fidelity—these are found or looked for in the whole sphere of being. Thus the ripening of sexual capacity and the coming of the larger ethical and spiritual capacities constitute one single process going on at two distinct levels." (G. A. Coe. Adolescence, *Encyclopædia of Religion and Ethics,* Vol. I.)

The social instincts are now developed into life forces. Companionship, sympathy, love of approbation, and altruism, all evidences of the socializing influences of adolescence, are the natural allies of religious training. The social consciousness has expanded so as to include members of the opposite sex. Social organizations are no longer confined to home, school, and church, but are conceived of in terms of the community, the state, and the nation. The entrance into the industrial order by the large majority of young men and women creates a new social contact which will probably more largely determine life's future than any other factor. The recreations most indulged in are those which the young people themselves term a "good time" and which may run the whole gamut of good, bad, and indifferent morals.

Intellectually, these pupils are characterized by the beginnings of the personal interpretation of life's experiences, by passing new and hastily formed opinions, and by eagerness to assume personal responsibility without counting the cost involved. Their sincere doubt as to the meaning of experience may pass to flagrant criticism or even cynicism, occasionally seen in youth's attitude toward adults. The imagination constructs vividly in dreams and visions the whole path of life. Without the sobering experiences of economic responsibility, except in a few cases, this constructive imagination is the basis of youth's optimism,

which, when fully developed, is the incentive to the characteristic daring and sometimes recklessness with which they enter into the work and play of life.

Morally, young people usually have a strong sense of right and wrong even though the standards may vary widely on account of many differing formative influences. Appeal may always be made to the awakened conscience of youth in seeking to give the training necessary for complete self-control.

Aims in Religious Education. In view of the reflection of the physiological condition of this period in all phases of the pupil's life, one of the most important aims in religious education is to provide high ideals for the relations of the two sexes; to teach a correct understanding of the new social rights and duties involved in the intermingling of the sexes, and to prepare the young men and women for the opportunities and obligations of family life. Religious education should also aid the pupil to form his moral and spiritual interpretation of the world and its work, to relate himself satisfactorily to the industrial order, to understand the functions of the state, to perceive the bond of fellowship in humanity as a whole, having regard for the contribution which all nations are to make to civilization, and finally to adjust himself to the all inclusive social order which Jesus called the Kingdom of God, wherein all men stand in relation to God as sons and to each other as brothers. (See Religious Education, Aims of.)

Organization. 1. *Class Organization.* It is generally conceded that the class is the unit of organization for young people in the Sunday school. The classes may be as large as circumstances and the teacher's leadership will permit. As a rule, the sexes should be separated, though this should not preclude joint discussions on topics of mutual interest nor the free association of the young people of both sexes in social life. Separate classrooms are almost a necessity. The classes should be identical with or closely related to other young people's groups in the church. Each class should have a simple pupil organization and such committees as may be needed to carry on its activities.

2. *Department Organization.* As yet, data on forms of organization of Senior departments in the Sunday school are very meager.

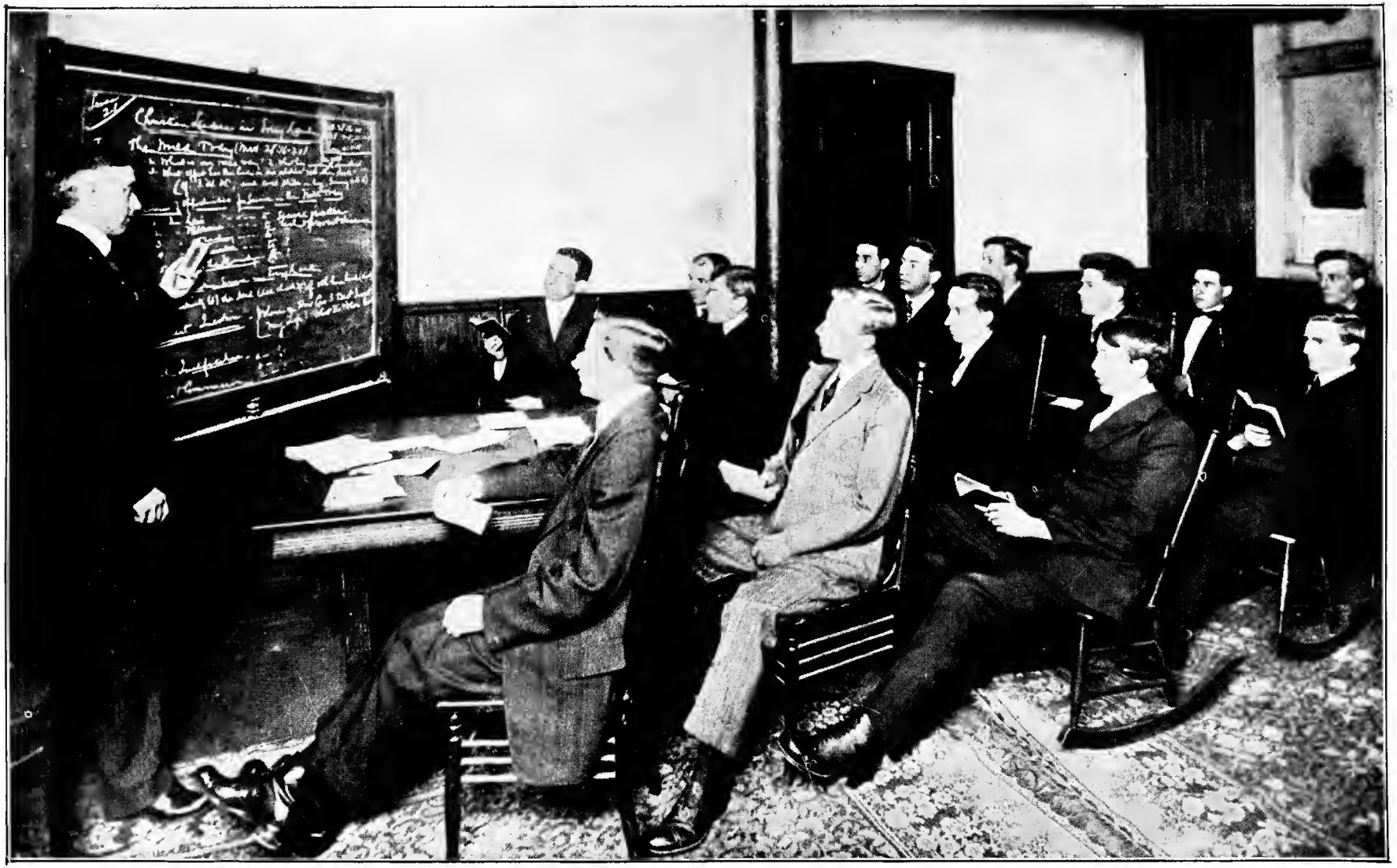
(1) *Types.* At least two types have been recommended: (a) The grouping of all the boys from thirteen to nineteen years of age in a department, and likewise all the girls, giving rise to the designations, "boys' department" and "girls' department." (b) The grouping of all boys and girls from thirteen to sixteen years of age into an Intermediate Department and all the young men and young women from sixteen to twenty years of age into a Senior Department.

For the separate boys' and girls' departments, it is claimed that the appeal of boys' work for boys and the opportunity of developing boys' activities and creating boy leaders are all stronger and in some instances only possible in separate boys' departments. The same is said for the girls.

For the latter, it is argued that the department consciousness should include the total group and should be as nearly identical as possible with that of the Sunday school, the church, and the Kingdom of God. If the type of the latter is the family, then young men and young women should be taught to live as if in the great family of God. A part of their training also is in community activity and service in which the total group should come into contact with other similar groups. Furthermore, in adult life, the work of the world is done by men and women working together.

Under the Senior Department plan, it is advocated that the special appeals and work for young men or young women can and should be made in the classes separately or in groups. The whole matter needs further experimentation and the collection and study of additional data.

(2) *Pupil Government.* Whatever type of organization is used, its control should be in the hands of the pupils. The development of individual and group responsibility and complete self-realization and self-expression are only possible through the pupil's first hand acquaintance with the issues of life as he faces them from day to day, or through training in self-government. Pupil organization is a method of pupil development. It is entered into for the training it affords quite as much as for the sake of



SENIOR DEPARTMENT. Senior class in session. Teacher leading discussion.

securing objective results. The organization should be simple. President, vice-president, secretary, and treasurer may be the pupil officers, and the committees should be created as the needs arise. Only those standing committees should be maintained which function regularly.

(3) *Adult Advisors or Counselors.* With pupils of this age there is little training through self-government unless a group of strong and sympathetic adult advisors are constantly supporting the pupils. These advisors may be the teachers and one or more others elected by the department and approved by the school management. They should be elected to the various committees and be present at all meetings and functions of the department. In giving counsel they should keep prominently before them the development of the pupils through stimulating their thought, discussion, and activities. Only mature Christian persons of sympathy, tact, and ability should be the counselors of young men and young women.

(4) *Church Relationships.* Each class directing its activities toward the common good will tend to produce an attitude of loyalty, devotion, and helpfulness to the work of the whole school. The department organization, by taking into consideration the larger good of the entire local church, may develop the same feelings toward the Church. All the classes engaged in some joint activities and the department as a whole doing something for or in connection with the church as a whole, will tend to fuse the different groups and produce the spirit of coöperation necessary to success. Any group functioning separately will produce independence of thought and action on the part of the group. Two or more groups functioning jointly will develop harmony, coöperation, and loyalty to a common purpose.

(5) *Community Relationships.* The principles just stated apply equally well to the department's relation to other community groups. Community responsibility and the spirit of community service are the result of activity in behalf of and in coöperation with other community organizations.

Courses of Study. 1. *Teaching Material.* The courses of study for young men and women may include literary and historical interpretations of the Bible; the social and ethical teachings of the Bible; church history, problems of modern Christianity at home and abroad; biographical sketches of notable religious leaders of every land; the organization and management of the local church as an institution and the investigation of community needs and forces. Every study course endeavoring to meet the needs of these pupils must be modern and practicable in its application and must incite and inspire as well as instruct.

2. *Elective Courses.* The widely differing needs of the various groups may be met and the spirit of personal responsibility may be fostered through the elective principle in the selection of study courses. Self-government under wise mature guidance applies equally to the choice of teaching material and activities.

3. *Teachers' Training Classes.* Vocational guidance and training among young people has its counterpart in religious education in the teachers' training classes of the Sunday school. Each group should be given the opportunity for this special training. (See Teacher Training.)

Methods of Teaching. The methods of teaching peculiar to the Senior Department arise out of the need of securing from the pupils an expression of their own thought on the subjects of study. The discussional method, in which the pupils, and not the teacher, do most of the talking, will bring the best results. The pupils may also be trained to start and lead a discussion, the teacher correcting any misstatements and guiding the thought to a right conclusion. Except to get a subject before the class, when *fact* questions may be used, the discussional method employs *thought* questions almost exclusively. (See Debating as a Method of Instruction.)

Reports of personal observations by the pupils, assigned topics for personal investigation and debates will stimulate the pupils' independent thought and judgment. A discussion, an observation, or an investigation is assigned to a pupil not merely to fill the class hour, or to get external results, but as a means of developing the pupil's own interpretation of his experience and of guiding him in making his philosophy of life.

Activities. All activities—individual, class, and department—should be cultural. Activities of true educational value are not incompatible with the recreational and social demands of young people. Well directed activities, having as their immediate end the welfare of others, may have a cultural value for those engaged in them which is even greater than their value to the recipients.

Activities for the individual pupil should be chosen in the realm of his individual relationships, those for the class should concern the life of the class group, and those for the department should have significance for the class collectively. For instance, the impression should not be given that calling by individuals of a department upon their members who may be sick is a group activity commensurate with the strength and ability of the department as a whole. The conduct of a mission Sunday school, the support of a part of a mission station at home or abroad, or coöperation with community forces are more than the work of the larger group. In order to be of the highest cultural value, an activity should arise naturally out of the needs of the local situation, and thus be related to the real life of the pupils. The discovery of such activities, the discussions as to their advisability and their particular forms, as well as an appraisal of the results, are all parts of the educational process. Published lists of activities gathered from groups in many localities are, therefore, only stimulating and suggestive. Furthermore, the activities of young people should be so guided as to look forward to the larger responsibilities of mature life in the home, the church, the community and the Kingdom of God.

In England the Senior Department is gradually gaining favor. There it is known as the "Sunday, or Bible Institute," and with this department are associated various week-night activities. (See Great Britain, Present Status and Outlook for S. S. Work in.)

R. E. Diffendorfer.

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SESSION, THE SUNDAY SCHOOL.—See Sunday School Session.

SEX EDUCATION IN SUNDAY SCHOOL—The matter of sex education is as delicate as it is important. Fortunately, there seems to be substantial agreement among moral educators as to what are the wisest methods of instruction. The Sunday school therefore need not be at a loss as to the nature and scope of its duties in this regard.

The first agreement both of moral and social educators is as to the absolute necessity of the adequate instruction of every boy and girl as to the physical facts about his own life. Dr. Ira S. Wile quotes Westermark, who says that "The concealment of truth is the only indecorum known to science," and goes on to show that it is even worse than an indecorum in morals. It is also generally agreed that sex education should extend over a period of years. Upon the side of knowledge,

there are only a few facts which it is necessary, or possible, for a young child to appropriate, there are others which belong to a later stage of physical and mental development, and there are still others which belong to approaching manhood and womanhood.

Upon the side of personal ideal, which is the more important part of sex education, it is desirable to build up a moral structure, based upon the loyalties of childhood and crowned later by the chivalry, the will power, and the social feelings of adolescence. A further agreement is that sex knowledge ought to come to a child chiefly from his own parents, from mother to daughter during her whole girlhood, from mother to little son and from father to growing boy. The fact, which Dr. Winfield S. Hall brings out, that only one out of twenty parents communicates this knowledge is what places responsibility upon the public school, the Sunday school and society.

Dr. Wile has set before us the special problems of sex education by presenting them as, successively, those of the age of mythology (before the age of eight), of the age of chivalry (between eight and fifteen), and of the age of civic awakening (between fifteen and maturity).

In the age of mythology, when only the simplest information can be given, by telling it in story or parable form as a beautiful secret to be shared between mother and child, there does not seem to be much which the Sunday school can do with the child himself except to reinforce the influence of motherhood and, by its lessons about father-love and mother-love, to suggest the sacredness of the transmission of life. It is possible, however, in the mothers' meetings and the teachers' meetings of the church to impress the duty upon parents to begin the sex education of their children at an early period and to show them how to do it scientifically and wholesomely. This, throughout, is more essential and valuable than for the church to try to do the parents' duty for them.

In the age of chivalry, the years of physical recreation and turmoil, the years of passionate emotions, the years of idealism, the church has a most important duty. Then the religious life is more closely interwoven with the sex life than ever before. At this time, as Dr. Hoben points out, "the battle is usually waged about some concrete moral problem," and this concrete problem, with boys at least, is generally one connected with the sexual functions. There are three things which the Sunday school should endeavor to accomplish during this period. It should, first, undertake to know that every boy and girl in the school of this period of life gets proper sex-instruction. It should try to get this done, for boys by their fathers, for girls by their mothers. If this is impossible, it should do this itself. Dr. J. H. McCurdy believes that where there is a church gymnasium formal instruction is unnecessary, but that the individual physical examinations and suggestions of the class leaders and the positive forming of rugged physical virtues there will be enough. Dr. George J. Fisher calls attention to the opportunities that we have in the temperance lessons and in those which dwell upon certain phases of Biblical biography. He also refers to the naturalness of giving, in Sunday school, moral applications to facts which the alert teacher discovers are being taught as physiological or biological lessons in the public school.

The writer has found it wholesome to invite into a Sunday-school class whose course of study suggested the opportunity, a wise physician, a man for boys, a woman for girls, who gave the information but connected it naturally with the lessons immediately being studied. This was to remove any morbidness or unnaturalness from this instruction. A second duty of the Sunday school is to furnish the inspiration for pure living. Dr. G. Stanley Hall suggests that "sex hygiene is twofold, of the body and of the mind," and he thinks it possible that we may have overstressed instruction and undervalued inspiration. Dr. Winfield S. Hall, experienced as a public lecturer upon sex subjects, testifies that it is the heroic rather than the informational or moral appeal that really produces chaste living.

Certain it is that not mere knowledge or fear, but self-respect, pride of family, love of strength, ideal of womanhood, reverence for motherhood, chivalry, are the life-long motives that will keep boys pure. The other thing that the church can do is to practice the ideals of purity in all its social work with young people. There needs to be a jealous watch lest

some devastator of youth get a foothold in the social life of the church. Unchaperoned children's socials must be abolished. In some societies, like the Knights of King Arthur and its sister organization, it is required that members of the second degree must be in possession of adequate sex information. There may be in the Young People's society quiet but generous help toward the development of moral stamina in some member peculiarly tempted.

During the last period, that of civic awakening, these influences that have been mentioned must be continued. Now is the time to emphasize in the discussions in young men's and women's classes the social meaning of purity. "What youth," exclaims Dr. George E. Dawson, "would practice any vice, if they regarded their own lives as primarily the media of transmission in race development, and saw in every violation of the moral law the possible disease or death of that portion of the race dependent upon them?" The Sunday school now should help all its members who are young men and women to definite choice of lives that are socially sound and serviceful. The chivalry that would not hurt may now begin to mature to the chivalry which will engage in active crusades for personal and social cleanliness.

W. B. Forbush.

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Wile, I. S. *Sex Education.* (New York, 1912.) (A most sensible and careful book upon the subject of the need and the method of sex education.)

Books that can be recommended which contain what should be taught during each of the three periods of child life are:

For the first period:

Morley, M. W. *A Song of Life.* (Chicago, 1902.)

Smart, I. T. *What a Father should tell his Little Boy.* (New York, c1911.)

Smart, I. T. *What a Mother should tell her Little Girl.* (New York, c1911.)

For the second period:

Lowry, E. B. *Confidences: Talks with a Young Girl.* (Chicago, 1910.)

Lowry, E. B. *Truths: Talks with a Boy.* (Chicago, 1911.)

For the third period:

Hall, W. S. *Instead of "Wild Oats"* (for boys). (New York, c1912.)

Lowry, E. B. *Herself: Talks with Women.* (Chicago, 1911.)

Willson, R. N. *The American Boy and the Social Evil.* (Philadelphia, 1905.)

SEX HYGIENE.—See Alliance of Honor; Eugenics; Sex Education in S. S.; Society of Sanitary and Moral Prophylaxis; World's Purity Federation.

SILENT TEACHERS.—See Nature Study in the S. S.; Pictures, The Use of, in Religious Education.

SIN.—See Religion, Psychology of; Sin, Recognition of, in Religious Education.

SIN, RECOGNITION OF, IN RELIGIOUS EDUCATION.—There can be little or no question in any mind that sin is an actual fact and must be reckoned with in the case of all who come to adolescent years. Opinions may differ, if at all, in regard to what terms shall be used in defining sin, and as to how far sin shall be emphasized under any name in dealing with children in the Beginners' and Primary grades. Theories in regard to the child which should be taken into account in considering this subject are:

1. That every child is born into the world with a bias toward sin, because of such a disposition as will bring him to responsible life with the will inclined toward self and not toward God, until that will voluntarily surrenders itself. The term "total depravity" has been widely misunderstood. In ordinary usage the word depravity suggests the darkest depths of sin and shame. In a theological sense, however, it signifies that there is in every member of the race a certain bias of the nature which will inevitably bring it to responsible life with propensities toward wrong-doing and with an inclination not set upon the doing of God's will. Those who hold this theory

will, from the beginning, be inclined to keep the fact of sin constantly in mind while teaching, and in presenting Jesus will emphasize his relationship as Saviour. This need not imply that the young child is to be frightened, but rather that he will be led to see what wrong-doing really means. In any event, he is not to be deluded into self-righteousness.

2. A second theory holds that while the child is born with this tendency of nature and an inclination toward sin, nevertheless the Holy Spirit does his work in the heart of the child, giving that child a grace which brings it to consciousness and responsible life with the tendencies to evil offset by the tendencies to good, this tendency toward good being the result of the regenerating power of God's Spirit working upon the unconscious life of the child. Those who hold this theory of the child are naturally concerned with the positive virtues and the developing of the better impulses. The child is taught to look upon himself as being already in proper relation with God, but is warned that these relations may be broken. He is not to escape from sin but to *keep* from sin. In practice, those who hold this theory will in the earlier years lay less emphasis upon the doctrine of sin, especially such presentation of it as would lead the child in anxiety to seek for rescue.

3. Another theory conceives each child born into the world to be by nature religious in the sense that the child if properly protected and instructed will come to recognize the existence of God and will act upon this in shaping his life. Those who hold to this theory often lay no special emphasis upon the need of regenerating power, and consider that the recognition of God's place in the world constitutes the essence of religion. Some look upon sin as a disease or a blemish and believe that the life may be guided aright by presenting the more heroic virtues.

In any consideration of this subject in connection with the work of teaching, one should make a distinction between that which is in the mind of the teacher and that which is directly presented to the pupil. Whatever theory may be held of sin, or of the child's natural attitude toward God, one should bear in mind that this in its fullness cannot be made known to the pupil of younger years. Very much depends upon the state of mind of the teacher. Every teacher will be governed by his own idea of the doctrine of sin in presenting this doctrine to the pupil. The outlined themes which form the basis of any system of religious education will be determined to some extent by these preconceptions as to the doctrine of sin, but of even more importance than these is the fuller and more rounded conception which may be in the mind of the teacher.

Whatever doctrine of sin is held, all should recognize the fact of sin. The Bible through and through deals with the reality of sin and its eternal consequence. The experience of mankind as expressed in its literature, its rules of government and duties between man and man has borne witness to the universal prevalence of sin. A fundamental principle in pedagogy is that teaching should be in accordance with the facts, even though at a certain period special emphasis may not be given to some particular fact. Those who are being instructed are being led into relationship with the facts of life. The fact of sin, therefore, has its place as a reality in the system of religious education. Even in those years when it is not specially brought to the forefront, through all the teaching of positive virtue it should keep it in mind. Throughout the whole plan of religious education the fact of sin should be recognized as the great force opposed to religion.

All may agree upon certain fundamental principles which may guide the teacher in deciding as to how much emphasis is to be placed upon this doctrine of sin:

1. The beginnings of sin are to be found early in life. The child's attitude of defiance to the parent, the first act of resistance to parental authority, may precede by a long period the first overt act of disobedience. In religious education there is need to anticipate the actual commission of wrong acts in order to counteract the tendency which may develop out of a momentary or occasional attitude.

2. In the process of education, sin is to be recognized in the concrete rather than the abstract for all except adults. Specific sinful acts, rather than the state of sin, should receive attention, explanation, and emphasis. The emphasis upon concrete and definite acts of wrongdoing

is much more likely to be appreciated and understood of the pupil.

3. It should be recognized that a nature which is generally sweet, sympathetic, and innocent may sometimes fall into sin. Appreciation of and affection for children should not blind the teacher to their faults nor lead him to excuse in them that which is wrong.

4. The fact of sin is often best impressed by emphasizing the opposite virtues. Laying stress upon that which is right and noble and pure frequently throws into the best and clearest light that which is wrong.

5. It is usually better to emphasize the heinousness of sin by its effect on life, than to view it altogether as related to death, though there are times when the effect of sin upon the soul in the next world should be presented. The doctrine of sin may be so taught as to lead to a failure to recognize the fact that it is a danger to the present life.

6. In the schemes of religious education, whatever doctrine of sin is held, the doctrine of salvation from sin ought to be closely connected with the teaching in regard to sin. The presentation of the life of Jesus will necessarily emphasize his relation to sin and to the soul of sinful men.

The object at all times is to lead to the acceptance of Jesus as Saviour, and to keep the individual from deliberate indulgence in sin. (See Child Conversion; Religion, The Child's, and its Culture.)

I. J. Van Ness.

SMALL SUNDAY SCHOOL, THE.—It has recently been estimated that perhaps sixty per cent of all the Sunday schools in the United States have less than eighty members. It is certain that the modern Sunday-school membership is composed largely of Sunday schools with less than a hundred members. This fact is emphasized by those who consider the broader movements in the Sunday-school world. The Uniform Lesson System (*q. v.*) has chiefly been preserved through recent years by the feeling that it was essential to these smaller schools. Such schools usually are in remote places. The members are limited in number because people must come from long distances and the population within reach is not large.

In considering the small Sunday school it is necessary to consider immediately the difficulties which it confronts. It is difficult to keep up a regular attendance and to maintain the school for the entire year. The teachers' meeting is not easily kept alive. With small numbers there cannot be used the same grading nor the same methods. As a rule the house in which the school meets is a simple structure with one room. Such a Sunday school need not be shut out from the best modern methods. The Sunday-school literature now produced by all denominations and so admirably supplemented by interdenominational publications is at the disposal of such a small school, and should be used generously. One of the serious drawbacks in the small Sunday school is an inadequate supply of periodicals. The best periodicals available should go into the small Sunday school. No teacher in such a school ought to be without a teacher's magazine. Indeed, the teachers ought to be supplied with more than one, for not having immediate contact with the larger world they need to be kept in touch through the periodicals with the great Sunday-school world on the outside. The cost of such periodicals is not great and that which they bring in inspiration and help is beyond any computation. The small school should supply itself well with good periodicals.

The next important thing for the small school is to have an intelligent leadership. The methods set forth in the books are nearly always for conditions where there are many people. These methods, however, may be adapted and applied provided there is intelligent leadership. The small Sunday school may be benefited by sending some one from its number to the conventions and institutes which are so common at the present time.

The following points should be given special attention: 1. Organize, but the organization of the small school ought not to imitate the organization of the large school except as that organization may be made effective for itself. It does not take as much machinery to manage a hundred people as it does a thousand. (See Organization, S. S.)

2. The small Sunday school should be graded, but should be graded more simply than is commonly set forth. In many

cases three grades will be enough, the Primary, the boys and girls, and the adults. The next simplest plan would seem to be to divide the boys and girls into the Juniors and the Intermediates. This would make either seven or nine classes, depending upon whether the young men and the old men, the young women and the older women are organized separately. Such simple grading would permit the use of graded lessons, taking one year's work at a time. (See Departmental Graded Lessons; Graded S. S.)

3. Careful attention should be paid to the personal interests of each pupil and to a personal interest in every one in the community who can be interested in the Sunday school. With a hundred pupils no elaborate system is needed to keep track of absentees, nor is any great system necessary to follow them up. The superintendent can note the absentees each Sunday and ask for information in regard to them. If it is necessary to visit them arrangements may be made publicly before the school. It should be the aim of such a Sunday school to get everybody within reach and then to hold everybody. The bond of unity should be that of personal relationship and mutual profit. The Sunday school should be one great family gathering.

4. The small Sunday school should relate itself to all the activities of the community. It should deliberately make itself the center of community activities. The various other organizations need not necessarily be a part of the Sunday-school organization, but everything good ought to be a part of the Sunday-school interest; the more objects of interest with which the Sunday school can deal the greater will be its success in holding the young people of a community where the gathering together at regular intervals requires effort.

5. The small Sunday school should make constant effort to have its sessions unbroken through the year. The difficulties are many and the disappointment of those who brave the difficulties only to find that nothing seems to result, is all the greater. In the small Sunday school it ought to be well understood that there will always be a school session at the time appointed. Irregularity in attendance is the greatest danger of the small school, and if to this is added irregularity in the sessions of the school there will be little or no hope. It is better deliberately to close such a school for a period when the weather conditions would be adverse than to attempt to hold Sunday school and then permit anything to interfere with it. Sometimes it is best frankly to recognize that at certain seasons the school must be abandoned, though this ought rarely to be done.

6. The small Sunday school usually implies a one room building. Yet by means of curtains this may be divided into classrooms. (See Architecture, S. S.) A small shed addition at the back or sides of the building may be made at little expense. In spring and summer classes may meet out-of-doors.

I. J. Van Ness.

SOCIAL ASPECTS OF RELIGIOUS AND MORAL EDUCATION.—There is to-day a rapidly growing recognition of the fact that all education, whether viewed from the standpoint of subject matter, method, or end, is a social process. It has, for instance, been clearly pointed out that every school subject, whether science, history, literature, or mathematics, is a phase of social experience. It is also admitted that the recognition of the social values involved in these subjects of instruction is essential to their proper use as educational means.

Furthermore all education goes on in a social medium. A social group of some sort is always present, whether family, neighborhood, playground, or school. The learning processes are thus conditioned at every point by the presence of other persons, parents, playmates, classmates, as well as teachers. And, lastly, the aim of education is now held to be more effective participation in social experience and in social activities.

These social conditions of education which are so well recognized, at least in theory, in secular schools, have not less but more significance in moral and religious education. The subject-matter of these latter phases is even more obviously social than are the ordinary school studies. The need of definitely recognizing this fact and thereby determining the method of instruction is therefore absolutely imperative. Religious and moral truths, if they have any practical meaning at all,

find it in clarifying and elevating the current modes of social intercourse. So long as the principles of morality were conceived as logical deductions from an abstract philosophy, and so long as religious duties and ideals were supposed to be handed down by revelation from some remote realm, the social meaning of religious education was not so clearly appreciated. To-day, revelation is seen always to occur in terms of our relations to one another. The significance of old truths as well as the inspiration to new duties come as people work and strive together. Truthfulness, kindness, love, service, self-sacrifice, and obedience are first clearly realized as necessities in our immediate human relationships in the family, on the playground, in all the little spontaneously organized social groups, in one or more of which every normal man, woman, and child is always found. The higher religious teachings regarding worship, reverence, and love for God are but idealizations which develop from and are at every step conditioned by these immediate social contacts. Moral and religious education consists not in developing an innate moral or religious instinct, but in organizing the unformed personality of the child, step by step, about these great fundamental values on which the stability of human society depends; in weaving them into his soul until every expression of self is in harmony with these universal principles of life.

At the very outset, then, the social ideal is necessary in a twofold sense. First, because the values themselves are social values and must therefore be taught as such; secondly, because if they are to have any vital meaning to the child they must come to him and be appreciated by him as the natural expression of the social relations with which he is familiar. That is to say, however great the social meaning of religious values, this meaning will not exist for the child except as it is presented to him as the natural outcome of his own methods of social participation. If it be objected that the child's social experience is too narrow, too imperfect, or even too distorted to furnish an adequate basis for the development of such important concepts and ideals and that even though ultimately social they must in the process of instruction be simply given to him ready-made from the superior authority of parent or church, we would answer, first, that all effective education must start with the child as he is; secondly, that it is the recognized aim of all education progressively to broaden the learner's concrete experience as a basis for successively higher stages of instruction whether secular or religious. The problem of all effective education is, then, the enlargement of the child's social experience and of his capacity for social participation. The result is attained in part by taking him just as he is and helping him to realize the meanings in his present crude and hitherto unanalyzed social consciousness.

The second social principle of education, the principle suggested in the statement that all learning is carried on in a social medium, *i. e.,* is accomplished through social intercourse between the child and his parents, his playmates and his teachers, applies as obviously in moral and religious as in any other sort of training.

The third principle, that which has to do with the end of education, is equally apparent in its application to moral and religious education. The well-educated individual must be able to participate in the life of the world, both in its more immediate relations and also in the larger sense of public-spirited citizenship and enlightened social service. He must be able to take his share of the work of the world in the rearing and support of a family, in the conquest of natural resources and in securing of fair play in all those larger relationships of social life which he in any way touches.

Inasmuch as moral and religious truths concern preëminently these relations of man to man in both their narrow and their broad sense, it is clear that no religious education is effective which does not illumine these relations and secure their definite transformation in terms of the religious ideal.

So much for the general principles. One may now turn to their application in religious education. While all education involves at every step social materials, social means, and social aims, it does not follow that the full possibilities implicit in these factors are by any means adequately realized. One of the problems in

improving the general educative process is that of guiding it more definitely by the social ideal and utilizing more definitely the social factors which condition it. The same need exists for the moral and religious phases. In moral and religious training, as in education in general, the content, the process and the end should never be detached from life. Detachment, and hence lack of adequate motivation, is the vice of all formal training. The results of such training are fragmentary and meager; the things taught do not function as one expects them to do in more effective personalities.

The general educational need stated in the beginning and explained in the paragraphs which follow—that is, the need of enlarging and developing the possibilities implicit in the child's social experience—falls first of all, both by virtue of priority and importance, upon the home. The loss incurred by the child from lack of adequate home environment can hardly be overstated. This loss is especially great on the moral and religious side. A certain degree of success in intellectual training may be attained by violating or ignoring social relationships and by failing to provide for social motivation, but not so in the case of moral and religious training. The modes of conduct and the values here concerned are obviously social and in the normal home find their first, simplest, and most convincing expression.

The home, then, furnishes both the first step and the *sine qua non* in the socialization of the human infant. Here should be exhibited to him in vital relation to his own life and well-being the virtues of loving self-sacrifice and service. Here also he should first learn the need of truthfulness, of a life well ordered and consistent in all its acts and purposes. Through the love and solicitude of the parents for the children of the family, is taught the first lesson of divine love and goodness. The reality of God for the little child, and reverence for him is but a reflection or a copy of the love and reverence he should naturally have for his parents. In the regular duties of the home, in the daily round of its activities he learns to respect the rights of others, whether parents or brothers and sisters, and therewith to control his own wishes and his own temper for the sake of the happiness and general well-being of all. Here also he learns orderly habits of behavior, *e. g.,* with reference to sleep, food, cleanliness, dress, and play. (See Home, as an Agency in Religious Education.)

At least the home has the opportunity to teach these lessons as they can never be taught anywhere else. Here such lessons are never formal nor detached from life—they grow out of it and compel recognition as needful. The failure to observe them is quickly and clearly brought home to the children, as does not usually occur in the case of formal lessons at school.

On the basis of these first lessons in social life, the parents must begin to teach, not merely the *moral* principles underlying them, but also to *lay the foundations for a religious life.* Prayer, Bible stories, simple talk about our relations to God can all be introduced naturally and thereby give a larger social setting to the home life. Such teaching, if wisely considered and constantly illustrated in home relationships, need never be dogmatic nor oppressive. The same loving relation which exists in the home must be taught as the child's natural relation to God. The emphasis must always be on the positive side; *i. e.,* of right doing and of service as the expression of loyalty and love, rather than upon mere avoidance of wrong acts. Falsehood, unkindness, selfishness, are wrong because they violate the good will of the home and interfere with its daily life.

The socialized conceptions of right living thus acquired spread easily and naturally to the child's first social relations outside the home, *e. g.,* in his play with other children and in his earliest school life. As he goes out into these larger groups he meets new problems of social adjustment which must be met, in part, by himself on the basis of habits and ideals acquired at home, and in part through the careful guidance of his parents where he may not at first make the proper adjustment. They should point out to him how the modes of behavior learned at home have general application and that on his faithful adherence to them depends a happy play and school life. This is his next step in socialization and on it largely depends the wholesomeness of his religious growth in adolescence.

The specific religious teachings in the home and in the Sunday school which are appropriate to these years of childhood between six and twelve are wholesome and effective only as they are constantly related to the enlarging social relationship of these years. The child must see in them natural interpretations of the problems of home, playground, and school. Introspection and undue self-analysis are to be avoided. It is easy to overemphasize the feelings with reference to conduct both good and bad and to substitute for the natural objectivity of childhood-religion either callous indifference to all sentiments, or excessive sentimentality, which finds its satisfaction in its own feelings of self-praise or self-blame, rather than in an active endeavor to do the right thing. Moreover, the "right thing" in these years must not be too narrowly construed. Childhood should be full of spontaneity, and of eagerness to be doing something. It must not be oppressed by the *fear of doing wrong* to such an extent that it *does nothing.*

Every parent and teacher should recognize that all healthy normal boys and girls will make many mistakes, sins both of thoughtlessness, of overquick tempers and of actual ignorance of the nature of their acts. Kindly discussions and the willingness to overlook many things are needed rather than harsh blame. As was said above, the latter attitude will almost surely produce a calloused mind or one of overconscientiousness or even of pure selfishness which finds all of the satisfaction of right doing in its own feelings rather than in social welfare.

The prayers of childhood should be enriched by suggestions from the parent based on the child's own experience in social intercourse especially with his parents. The material of instruction drawn from the Bible and other great literatures should be stories of simple relations of life, illustrating, from various angles, the nobility of loyalty, of truth, of self-control, and of kindly service. The specific function of all this material is the enlargement of the child's social vision of life's duties and joys and a clarifying of his ideals of social relationship. (See Worship, Children's.)

The specific function of the Sunday school at this stage is, first, the furnishing of a social group dominated clearly but not offensively by a wholesome religious atmosphere. Its ability to do this is largely dependent upon the homes which lie back of it. At the very best its efforts can be only supplementary to what has been started in the home. If the home has given such things no attention it is not likely that the Sunday school can accomplish much. It can, however, supplement in most important ways genuine training in the home. It is well for parents to realize this fact and more actively support the Sunday school than they often do. It is vital in the socialization of the child that he should participate in a religious group outside of his immediate family. He thus gains a broader grasp of the principles of right living which he has learned first in the social contacts of the family. His ideas of prayer, of reverence for sacred things, of duties to others should all be enriched by meeting them again in the social environment of the Sunday school.

While the child's first acquaintance with the Bible should come from his parents, few of them have the time to give systematic instruction in it. Here again the Sunday school performs an important function in teaching the Bible as a means of enlarging the child's horizon of social duties and ideals. The time available for this, however, is so short that the Sunday school has a right to ask and expect of all parents who care for such efforts at all to support it by discussing the lesson at home and seeing to it that proper home preparation is made. The Sunday school, in other words, directs a process which, if effective, must be largely carried forward outside its precincts. Another important social function of the Sunday school lies in the line of directly interpreting the daily life of its children according to simple religious principles, especially in suggesting to them lines of social helpfulness which are natural for children of these ages and in actually directing in some of them.

This phase is largely undeveloped and, when it is attended to at all, it is at such long range as to be of little account. Many Sunday schools go little farther than encouraging their pupils to contribute their money to missionary enterprises which are quite remote and unreal to the

average child. What is needed is that wise officers and teachers should plan more immediate opportunities of social participation, opportunities for the child to go out and actually do something with his own hands that will be of real service in the betterment of his own community. The types of service must not be narrowly interpreted. Anything that is of social or civic value should be regarded as an appropriate field for the expression and practice of religious ideals. When this attitude of community service is developed it may easily broaden out into an interest in the welfare of the children of far-distant lands. (See Missionary Education in the S. S.)

If one were to summarize the social aspect of religious teaching in the years from six to twelve he would say that it differs from early childhood only in its wider extent. It is simply an enlargement of the first training of the little child with scarcely an added element of any sort. It is objective and active rather than subjective, and the Sunday school is effective only as it can carry on a development already begun in the home.

The period of the teens brings one to a new and rather distinct phase of socialization, both in the public school and in the Sunday school. The life of the youth visibly broadens, his social sensibilities are quickened, and a wealth of new meanings come to him, sometimes suddenly, sometimes gradually, but none the less surely. In the years preceding he has accepted his social relations as a matter of course; now he begins to *think* about them and to put himself more definitely in line with them. In our present day life, both in city and country, there are hosts of influences which tend to distort the normal development of youth, to thwart it, and to exploit its undesirable tendencies for selfish gain. But the normal youth, though thus hedged about, really at this time gets his first vision of social service and his first impulse and enthusiasm for a life devoted to an ideal. The appeal of the ideal at this time is nearly always dependent upon its social quality.

This is the time when young people naturally form themselves into little social groups, all of which have great influence in the final steps of socialization. If this tendency can be directed by teachers and parents who understand youths, the value is incalculable.

The Sunday-school group has now its final great opportunity. The various classes for adolescents should furnish natural opportunities for the expression of social impulses under the guidance of high ideals. Special emphasis should be placed on the class as a corporate body which exists for a common purpose to which each member must be loyal. Every legitimate means by which this group consciousness may be emphasized should be utilized. A definite class organization with a president, secretary, and treasurer is often effective. The development of lines of activity in which there may be large initiative as well as coöperation on the part of the class as a corporate body is essential to success in holding it together.

The purely social craving of these adolescents must also be recognized and much opportunity afforded for their meeting as a body for wholesome fun and social intercourse.

The content of instruction should concern itself more and more largely with the discussion of social duties and social ideals as they affect large masses of people. The most unpromising adolescent has an *ambition to be somebody, to do something big in the world,* a desire to plan a worthy life career. Both in the Bible and without it religious literature is replete with inspiration for such a youth. He discovers that his vague hunger for the ideal is a common human impulse and the story of the struggles of people of all ages for righteousness helps him to formulate his own indefinite ideals into clear plans of action.

Practically the Sunday schools have not succeeded in holding their youth, especially the young men. They may have neglected to adapt their methods to the needs of the period, but where it has been seriously tried by competent leaders, adolescent boys have not been unready to respond.

The later adolescent period affords abundant opportunity for rounding out the social nature of the youth. It is for the Sunday school even more than for the home to play a leading rôle in furnishing the guiding ideals and opening up avenues of social service for these aspiring years. Neglected, the whole religious future of the individual is apt to suffer

from permanent arrest. (See Adolescence and its Significance.)

It is far more important for the home and the Sunday school to emphasize continuous teaching and unobtrusive leadership along right lines as the basis for the religious life of maturity, than to stress the sudden conversion. Sudden awakenings may come, larger visions of duty and truth, but it is questionable whether in a wholesome environment a succession of smaller awakenings of lesser visions, and less obtrusive decisions to cast one's life on even higher planes are not more productive of lasting good. (See Evangelism through Education.)

In summary it may be said that all effective education should socialize the individual, and at each stage of his development the precepts and ideals of morals and religion are the most effective means of rendering this socialization genuine. Training along these lines is valueless unless it reacts upon and shapes the social life in its successively wider spheres of growth. (See Activity and its Place in Religious Education; Sunday School and Social Conditions.)

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SOCIAL FUNCTION OF THE SUNDAY SCHOOL.—See ACTIVITY AND ITS PLACE IN RELIGIOUS EDUCATION; EDUCATIONAL FUNCTION OF THE S. S.; ORGANIZATION, S. S.; SOCIAL ASPECTS OF RELIGIOUS AND MORAL EDUCATION; SOCIAL SERVICE AND THE S. S.; SUNDAY SCHOOL AND SOCIAL CONDITIONS; SUNDAY SCHOOL HISTORY, MIDDLE PERIOD OF.

SOCIAL SERVICE AND THE SUNDAY SCHOOL.—General Relations. The purpose of the social service movement in the churches is to organize church life for a definite ministry to community needs and for an evangelism which is directed to the regeneration of the community as well as the individual, to the end that human society may be transformed into the Kingdom of God. The success of this program depends upon the development of a system of religious education which shall train Christians to be social workers in the church, and social servants in every relationship of life. The social program of Christianity waits upon a system of general education which shall be truly religious, because it promotes both a social consciousness and a social conscience, because it trains for the fullest cooperative living. Upon the Sunday school, however, devolves the duty of fostering the instinct for service until it becomes the ruling passion; of teaching the social nature of religious duties and the religious nature of social duties; of developing a religious experience which is social in its nature and covers the whole of life.

The Curriculum. The socializing of Sunday-school instruction is proceeding through the medium of the graded system, upon whose perfection it depends. Under the International Uniform System, the Scripture can be socially interpreted by a correct knowledge of its historical setting, and its message applied to modern social conditions. A completely graded series of lessons, however, gradually and normally develops the social consciousness of the pupils and is a progressive course in social duties. It also articulates the work more closely with modern life by supplementing its Biblical material with such auxiliary matter as makes for the end it seeks. Such a series interprets God to early childhood in terms of humanity as well as nature, and its first lessons of character and duty definitely emphasize their social aspects; when it presents the heroes of the faith to the idealism of youth, it includes some who in modern life have followed the Christ as suffering servants to human need; when it trains those in early adolescence in concrete moral duties, they are introduced to the attempts of religion to safeguard human rights in modern legislation as well as in the Law and the Prophets, and they glimpse the religious nature of citizenship; the advanced courses for this include instruction for seniors in the social meaning of the Kingdom of God, in the relation of the church to modern social problems and in methods of social work. The elective courses offered for Adult Bible classes give opportunity for the study of particular social problems. (See Adults, Elective Courses for.) Persons not interested in ordinary Bible study will often be attracted by such

a course. The material now available for such classes includes;

Studies in the Gospel of the Kingdom, New York.

Social Duties from the Christian Point of View, C. R. Henderson, Chicago.

The Social Creed of the Churches, by H. F. Ward and Others, New York.

The last named should be accompanied by a study of local community conditions, measuring them by the standards adopted by the united churches with the purpose of determining what action should be undertaken or inspired by the church forces to meet the needs disclosed. A schedule of questions for such a study can be obtained from the publishers.

Methods. It is not sufficient that the curriculum of the Sunday school should have a social aim. The school itself must be organized for actual social service. This should be, not the mere expression of particular lessons, but one aspect of the united life of the school. Every school that organizes its group life for definite ends, such as the support of missions and other general church agencies, as well as for local social service, is thereby training all its pupils in the social expression of religion. Without some means of expressing religion in social action, no matter how complete the curriculum otherwise, the school is educationally deficient. Therefore every efficient school will have a definite plan of social service work, which will relate the whole life of the school to some local community need. This work will be directed by an assistant superintendent or a social service committee, and will be continually kept before the attention of the school in programs, reports, and assignments of duties. In it, every class will have some clearly defined part. This, however, leaves individual classes free to take up some particular piece of social service work on their own initiative, and these class efforts can, from time to time, be reported to the entire school, and thus add impetus to the general plan.

The field of social service in which the Sunday school can most naturally express itself, is child welfare. In any city or town where there are organized efforts for the protection and improvement of child life, the work of the school will be organized with relation to these, avoiding duplication of effort, aiding and supplementing their work where necessary. The groups of dependent, defective, and delinquent children, the victims of poverty, disease and vice, make special appeal to the Sunday school. Not all of its energies must be expended in the care of the children upon its rolls; some must be spent upon the children outside its walls. Many schools are engaged in this work, making gifts by classes to some family of needy children, or to children in hospitals, homes for the blind, the crippled, and the orphan. Even the country or suburban school can find some neglected children in its territory, and if these be not many, connection can be established with some neighboring city group, sending in flowers for the sick, country produce for the needy, and perhaps providing fresh-air vacations for some children of the tenements. One city school is completely organized by class groups for social service to needy groups, as follows:

Kindergarten Department—Gifts to Kindergarten for the Blind.

Primary Department—Gifts to Homes for Crippled Children.

Upper Primary Department—Visits and Gifts to the Home Libraries, established by the Children's Aid Society.

Junior Department—Visits, memberships and contributions to the Animal Rescue League.

Upper Junior Department—Gifts and Visits to Industrial School.

Senior Department—Visits and Gifts to Benevolent Fraternity Chapels.

Upper Senior and Advanced Departments—Visits, Gifts, and work in Settlement, Young Men's Christian Union, especially Country Week, and Homes for the Aged.

Adult Bible Classes—Gifts and Visits to the Trade Schools for the Adult Blind.

When this work is done by groups and for groups, there will not be developed the feeling of class superiority or patronage. The fact that each piece of work is part of a definitely planned program of the whole school will also help to avoid danger. Another means of maintaining the natural democracy of childhood is to make the work of the school as wide as the entire needs of the child life of the com-

munity, to relate it to all efforts to make the community a better place in which children may live. Then the school will concern itself with the repression of child labor and vicious amusements, with campaigns for health and housing, and for the provision of proper and adequate recreation by the community. It will then develop, not the spirit of mere philanthropy, but the spirit of genuine democracy. It will emphasize the right of all children to an equal opportunity to be well and strong and comfortable and to get an education. It will rally its forces in a common effort for the common good, to get for some children of the larger community family the rights of which they have been deprived, through no fault of their own. Even the country and suburban school will find some things that need to be done for the improvement of the health, the recreation, and the education of the children of its community.

In this larger work the older classes can be used. They can visit institutions and agencies for the improvement of child life, and report their work to the school. They can connect themselves with national agencies, such as the National Child Labor Committee (*q. v.*), acquaint the school with the conditions of child toilers, and thus increase the ranks of those who are fighting to free children from industrial oppression. They can observe and report on local conditions that handicap other children, bad housing, dirty streets and alleys that make disease, conditions of work that limit education and deny recreation.

The Adult Bible classes may carry this work still further. They can visit local institutions for the care of children, report their condition to the school, and become a force, promoting the highest standards of efficiency. They can make special studies of particular phases of local child life, presenting the results to the school in charts and lantern slides, and rallying the school, and all its influence, in support of local campaigns for the improvement of child life. (See Organized Adult Classes.) The school thus organized for a continuous ministry to local child needs will not only become a strong force for the extension of the Kingdom in its community, but will develop in its pupils the Christian attitude to the wider problems of the state and nation. It will raise up Christians who will work definitely for the redemption of society.

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SOCIAL SETTLEMENT, THE.—Although the first settlement, Toynbee Hall in the East End of London, was opened in 1884, it is customary to refer the origin of the settlement to the influence of Edward Denison, a son of the then Bishop of Salisbury, who was the first to give expression to the idea of neighborly interest and coöperation for which the settlement stands. In 1867, Denison, fresh from Oxford and interested in the problems of the poor, took lodgings in Stepney parish, East London, and offered his services to the vicar of the parish, the Reverend John Richard Green. He took an active interest in all that affected the welfare of his neighbors. He organized clubs of workingmen, became a member of local boards, was especially active in promoting education, and gave much time and thought to questions of charitable administration and relief. Denison's career was cut short by his untimely death, but his work was not without its influence on others of his class. The next notable figure in the history of the development of the settlement idea is Arnold Toynbee, another Oxford man, who lived for the summer of 1875 in the East End of London studying social questions and working under the direction of the Reverend Samuel A. Barnett, vicar of St. Jude's Church, Whitechapel. Toynbee also died

at an early age and at the beginning of a career of great promise.

While these two young men expressed in their lives the idea that later on was to come to completer realization in the social settlement, it was reserved for Mr. Barnett to make the suggestion that resulted in the founding of the first settlement. To him more than to any other one man the movement owes its origin and its early inspiration. Already he and Mrs. Barnett had interested numbers of young university men in poor people and their problems, and when his advice was sought by some undergraduates of St. John's College, Cambridge, who wanted to do something for the poor and were not quite prepared to establish another of the then popular "college missions," he proposed that they provide a house in an industrial quarter where university men might live for longer or shorter periods and learn to "sup sorrow with the poor." The suggestion was more fully developed in a paper read by Mr. Barnett later at a meeting at St. John's College, Oxford, and the idea was adopted with enthusiasm. The new residence building was erected adjoining St. Jude's Church and occupied by the first settlers in December, 1884. The new settlement was named Toynbee Hall. Mr. Barnett became the warden of the settlement and for many years gave it guidance and inspiration. In 1893 he was appointed Canon of Bristol and a few years ago he was made a Canon of Westminster, but he retained his interest in Toynbee Hall and the kind of service for which it stood until his death in June, 1913.

Two years after the founding of Toynbee Hall, Stanton Coit began a similar work in New York city, as the Neighborhood Guild, which afterwards became the University Settlement, and in 1891 Roberts A. Woods founded the Andover House, now the South End House, in Boston, Mass. Both of these men had lived at Toynbee Hall and caught the inspiration of the place. Hull House was opened in Chicago in 1889, soon after Jane Addams' return from abroad, where she too had come into contact with the Barnetts and Toynbee Hall. From these beginnings the settlement idea has spread rapidly in America. In 1911 there were reported to be 413 American settlements.

There is much confusion of mind respecting the purpose of the social settlement. The settlement should not be confounded with a mission or an institution for the administration of some sort of charitable relief. Its primary aim is to raise the standard of life in its neighborhood; or, as it is often expressed, to make its neighborhood a better place in which to live. Thus the interest of the settlement resident is not confined to questions of health, of housing, of education, of industrial improvement, of recreation, of poor relief or of moral well-being. It includes all these questions and all others that in any degree bear upon the life and welfare of its neighbors. The aim of the settlement is comprehensive, but it is not vague. It has a fairly well-defined idea of the purpose it wishes to accomplish, albeit that purpose is not one that can be accomplished in a day. In regard to the method by which the settlement seeks to accomplish its purpose it should be said that it is committed to no particular theory of social reform. It will help one to get a correct idea of the aim and method of the settlement if he thinks of it not as an institution but as a home. The settlement is essentially a home—a place of residence for those who chose to live in a neglected neighborhood in order to help solve its problems. Hence, a social settlement cannot be spoken of as a place for the propagation of any particular social or religious views, any more than one can properly speak of a home in this manner. It is a home, the members of which endeavor to discharge their duties as good neighbors and good citizens. This means in a poor neighborhood, as in any neighborhood, assuming responsibilities, sharing burdens, rendering services, urging local organization and coöperation and laboring intelligently and unselfishly for the greatest good of the greatest number. It is somewhat difficult to keep this analogy in mind when one sees the extent to which the larger settlements have developed along institutional lines. Clubs and classes, social meetings, recreational activities, district nursing, school coöperation, and many other kinds of work are carried on by most settlements to such an extent as to obscure their essential character as places of residence. But it should not be forgotten that it was as a home that the settlement was first conceived.

In the fields of public health, education, and recreation examples of settlement influence may be cited. The introduction of medical inspection and nursing into the public schools, the increased attention given to manual and industrial education, the wider use of school buildings for social and recreation centers, the rapidly spreading playground movement, these and similar enterprises have all felt the influence of the settlements. In some instances such things as these have been directly accomplished under the lead of some settlement; more frequently it has been through coöperation with other organizations which have social improvement as their aim. The unique contribution which the settlement has made to the cause of social advance has been the discovery of the value of a nonprofessional, immediate, and neighborly knowlcdge of the life and interests of the industrial classes, as a means to determining what needs to be done to improve conditions. The settlement worker does not approach his neighbors and his neighborhood from the point of view and with the prepossessions of the clergyman, or the physician, or the charity worker. He comes only as a man and a brother to find out what can be done to make life larger with opportunity and to join with his brothers in trying to accomplish this purpose. This may be said to have furnished a new attitude towards the social problem.

It was natural that the settlement's intimate relation to the homes of the neighborhood should have given it a deep interest in the problems of child-welfare. Reference has already been made to the influence of the settlement upon the movement for more rational and more wholesome recreation. The first playgrounds in many places were established in settlement yards or through settlement agency, and the movement was everywhere promoted by settlement works. School nursing and district nursing were started in New York city by Lillian D. Wald, herself a trained nurse, who through her experience as head worker of the Henry Street (formerly Nurses) Settlement saw the need and opportunity. In other cities similar work has always been one of the chief concerns of settlement residents. Kindergartens and free libraries commonly found a home in the settlements before the community was ready to support them out of public funds.

The typical settlement does not engage in organized religious work. This does not mean that the settlement is not a religious force in the community, much less that it is indifferent or unfriendly to religious effort. It leaves organized religious work to the church as the institution best fitted to carry it on, and it endeavors to do its part in the work of the Kingdom of God by furnishing in its neighborhood a common meeting ground where people of different race and nationality, of different social environment, of different religious faith, may come together to counsel and to work for the common good. While this is not the only service that the settlements are rendering, it is an important one to-day when the populations of the great cities are composed of such diverse elements and when the ordinary contacts of life offer so little opportunity for mutual understanding and appreciation, but seem to foster prejudice and suspicion. To introduce definite religious teaching into the activities of the settlement tends to arouse suspicion of proselyting motives and to interfere with those broad human contacts which the settlement worker has come to value as of the utmost importance in the present social situation. There are settlements that have felt it their duty to make themselves responsible for religious work, but it is questionable whether they have increased their neighborhood influence thereby. The general policy of settlements, growing out of the experience of the leading residents, is against it.

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SOCIAL WELFARE ASSOCIATION OF LONDON.—See Child Welfare Movement (Great Britain).

SOCIALIST SUNDAY SCHOOLS.—Such schools are an educational development of the last decade in the United States, though they have long been in operation in Great Britain and Europe. Within the past ten years the schools in the United States have steadily increased in size and efficiency. At present it is impossible to estimate the number outside of New York city, as there is no national federation.

These schools are an expression of the attitude of socialists and radicals toward secular and religious education—toward the first because its teaching has somewhat failed to take into account the ideals of the industrial class from which the majority of its pupils are drawn. Religious schools, on the other hand, up to the present time have concerned themselves mainly with individual salvation rather than social relations, or with the good of the immaterial soul rather than the well-being of the material body. The support given to socialist schools by the Arbeiter Ring (a workingmen's organization having branches in every state) is an indication of what workingmen think of their value.

Socialist schools teach the necessity and importance of the industrial class to the whole social body. The ethics of a class which creates without possessing must differ radically from those of a class which possesses without creating. Hence it follows that an educational system, either secular or religious, which does not recognize this fact must lack what workers deem important that their children should be taught.

Briefly stated the aims of socialist schools are: to foster a questioning mental attitude; to show that labor creates all and should receive what it creates; to teach that no natural resources should belong to any single person or group; that none should be permitted to eat their bread by the sweat of another's brow; that there should be as inviolable a property right in the things created by labor as is now guaranteed to other forms of property; that the commandment against theft should be as operative against the stealing of such property as against any other form of property; to show how the industrial system is destined to replace the present property system; to trace through history the struggles and progress of the human race and the part that the lowly have played in its course; to teach that sin is an unsocial act, that good and bad acts build a character structure either beautiful or hideous; to teach that life here and now may, and should be, happy and good, and not that a future bliss is compensation for material suffering; to teach sex facts in a wholesome and cleanly way, by analogy from plant and animal life, and to develop whatever may be true, good, or desirable in conduct and behavior because of its social value. Socialist Sunday schools neither flout nor condemn what have been esteemed as virtues. Their observance has been bred of other times and conditions. But they insist that morals and ethics must conform to a changing social order, and that the facts of life should square with teaching concerning life.

These things are not taught dogmatically, nor are they imposed upon the child. Modern pedagogical maxims are followed. Songs, games, plays, and stories form a considerable part of the teaching material. A curriculum published by the Socialist Schools Publishing Association, 140 East 19th street, New York city, will give the basis of the teaching material.

There are fifteen socialist schools in operation in New York city; in Rochester and Buffalo there are single schools; in Hartford, Conn., there is a school; in the vicinity of Boston, Malden, and Lynn,

Mass., there are about five schools. In Baltimore there is a large school, and also in Washington, D. C. The New York city schools embrace four languages—English, German, Finnish, and Lettish—and the total number of all pupils is about four thousand. This is inclusive of the United Free German Schools. This is a conservative estimate, as the changing habitat of residents of New York city makes it difficult to give more adequate figures. As to the attendance in other cities it can only be estimated. Three thousand would probably be a conservative figure. There is no national or state federation of schools. In New York city there is an organization known as the Socialist School Union of Greater New York, and this article has been indorsed by that body as setting forth its aims and purposes. As an article this is the expression of an organized opinion and it is herewith signed:

THE SOCIALIST SCHOOL UNION
OF GREATER NEW YORK.

(LA) SOCIÉTÉ DES ECLAIREURS DE FRANCE.—SEE BOY SCOUT MOVEMENT IN FRANCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, OR S. P. C. K.—Founded, 8th of March, 1698-(9). Founders: Francis Lord Guilford; Sir Humphrey Mackworth, Bart.; Mr. Serjeant Hooke; Col. Maynard Colchester; Rev. Dr. Thomas Bray.

The five foregoing names are those of the original members and founders of the Society for Promoting Christian Knowledge, of whom the most eminent was Dr. Bray, a parochial clergyman. The object of the new Society was the extension of Christianity (1) by securing the religious education of children; (2) by planting the Church of England in the Colonies; (3) by the circulation of the Bible, the Common Prayer Book, and religious and wholesome literature generally. The first of these purposes was secured by setting up "Charity Schools," which multiplied so rapidly that in the course of a few years many hundreds had been established in various parts of England and Wales.

Contemporaneously plans were developed for the preaching of the Gospel in the colonies and foreign parts, and for starting the Society for the Propagation of the Gospel in Foreign Parts, which was founded in 1701. At the first meeting of the founders of the S. P. C. K. the religious condition of those in the colonies was considered; the preparation of religious books for distribution among the poor, and the founding of lending libraries in America were also discussed. These three designs, in a great variety of ways, have ever characterized the Society's efforts. Industrial schools were projected in 1699; a system of school inspection started in 1701, and plans even formulated for setting up institutions for training schoolmasters, and schoolmistresses.

By 1811, the care of the parochial schools called for an organization of its own, and the National Society (*q. v.*) was started, but for some time the S. P C. K. continued its assistance. The duty of education in the Christian faith and practice has ever been strenuously advocated. In recent years this has been particularly shown by devoting large sums to help the Church of England schools at various periods of special crisis; by founding and maintaining St. Katharine's College at Tottenham for training schoolmistresses; by preventing St. John's College, Battersea, from being alienated, by helping on the extension of other training colleges; by encouraging teachers to study religious knowledge, by providing religious publications for church, schools, etc., etc.

1710 saw the beginning of the Anglican Church's missionary work by the sending of missionaries to the heathen at Tranquebar, South India. The flourishing mission which quickly grew up, was transferred to the S. P C. K. about 1824. In India missionary effort of all kinds has been systematically encouraged by aiding in the endowment of new dioceses; by grants for building churches, colleges, and schools; by training natives to be ordained and lay missionaries; by scholarships for educating Christian boys and girls; by training men and women to be medical missionaries; by helping to maintain medical and industrial missions; by the production of the Bible, prayer book, and other religious literature in vernacular tongues, and in other ways. India is typical of what, so far as means have permitted, has been done in other parts of the world generally.

The Society quickly realized its pos-

sibilities when, in 1784, the system of Sunday schools was originated chiefly through the zeal and piety of the Rev. Thomas Stock, master of the Cathedral School and rector of St. John's, Gloucester, whose designs were extended and carried into effect by Mr. Robert Raikes (*q. v.*). The plan was amazingly successful, for in comparatively few years the pupils numbered hundreds of thousands. In recent years the Society has made grants in England and Wales for the building of Sunday schools, and parish rooms, and for renting premises for Sundays—mostly public elementary schools in densely populated districts of great cities—for the purpose. The permanent premises are used for a great variety of ends having in view the promotion of the religious, educational, moral, and social well-being of the population of the respective parishes. They are on weekdays homes of clubs for men and women, boys and girls. Bible classes, lectures, entertainments, missionary and other meetings take place in them. On Sundays morning and afternoon Sunday school, men's services, mission and missionary addresses are held in them.

In the thirty-seven years ended in 1912, at least 900 parishes were provided with permanent premises of the kind above indicated, which accommodate, on the eight square feet basis, at least 220,000 children. The Society's grants amount to about £80,000, and the total outlay exceeds £1,000,000. Besides this more than 1,400 grants amounting to £11,000, were voted for renting suitable accommodation by means of which provision was secured for many more thousands. The equipment of Sunday schools with Bibles, Prayer books, and a variety of other religious literature has ever been part of the Society's work. So too has the promotion of Sunday-school libraries by supplying suitable, wholesome and attractive literature, either for starting, or for replenishing them.

Provision is made for the spiritual and moral welfare of those leaving to make new homes in Britains overseas by placing chaplains (1) on ships in which they travel; (2) at ports of arrival, and departure; (3) by arranging with a great number of clergy in different parts, for newcomers to be commended to them for counsel and direction.

To sum up the S. P. C. K., besides a number of subsidiary works, helps in building churches, schools, and colleges in Greater Britain and foreign lands; in endowing new bishoprics; in establishing and maintaining medical missions; in paying passages of missionaries; in training up a native ministry in Greater Britain and foreign lands; provides a Christian education for native boys and girls; promotes, and helps to maintain, industrial missions and provides them with the Bible, the Prayer book, and other publications in English, and a great variety of other languages and dialects (the Society has translated the Prayer Book into about 140 languages); aids in building Sunday schools in England and Wales, in hiring premises for the same purpose, and equips such schools with Bibles and Prayer books, and other religious publications; encourages the acquisition of religious knowledge by means of exhibitions; by maintaining St. Katharine's College for the training of schoolmistresses; and Stepney College where lay readers and other lay mission agents are trained, and is utilizing the printing press to the utmost for providing and circulating vast quantities of religious and other wholesome literature.

The headquarters of this Society are in the S. P. C. K. House, Northumberland Avenue, London, W. C., England.

H. Edward Scott.

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SOCIETY (IN SCOTLAND) FOR PROPAGATING CHRISTIAN KNOWLEDGE. —The records of this Society do not indicate any connection with the English Society for similar objects which was founded in 1698.

The Scottish Society was constituted by a charter from Queen Anne in 1709. The object of the Society was to promote Christian knowledge and the increase of piety and virtue within Scotland, especially in the Highlands, Islands, and remote corners thereof, where error, idolatry, superstition, and ignorance mostly abounded, by reason of the largeness of the parishes and scarcity of schools, and for

propagating the same in popish and infidel parts of the world, with full power to receive subscriptions, legacies, etc., and therewith to erect schools to teach to read the Holy Scriptures and other good and pious books, as also to teach writing, arithmetic, and such-like degrees of knowledge in the Highlands and remote corners of Scotland and in other parts therein mentioned, and to use means for instructing the people in the Protestant Reformed Christian religion. Subsequently, in 1738, the Society obtained a second charter from King George, which empowered the Society to instruct children in husbandry, housewifery, in trades and manufactures, or in such manual occupations as the Society shall think proper.

In 1890, the greater portion of the funds and estates of the Society, more especially those which had been applied to educational purposes, were transferred, under a scheme of the Educational Endowment Commissioners, to the Governors of the Trust for Education in the Highlands and Islands of Scotland, for the maintenance chiefly of secondary education in the Highlands and Islands. The remaining general funds of the Society are applied in supporting missionaries and catechists in the Highlands and Islands.

In their first report, after dealing with their work among the adult population, they go on to say: "The surest way of making permanent impression on the human mind is to begin early. Hence the establishment of schools for the education of Youth hath at all times been encouraged in every well conducted state and in a particular manner by the legislature of Scotland."

Their agents were required to hold a service in the church or most "Centrical" place on the Lord's Day forenoon, to pray and sing Psalms and read the Holy Scriptures, and in the afternoon to make the pupils repeat the catechism publicly and to catechize them, and such other persons as will submit themselves thereto.

Day schools were established in which Papists as well as Protestants of all denominations were taught by fit and well qualified schoolmasters to read the Holy Scriptures and other pious books. Writing and simple arithmetic were also taught.

The schoolmasters were advised to be particularly careful to instruct their pupils in the principles of the Christian Reformed religion and for that end were obliged to catechize them at least twice a week and to pray publicly with them twice a day.

The Society's ambition was to influence young, interested minds which were as yet undepraved by vicious habits and examples, but utterly destitute of all means of cultivation, to rescue them from savage ignorance, superstition, and vice, to furnish them with the means of knowledge and grace, and to train them up with a fitness for being useful members of the church as well as of human society.

The office of the Society is at 11 Alva street, Edinburgh. President, the Most Honorable, the Marquis of Tullibardine. Chairman, Sir Henry Cook, W S.

JAMES CUNNINGHAM.

SOCIETY OF CHRISTIAN ENDEAVOR (GREAT BRITAIN).—SEE YOUNG PEOPLE'S SOCIETIES (GREAT BRITAIN).

SOCIETY OF SANITARY AND MORAL PROPHYLAXIS.—The Society of Sanitary and Moral Prophylaxis, Prince A. Morrow, M.D., Founder (until the time of his death, March 17, 1913, President of the Society), 105 West 40th street, New York city. Officers: President, Edward L. Keyes, Jr., M.D.; Vice-presidents, Stephen Smith, M.D., Francis L. Stetson, Esq., Prof. Edwin R. A. Seligman; Secretary, Henry P. de Forest, M.D.; Treasurer, Andrew J. Gilmour, M.D.

Membership. The Society has a membership, from all parts of the world, of lay and professional men and women. Membership entails the following personal advantages: I. Receipt on election of a set of six educational pamphlets, and three reprints. II. Annual subscription to the magazine. III. Receipt, on publication, of all further literature. IV Notification of the meetings of the Society. Active membership, $2, covers only the actual cost of literature furnished; Contributing membership, $5, also helps meet general office expenses; Sustaining membership, $10, further provides for the extension of lecture and other educational work. Life membership, $100. By the payment of $100 for three years

one may become a Benefactor. Dues are payable in advance from date of election. Members are elected at the regular meetings of the Society, held on the second Thursdays in February, April, October and December.

Aims. The Society was organized February 8, 1905, "For the study and prevention of the venereal diseases by every means—moral, sanitary, educational and legislative," and during the first years of its existence the Society devoted itself to the education of the public in a knowledge of the prevalence of these diseases, their far-reaching effects upon society, and to the teaching of sex hygiene for personal and social health. It soon became evident that in order permanently to eradicate these diseases something more than hygiene must be taught, and emphasis is now being placed upon the individual and social responsibility attached to the human sexual relation, and an effort made to promote an appreciation of the sacredness of this relation.

Affiliations. To accomplish its purpose, the Society has, wherever possible, enlisted the close coöperation of church, school and social organizations. It stands ready to advise with such organizations, recommending to them methods of work and lists of books. In New York city, arrangements can be made for single, or for courses of, lectures at a nominal rate. Four public meetings are held during the year, at which are discussed those phases of the problem which are of special interest to the community at large. The Society is affiliated with The American Social Hygiene Association, and in close touch with work being done throughout the country by the local and national organizations.

Publications. The Society publishes a quarterly magazine devoted exclusively to sex education, and from time to time educational pamphlets. There are six in the series at present, and three reprints. (1) *The Young Man's Problem* (for parents and teachers); (2) *Instruction in the Physiology and Hygiene of Sex* (for teachers); (4) *The Boy Problem* (for parents and teachers); (5) *How My Uncle the Doctor Instructed Me in Matters of Sex* (for Parents of boys); (6) *Health and Hygiene of Sex* (for college students). There is also a Yiddish edition of this pamphlet, (7) *The Mother's Reply* (for mothers). Reprint (1) *The Sex Problem* (emphasizes the dangers of the double standard of morality and the need of combating it by sex education); Reprint (2) *Eugenics and Racial Poisons* (describes the prenatal influences that threaten the health of the child and suggests the remedies); Reprint (3) *The Sexual Necessity* (a refutation of the doctrine of "sexual necessity"). Educational Pamphlets, price 10 cents each, postage prepaid, 50 copies, $3; 100 copies, $5. Reprints, price 5 cents each; 100 copies $3.

OLIVE CROSBY.

SONGS, SUNDAY SCHOOL.—SEE MUSIC IN THE PRIMARY AND BEGINNERS' DEPARTMENTS; MUSIC IN THE S. S.; WORSHIP IN THE S. S.

SOUTH AFRICA, SUNDAY-SCHOOL WORK IN.—At the seventh World's Sunday School Convention, held at Zürich, Switzerland, 1913, Special Commission No. 2 reported on the status of the Sunday-school work and needs in South Africa, stressing the following points: (1) The condition and extent of Sunday-school work; (2) the needs and opportunities of the field in respect to Sunday schools; and (3) how the World's Sunday School Association can be of assistance.

There was no national Sunday school organization, and information gained was secured from replies to a questionnaire sent to Sunday-school workers, pastors, and missionaries throughout the Union.

1. Over fifty per cent of the population shown on the census returns have "no religion"—this, in addition to a number "indefinite," "unknown," and "unspecified."

2. A new nation is in the making. The adult white population of to-day came here from other countries. The adult population of the future is being born on the soil. It is their native land, and now is the time to instill right ideals into the new nation.

3. The white children are growing up side by side with races just emerging from semibarbarism; thus every child won for Christ will be an important factor in the ultimate development and destiny of the native and colored races.

4. The majority of existing Sunday schools are feebly administered and in-

effective, due to lack of workers and a lack of vision and ideals on the part of present workers.

5. The forces of evil—drink, immorality, love of pleasure — are advancing rapidly and capturing the young people.

6. There has been a perceptible quickening among the more enthusiastic Sunday-school workers since the visit of Mr. Arthur Black, a few years ago. This is evidenced by the existence of a Sunday School Union where none previously existed, and by the efforts each denomination is making to increase the efficiency of its Sunday-school work.

The area of the Union of South Africa is about nine and one-third times the size of England, and the population equal to one-seventh that of England. There are only ninety-four towns in the Union having two thousand or more inhabitants. About one fifth of the population live in urban centers—the greatest density of which is in the gold mining districts of the Transvaal and the Cape Peninsula. Railway traveling is costly and slow, by reason of the long distances between urban centers, preventing to a very great extent intercourse and coöperation with other centers.

The rural population, representing four-fifths of the whole, is scattered throughout the length and breadth of the land. They live in small villages, camps, locations, and on isolated farms. The greatest density of the rural population is in Natal, and the greatest sparsity in the Cape Province. The inaccessibility of most of these makes personal work among the people extremely difficult. The only practical way of reaching them is through the mails.

The seasons are reversed and less marked, as compared with Europe. With the season of Christmas, for instance, the children associate hot weather and outdoor festivities. A great deal of the nature teaching in English and American literature is useless in South Africa. Of the young people of Sunday-school age—between five and fourteen—less than a quarter of a million live in urban centers, while considerably over a million reside in rural districts.

The population is divided into the three main race divisions: (a) European or white represent over twenty-one per cent of the total population. These are broadly divided again into Dutch-speaking and English-speaking people. Four per cent are Jews, and four and one-half per cent are Roman and Greek Catholics. Ninety-one per cent describe themselves as "Christian," while one-half of one per cent say that they have "no religion," or that they "object to state." Of the nominal Christians, about one-third are entirely out of touch with any Church organization, and only a small proportion of the remainder carry their profession farther than attendance at church.

Of the European or white children of Sunday-school age, fifty-seven per cent attend day school. The European or white children in urban centers must be provided for in schools apart from the natives or colored children, as there exists a strong race prejudice, especially among the Colonial-born whites. A good proportion of the English-speaking children are unconnected with the Sunday school, chiefly among the wealthier classes. The Dutch-speaking children are the best provided for by the Dutch Reformed Church, whose Sunday-school work is the foremost and best organized in the country.

(b) Bantu is the largest section of the population. It consists of all the native tribes—Basutos, Fingoes, Zulus, etc. Only twenty-six per cent are shown as "Christians," seventy-four per cent showing themselves as of "no religion." Their language differs according to their tribe, but in urban centers English or Dutch is generally understood. Of the Bantu children from five to fourteen years of age, only thirty-three per cent live in urban centers, and over ninety-five per cent in rural districts. A large proportion of them are unable to read or write. This section is the largest, and presents the greatest needs.

The mixed and colored—other than Bantu—represent more than eleven per cent of the population. These comprise Hottentots, Malays, Indians, Chinese, other mixed native born, and colored aliens from all parts of the globe. The Malays are practically all Mohammedans. They possess a fair education, and have organized work among the children in connection with their own faith. They present a solid front against Christian advances, and it is extremely difficult to get into touch with their children for Sunday-

school work. Of the Hindus, most of the adults are attached to the temples and churches of their own faith; but the children may be effectively reached through the medium of Sunday and day schools. The Chinese and other colored races are very much mixed, and form a difficult class to deal with. Christian work among them depends very largely upon the local conditions.

Some of the present needs of existing Sunday-school work are as follows:

1. *Schools.* (a) Ideals and definite aims by schools; (b) Ideals and a deeper interest on the part of Sunday-school workers in their own individual work; (c) Improved methods of teaching; (d) Modern equipment; (e) Effective organization of the schools. All these needs, doubtless, could be met by an organization of all the schools, affording intercourse of workers, exchange of ideas, and practical methods.

2. *Pupils in the Rural Districts.* Some means of bringing the children living on isolated farms in the distant villages, etc., into touch with Sunday-school effort. This may be done through the mails by means of a Home Department, but to be effective it would have to be thoroughly organized and managed.

3. *The Public.* (a) Education of the Christian public to the value and possibilities of Sunday-school work; (b) Aroused interest and practical sympathy of parents in the Sunday schools. The Sunday school now has no place in the public mind.

4. *Supplies.* (a) Suitable Sunday-school and religious literature; (b) Sunday-school equipment; (c) Practical advice on methods and plans of work by experts who are acquainted with the conditions of this country.

The first South Africa National Sunday School Convention met at Port Elizabeth during the Easter vacation, 1915, to consider the formation of an inter-denominational Association, whose objects shall be:

1. To seek the promotion of the Kingdom of Jesus Christ among the young people—the Africa of to-morrow—and to influence them for righteousness during the character-forming years.

2. To unite in a common bond of fellowship Sunday-school workers throughout South Africa, and, through coöperation, secure the formation of Sunday schools where none at present exist.

3. To focus the attention of the Christian Church upon the Sunday school as its most valuable asset.

4. To assist in the improvement of officers and teachers by means of suitable lesson helps, training classes, conferences, lectures, etc., on Sunday-school work and methods.

5. To increase the efficiency of the Sunday schools by visits from qualified persons; by Scholar's Scripture examinations, and the issue of helpful literature.

6. To establish a depot for the supply of Sunday-school literature and equipment; to issue suitable periodicals; and to promote the production of suitable literature of a South African character.

7. To collect old lesson helps, hymn sheets, Bible pictures, etc., and distribute them to remote schools where needed.

J. G. Birch.

SOUTH AMERICA.—See Brazil, S. S. Work in.

SOUTHWARK SUNDAY SCHOOL SOCIETY.—See Cranfield, Thomas; Hill, Rowland.

SPAIN, RELIGIOUS EDUCATION IN.—As is well known, Spain is, and for many centuries has been, one of the strongholds of the Roman Catholicism. To speak about religious education in the land of Fernando and Isabella is necessarily to deal with the efforts of the Roman Church through her many agencies to sustain and increase, if possible, the people's knowledge in spiritual things. One of her agencies is the State itself officially connected with the Vatican. It is true that the "gloriosa" revolution (September, 1868), which inaugurated public liberties in Spain, religious freedom, and afterwards religious tolerance, made possible the existence and development of Protestant missions and schools, and also the less beneficent work of nonreligious centers of primary education, which together with other influences have changed visibly the outlook in the last forty years. But even to-day the large majority of the Spanish boys and girls are brought up more or less carefully in the teachings of the Roman Church.

The Educative Work of the Church.

The parochial and cathedral clergy are supported by the nation according to the Constitution voted by Parliament in 1876, the clergy budget being a kind of indemnification for large properties taken by the State from the church in previous times. The bishops receive subsidies enough to appoint a vicar (*párroco*) for every village, and even helper-priests if the *"parroquia"* is large. The cities are divided into several *"parroquias."* The salaries paid to this clergy are not very generous, and they are obliged to derive a part of their living from the people through the church tariff on burials, marriages, etc., and chiefly by saying mass at the convenience of individual parochians. In well-to-do villages and cities other priests are attached to the *párroco* who supports himself entirely by this last means. All of them under the bishops, and with the cathedral clergy, form what is called the "secular" (not monastic) clergy of Spain.

The activity of this clergy as pastors of souls is more noticeable in poor villages, where they are the only representatives of the church. This does not mean, that they, as a rule, are very active and zealous in their work; but its requirements devolve upon them even if they do not feel much inclined to pastoral activity. As regards teaching, much depends upon the priest and the religiosity of the place; but every *párroco* by himself or his helpers holds doctrine-classes (*Catecismo*) in the church especially in Lent, and for those boys and girls who are preparing to take their first communion. This is the first conscious act of personal religion performed by the child in the church, as confirmation is administered by the bishops on children of four or five years of age, or even younger, and has no real importance to the child. In a large majority of the villages there is no Sunday school, and the religious instruction given by the *párroco* or his helpers does not run throughout the year. In the more religious villages the boys and girls of the day school go to the mass on Sundays with their teachers. During the remainder of the day, the Continental Sunday, with dancing, card playing, and games, absorbs attention.

The Roman Church in Spain has no official catechism; there are several, however, all of them approved by some bishop, but only two obtain a general use—those by Father Ripalda and by Father Astete. They are booklets sold at 10 *céntimos de peseta,* equivalent to two cents in American money. They are divided into four parts: What one must *believe* (the Creed and the Articles of Faith); what one must *pray* (the Pater Noster, Ave Maria, etc.); what one must *practice* (the Commandments of God and the Church); and what one must *receive* (the Sacraments). The tone of the catechism is authoritative and dogmatic, but entirely lacking in Scriptural teaching.

Spanish children, deprived of access to the Gospels, know very little of the facts on which Christianity is founded. The catechism is groundless, and for this, if not for other causes, superstitious. This will explain much of what will follow on the subject of religious education in Spain. The catechisms usually end with an explanation of the meaning of the Mass and the way for the acolyte to help the officiating priest. Children are preferred as acolytes, and they are required to know the order of the ceremony and the answers of the alternate readings of the Roman Liturgy. Spanish children have good memories and they learn a large number of Latin phrases, the meaning of which they do not understand. Thus upon memory is founded the religious education and almost all the primary education in Spain.

To remedy the lack of a Scriptural basis in the catechisms, there are small books of sacred history—especially one of them called *The Fleury*—which are used in the day schools, but not in the classes of the church. Even these primers of Biblical history cannot give the pupils a large acquaintance with the Biblical characters and times; but there is at present a tendency to use more of the Biblical material and less of the catechism in what is still called the *catequesis*—catechetical work. Catholics in Protestant lands profit by the translation of works on method, which are used by the modern and more enlightened priests and by lay workers which a certain revival in Spanish Catholicism has produced. These works are founded on a more rational pedagogy and breathe a more evangelical spirit than the old practices of *catequesis.* Their influence is only beginning to be felt.

The boy or girl entering upon adolescence loses all regular opportunity of continuing his or her religious education, except in a few villages or cities where a religious order, an association of women, or a priest, conducts Sunday schools or some other kind of social work. In many villages the girls are organized in societies called *Hijas de Maria* (Mary's Daughters), *Siervas del Corazón de Jesús* (Servants of Jesus' Heart, or of the Sacred Heart), etc. These societies have not as their primary aim the religious instruction of their members, but the increase of devotion by keeping the altars adorned, the lamps burning, the special feasts performed with splendor, and the processions attended and gorgeously celebrated. The boys are rarely gathered into religious guilds; but when they are, in the most fanatical villages or cities, they mingle political questions with religion, and think they must defend the Holy Mother Church by insulting and molesting "liberals" and dissenters, or actually firing their pistols and causing alarm whenever a non-Roman Catholic demonstration or meeting is held.

The catechism is seen again in the hands of young men and women prior to their marriage. They must pass a certain examination before the *párroco* to see if they are prepared to fulfill their duties as prospective Catholic fathers and mothers. The young women usually pass fairly well, but the bridegroom escapes as by fire. In the large industrial cities, neither the girl nor the man gives evidence of having been well instructed in the catechism, and the priests are forced to exercise great tolerance to avoid conflicts.

The work of the state clergy in the large cities is rather obscured by that of many nonsubsidized churches and oratories of the numerous religious orders of men and women, and of the association formed by women and men, the strength of which is every day growing. Some of these forces work at times in connection with the *parroquias,* but these are not the chief centers of activity. Valuable as all these elements are, it appears very clearly to the observer in cities such as Madrid and Barcelona, that they are utterly inadequate to arrest the progress of infidelity and to cope with the grave situation of religious interests in Spain. Only a small part of the population is touched, and of these many seek material protection rather than spiritual help. But adversity is just awakening within the Catholic Church a fresh interest and activity in the cause of religion.

The largest amount of the religious teaching of Catholicism is made in the day schools. The "Escolapios," or Order of the Pious Schools, founded by St. Joseph of Calasanz, the "Brothers of the Christian Doctrine," of French origin, the "Salesianos," founded by Dom Bosco, the Jesuits, and many others conduct schools in the cities which are attended by hundreds and even thousands of pupils. These orders own large buildings for this purpose, but they give very inferior primary instruction, devoting a large proportion of time to mechanical prayers, like the Rosary, and to the teaching of the catechism. Some of these colleges have Sunday schools with their own pupils; others are satisfied if they see that, as a body, the children hear mass. It may justly be said that Sunday school is an incident in such institutions.

There are Sunday schools by that name in the Roman Catholic organization, but they form as yet a very small and unimportant feature. The Reports of the first and last National Catholic Congresses do not mention the name. However, they are established in the large cities and meet usually on Sunday afternoons in some convent, or day-school building—never on their own premises—and recruit their pupils from special classes in the community, such as servant girls, young women working in factories, apprentices in connection with industrial Catholic guilds, poor-family mothers, and boys and girls in certain cases. In some of these schools a part of the time is devoted to teaching reading and writing to those who were not favored with school privileges when they were children. In many cases the Sunday school is only a part of that large *social* work on which the church is resting her last hopes of recovering the lost ground. The *Union de Damas Catequistas* (Union of Catechistic Ladies) has been founded in Madrid and other places in order to provide better teaching of the catechism and to supply lay workers for it.

In June, 1913, the first Congreso Cate-

quistico Nacional met in Valladolid at the invitation of Cardinal Cos, its archbishop. Several prelates attended and about six thousand delegates. The Congress was divided into sections, and in each of them papers and reports were collected and *résuméd* and *conclusiones,* resolutions recommending certain measures were voted. The following are some of the subjects treated: Desirability that students for the priesthood should practice teaching the catechism in the parroquias; adequate means of obtaining the regular attendance of the children upon the classes in the catechism; the catechism in the Sunday schools, workingmen clubs, *cuarteles* (soldiers' lodgings), prisons and hospitals; the catechism in the home. No report has been published at the time of this writing (1914). It has been impossible to obtain statistical data of Roman Catholic Sunday schools and kindred institutions.

The State's Part in Religious Education. This is regarded by the Spanish Catholics as essential to the religious future of the people. They consider the church's work insufficient to keep the future generations in the fold of the church. Consequently they are alarmed at the slightest attempt to relieve the State primary schools of the duty of teaching the catechism to the pupils. The late Premier (Señor Canalejas) advocated government control of public education and the right of freedom of conscience, but the situation is as follows: "It shall remain safeguarded, in the most solemn terms, the independence with which the State must proceed, keeping away from its schools the prejudice and the coaction of the different dogmatisms."

This means: "We intend to make the National schools as independent of Roman Catholic teaching as of any other dogmatic religious teaching." In fact, the neutrality of public schools was ushered in with these words from the King's lips.

The situation is as follows: All teachers in the National schools are obliged to teach the Roman Catholic catechism to their pupils. No provision is made in the case where the teacher is a non-Roman Catholic. Catholics reject the idea of a priest taking the class in religion and relieving the teacher of this duty. Until within a few months all pupils, irrespective of their parents' religion, were compelled to receive Roman Catholic teaching as an essential part of their education; such teaching including the practice of religious acts of a Romanist character.

To open the way for the neutrality of the public school, the Liberal Cabinet, headed by Conde de Romanones, dictated a royal decree exempting from the study of the Roman Catholic catechism those pupils whose parents profess some "other religion." This measure was feared by the Catholics as being too radical, and they raised great opposition. The Government apparently yielded, and promised that the measure should be such that responsible Catholics would not object to it. A few weeks afterwards the promised royal decree was published in such form that only Protestant Christians will be entitled, and have the moral courage, to make use of its measures. Seeing that anticlerical feeling has not been gratified in the matter, and that all teachers remain obliged to teach the Roman Catholic catechism, the Catholics have opposed very feebly, and this only to prevent further advancements. It is uncertain what the next step will be.

The question is of importance to Catholics because of the real influence of the State schools. If in the cities the church schools are equal or superior in attendance to the National ones, the church could not counteract its influence. Not to teach the catechism in the school is in the Catholics' opinion to de-Christianize the coming generations. Their contention is that the catechism must be compulsory for all public teachers and for all their pupils, irrespective of their parents' religion.

The question in Spanish politics has brought to light the many deficiencies of the prevalent system. The catechism is learned mechanically by the pupils without any explanation by the teacher. No appeal is made to the heart and conscience. No sympathetic presentation of God, Providence, or redemption is attempted even by teachers not unkindly disposed towards the church. Indifference deprives this teaching of its possible value. In the Supreme Board of Education an honorable Catholic member, Senator Sanz y Escartín, submitted a paper pointing out the defects of the religious teaching in the schools, and suggested that this was

a far graver aspect of the question than that raised by the royal decree on which the Government asked advice. Religious day schools are not free from these defects, in which routine frequently takes the place of real interest.

"Religion and Morals" are in the curriculum of Normal schools for teachers and also in that of the Institutes for secondary education, though in these last their study and subsequent examination is not compulsory. Among the students who attend classes in one of the two Institutes of Madrid, fifty per cent do not study "Religion and Morals"; among the students who are prepared at private colleges incorporated in the Institute, forty per cent prefer not to be examined in these subjects; while among those known as *free* students—those who study at home—only five per cent care for that "asignatura" or subject. The University has no theological faculty; these studies are pursued in the seminaries for priests, under full control of the bishops and with no State intervention. The religious life of the Spanish universities is nothing, though many professors are known as fervent Roman Catholics. The students not being housed in the colleges, a university chapel is unknown.

The People's Religious Culture. To describe the state of religious knowledge in Spain the words of the distinguished Roman Catholic journalist and author, Dr. Severino Aznar, lecturer on social studies in the Theological Seminary of Madrid, may be used. "Religious ignorance in Spain is a public calamity. It reveals itself incredibly and grotesquely every moment, not only among the illiterate and uncultured masses of the people, but among students, men of the liberal professions, journalists, writers, public functionaries, and politicians; and even among those fervent believers most assiduous in Church attendance."

"There are very few who have read the Gospels, the Acts of the Apostles, or St. Paul's Epistles, and even fewer who understand the reading or have meditated upon it; though for no other book must the Catholic feel a holier reverence or have more curiosity and desire to know and understand its contents.

"At least the catechism, this popular *résumé* of the higher theological science, of the more profound and human philosophy, of the holier morals, who can ignore it? But if we examine in it the adolescent entering the Institutes (for secondary education), the students in our universities and superior colleges, the soldiers which compulsory military service brings to the ranks, the working men in the cities or the country laborers who through their trade-unions are taking a part in public life, the professional men organized in political or cultural associations, we would be struck with the prevalent ignorance, with the very small number of Catholics who really know their own faith, the doctrine for which they are disposed to die and to which they owe the practical rule of their lives."

This might seem to imply that the church is desirous that their children read the Gospels, but no effort worthy of the name has been made by her to put the Scriptures into the hands of the people. In speaking thus, Dr. Aznar is influenced by the work done by the Bible societies in Spain, specially by the British and Foreign Bible Society, whose total circulation for 1914 exceeded 100,000 copies, three fourths of which are the Gospels and Acts. It is estimated that since its foundation three million copies have been circulated in Spain by this Society, seconded by the American Bible Society and the National Bible Society of Scotland. The last report of the British and Foreign Bible Society stated that at present only one Spaniard in every hundred possesses a Bible or a Testament.

Protestant Sunday-school Work. Evangelical mission work was begun in Spain in 1868. At first it met with popular favor because the people were disgusted with the clergy and not influenced by agnosticism and infidelity. The chapels which had multiplied by the help of British, American, Swiss, German, and Swedish Committees, were crowded. This period of rapid development was followed by an era of profounder, though less apparent progress. A community of about 10,000 persons has been formed in which are found the evangelical ideals and spirits, and there are not less than one hundred places in which preaching services are held with regularity. Several Christian denominations are represented, viz.: Episcopalians, Presbyterians, Congregational-

ists, Baptists, Plymouth Brethren, Methodists, and perhaps one or two others. A fraternal spirit prevails as the Protestant Christians are desirous of showing unity in the face of the hard opposition they must endure.

From the beginning it was felt that the day school connected with the evangelical churches would enlarge the field of their influence and destroy prejudice. The Protestant schools were recognized as being superior to the others, and many nominally Catholic parents sent their sons and daughters to these schools. To-day it is not unusual to see the second generation attending the same schools that their fathers attended.

Practically, in all of the evangelical churches which have day schools the pupils are gathered on Sunday—usually before morning service—for Sunday school. Other stations which have no day schools also have Sunday schools for the children of evangelical families and others belonging to households who sympathize with the Protestant faith. To reach, by means of the Sunday schools, the children and families as yet uninfluenced by the Gospel is the task to which Spanish workers are devoting their efforts.

The Bible is the textbook of the schools which is their mark of distinction. Children are taught to use the Word of God and to value it. Helps, such as cards, pictures, etc., are more or less in use. Notes on the International Lessons have been published for years in the only Protestant weekly, *El Cristiano;* and now in its monthly supplement *La Escuela Dominical* also inserts articles on method, news of Sunday-school work in different countries, and experiences by Spanish workers. This supplement is subsidized by the Spanish Federation of Sunday schools which was founded in 1912. Its president is the Rev. Franklyn G. Smith, Wesleyan Missionary at Barcelona, its secretary D. Vicente Mateu, a Baptist worker in Valencia, and its treasurer Mr. William Summers, the agent in Spain of the British and Foreign Bible Society. There are two papers for children which are sold or given in the Sunday schools, *El Amigo de la Infancia,* published in Madrid through the assistance of the Foreign Sunday School Association of the United States of America (*q. v.*), and *Hojas Dominicales,* published weekly in Valencia by Rev. Juan Uhr and D. Vicente Mateu, through the help of Swedish Christians and other friends. The *Amigo* is issued monthly but in weekly parts.

By the initiative of the newly founded Federation a statistical report has been made of Protestant Sunday schools. Returns have been received from 84 Sunday schools, which have 5,306 pupils, and 192 teachers. However, there are more schools than have reported, and a conservative estimate may fix the total at not less than 90 schools, with 6,000 pupils and 200 teachers. In 1913, Spain sent to Zürich a delegation to the World's Sunday School Convention which consisted of eight members, some of whom paid their own expenses, some were helped by the Federation, and the remainder were aided by foreign friends.

There are in Spain two evangelical colleges for secondary education namely, *El Porvenir* in Madrid, for young men, Pastor George Fliedner, of the German Mission is principal; and the *Colegio International* in Barcelona, for young women, Miss Anna F. Webb, of the American Board of Missions, is principal. The founder of the latter, Mrs. Alice Gordon Gulick, established also in Madrid the *Instituto Internacional* for the higher education of young women, which is now under the principalship of Miss Susan D. Huntington, which while not a mission college, the atmosphere the students breathe is Christian and uplifting. Another institution for young men is the *Instituto Teológico,* conducted by the Irish Presbyterian Church in Puerto de Santa María, province of Cadiz. The principal is the Rev. W. B. Douglas, B.D. This college has prepared pastors and Christian workers for the Presbyterian churches and for other denominations as well.

As a whole the Spanish Sunday schools and the educational work of the evangelical churches have a promising outlook.

ADOLFO ARAUJO.

SPECIALIZATION IN SUNDAY-SCHOOL TEACHING.—Specialization develops expertism. It is a form of organization providing intensive training by limiting the variety of activities assigned to each worker. It is as applicable to edu-

cation as to manufacturing, and to a Sunday school as to any other school.

An increasing number of Sunday schools are developing an organization to make specialists of their teachers.

The following are features of the plans in practice.

1. Teaching as a Specialty. Sunday-school teaching is itself a specialized form of church work. While one may specialize in teaching without devoting himself to it exclusively, it is obvious that the more time and energy which he can command for teaching and the more thought, conscious and subconscious, which he can concentrate upon it, the more expert will he become in the art.

Persons of evident ability are frequently elected to more than one position of responsibility in church societies when they are already teachers in the Sunday school. In some instances, no doubt, this is necessary. But an adequate appreciation of the importance of teaching, of its ambitious purpose, its inestimable results, and of the concentrated application necessary to develop the best work of which a teacher is capable, argue that a Sunday-school teacher should be relieved of all other offices of responsibility in the church organization, whenever this is practical. And when it does not seem possible to practice this rule without exception it makes much for the serious appreciation of the office of teaching children if the congregation will clearly recognize that the election of a Sunday-school teacher to another office in the church is a concession to necessity.

2. A Graded School. Teaching in the Sunday school has been specialized very generally for a long time by differentiating teachers according to "departments," the school being marked by at least three great divisions, and the generally accepted system of grading provides for six departments, determined by the age of pupils. Thus under the threefold division we have teachers for the younger children, main school teachers for children of the intermediate or high-school age, and adult class teachers. The elementary teachers remain such, while their pupils graduate year by year into the main school. Very generally each of the main school teachers instructs the same group of children year after year and often after they grow to adult life. Thus the elementary and some adult class teachers become specialized by instructing children of definite age qualifications, but the bulk of the staff have age problems of a very wide range to master as best they can.

In recent years, however, many schools have divided their "departments" into grades, with a graded curriculum, and have promoted classes annually from grade to grade and from one teacher to another, as is customary in day-schools. On this plan a teacher specializes in his knowledge and management of children of a certain age and in some one period of Bible history.

The trial of this system has raised the question whether a class should pass to another teacher every year, or whether a teacher should go with the class to a higher grade, so as to remain in charge of the same children for two or three years instead of one. If a teacher remains over a class for more than one year he has a larger portion of the Bible to master, but he gains the advantage of a closer intimacy with his pupils, and, considering that a Sunday school has but fifty-two sessions a year and those short sessions, the opportunity for intimate acquaintance suffers somewhat by comparison with that of a teacher of a day school with her five sessions a week of several hours each. On the other hand this difference in time is offset in great degree by the much smaller number of children with whom a Sunday-school teacher has to become well acquainted, as compared with the two or three score to be cultivated by a teacher of a public school.

Some Sunday schools, therefore, change the teachers of classes annually and some only every two or three years. In either case a great gain is made over the older system in the teachers' knowledge of the Bible courses which they have to cover and in their understanding of child nature and its religious possibilities. (See Graded S. S.)

3. Supervisors. Another step has been made by some Sunday schools by appointing supervisors for different subjects of the curriculum, as a supervisor of Biblical and missionary geography teaching, and a supervisor of mission study courses.

The supervisor observes teachers at their work on Sunday and occasionally

conducts one of the classes himself, and preferably (in the case of a supervisor of geography) in a specially furnished "map-room." He coaches the teachers singly and in groups, making appointments with them for the purpose.

4. A Department of Religious Education. Some Sunday schools have recognized that mission bands, boys and girls' clubs, and Young People's societies, such as the Christian Endeavor Societies and the Epworth League, are educational institutions as truly as the Sunday school itself and should be organically related to it under one general management. The officers of each organization are left undisturbed and an executive committee is appointed, consisting of one or more of the officers of each, with power to eliminate duplications of work, such as Bible and mission classes, and to relate the comparatively academic work of the Sunday school with the comparatively practical activities of the societies and clubs. (See Church School; Educational Agencies of the Church, Correlation of the.) In some cases a director of religious education, a clergyman generally, is appointed as the head of the educational branch of the church. (See Director of Religious Education.) Sometimes a special building has been constructed to house this department.

5. Specialization and Exclusivism. Specialization succeeds in developing more skillful workers than would otherwise be possible. It finds places also for persons on the Sunday-school staff who would not be efficient if an equal knowledge of all Bible history and of children of all ages were required of them. It commands the services of the proficient, whether they be versatile or not. Specialization, however, is essentially selective. It presupposes that every worker possesses a general knowledge of the whole process, a part of which only he is expected to execute. Educationists beyond the church sometimes mistake themselves for specialists when in fact they are only exclusivists. They know a great deal of something but nothing of anything else. A church must provide against a Sunday-school teacher's being ignorant of the courses of study pursued in the grades above and below his own. If he knows only the period covered by the Books of Kings, for instance, how can he relate his instruction to what his class learned from the Books of Samuel the year before, or prepare them with nicety for their study of the history of the Jews after the exile and the life of Christ which these pupils are to pursue in the grades following? Indeed he requires a working knowledge of the New Testament for the very standards of living by which he is to estimate the stage of religion attained by the Hebrews during the period of the kingdom.

It is to be noted, however, that the stated services of the church serve to instruct its members in a general knowledge of what is taught in Sunday school. For the sermons and Bible readings of the pulpit cover a wide range of the contents of the Scriptures.

Again many pastors employ the opportunity of the midweek service to give courses in the Bible, child study, and pedagogy. Every such course is of value to every Sunday-school teacher since he needs to know as much as possible of all of the curriculum of the Sunday school and of how children of whatever age should be taught.

Some Sunday schools moreover have been graded long enough to have trained a new generation of teachers. Many, if not all, of their present staff have attended the school from infancy under this system. As graduates of such a school they have been well taught in all of the courses of the curriculum. Their general knowledge of the Bible makes them fit to specialize in whatever courses they are best able to conduct.

The results of specialization in Sunday-school teaching have to be awaited with patience. For the system develops skillful teachers automatically and better teachers with every generation of the school staff.

R. M. Hodge.

SPENER, PHILIP JACOB (1635-1705). —A Lutheran pastor; called the father of Pietism. He was born in Alsace, in 1635, in the home of a Strassburg family; when sixteen years of age he entered the University of Strassburg and after graduation he studied at Basle and Geneva. For twenty years he was pastor at Frankfort on the Main, where he founded the *Collegia Pietatis.* His aim was to give reli-

gious instruction in the New Testament in a manner both popular and practical, and he encouraged the students and citizens to take part in the meetings. He revived catechetical instruction of the young and infused into his teaching the element of true religion.

It is said that he established Sunday schools in 1670. "These were of an exceptional character, and were for the most part limited to the explanation of any parts of his sermons which might be obscure to any of his hearers." From these schools, without any intention on his part, sprang the sect of the Pietists. In 1686 he became court preacher of Dresden. He died February 5, 1705.

S. G. Ayres.

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SPIRITUAL AWAKENING, AGE OF.—See Child Conversion; Crises in Spiritual Development; Religion, The Child's, and its Culture; Teacher, Spiritual Aim of the.

STANDARDS OF BIBLICAL KNOWLEDGE IN THE SUNDAY SCHOOL.—Like other educational institutions Sunday schools vary greatly in their requirements and in the seriousness with which they are enforced. Some schools have a limited constituency; others aim to furnish a religious education to every grade of intellect or experience from infancy to old age. Every carefully organized school, however, aims to consider and meet the needs of those who are under twenty years of age. Their standardization has particular reference to such, whether children, boys and girls, or young people. Whoever has reached manhood or womanhood without gaining a fair grasp of the Bible is quite unlikely to attempt its mastery. The real question, therefore, is very definite. What should a person of nineteen or twenty years of age, who has regularly attended a Sunday-school, know about the Bible?

To answer this question fairly is important. An impracticable ideal is as meager in results as a low standard. The right answer is conditioned upon several factors. In the first place, Bible teaching is not the only function of a good Sunday school, although it is a very important one. Other lines of activity must be recognized and promoted if the religious education of the young people of the church is the end in view. Again, schools differ widely in respect to what they can achieve within a certain time with their available teaching force and pupils. The poorly manned country school or overcrowded city mission school is badly handicapped as compared with the average church school. Finally, not all parts of the Bible have equal value for the early stages of a religious education. There are large sections which should be reserved for mature consideration and much usable material which needs a specific type of treatment. (See Bible, Adaptation of the, in Religious Education; Bible in the S. S.) The greatest mistake of the past has been the wasting of precious time on details whose immediate value is of secondary importance to the not infrequent overlooking of those which are of primary significance.

It is generally conceded by those who are competent leaders that the instruction in Sunday schools of the first rank must proceed in the future along systematic and scientific lines, involving a carefully adjusted curriculum for each year of growth. It must likewise recognize the psychological facts that little children, while having a ready and retentive memory, are restless and unwilling to put details into their relations; that later childhood develops a devouring curiosity, which causes it to have unceasing interest in the world around and a desire to know facts in their simple relations; that early adolescence has a tendency to hero worship and a thirst for various kinds of accomplishment which must direct the teachers in setting tasks which will be performed with enthusiasm; and that the high school student, looking upon life from a social standpoint, desires to organize the knowledge already gained and see it in its relationships to the world and to society. Any helpful course of study must keep in mind these broad lines of difference and special kinds of opportunity.

The idea which originated with the late Dr. Blakeslee (*q. v.*) of traversing the whole range of Scripture in outline once

every three years was based, it is generally agreed, upon a too superficial psychology and on a narrow conception of religious education. It had, however, the definite merit of recognizing the fresh view-point of the growing mind with each group of adolescent years. To formulate, at the present day, a course of study which would go through the Bible "from cover to cover" between the ages of nine and eighteen is really in violation of the best Sunday-school experience. The right way of mastering the Bible is to traverse it more than once with various ends in view.

Early and middle childhood up to eight years of age, for which the Kindergarten and Primary grades of the Sunday school attempt to make provision, is an age when instruction through stories is peculiarly advantageous. The child of eight years or less cannot appreciate connected data, yet has a retentive memory and a very active imagination. It should be familiarized through well-told stories with the episodes and the incidents of the Bible which lend themselves to such treatment. The family forms the background of the lives of such little children. Between the ages of six and eight the stories may be changed in form so as to appeal less to the imagination and provide more material for the memory. Before the age of eight is reached many beautiful passages of Scripture should be stored away in the retentive mind. It may also be suggested that in middle childhood the stories may well aim to lay a simple foundation for the socialized living of youth and maturity. The young mind begins then to develop rapidly.

A child is normally interested in the vividly human characters of the Scripture and will listen for hours to Scriptural stories as told in the dignified language of the Bible or by a conscientious teacher. It is desirable educationally that the teacher of such a group of children be following a real plan in accordance with which, in the course of these plastic years of early and middle childhood, the suitable stories of the whole Bible may be told and retold until the characters are familiar and real to every child and the environment well known. The danger of such teaching lies in the willingness of many teachers to sacrifice reasonable accuracy to picturesqueness—a right impression to an immediate effect. The child should not be merely amused, he should be educated. A real foundation may thus be laid for an abiding interest in the Bible in later years and a ready mastery of its facts. Great care needs to be exercised in story-telling lest the characters be made untrue to fact, either in their virtue or in their wickedness. Otherwise the work done for Primary pupils may have to be entirely forgotten by them before they can seriously take up the study of the Bible in later years.

The religious education of the little child takes, of course, a wider range than merely to make it acquainted with the stories of the Bible. Through these stories and stories from nature and of home life, the skillful teacher is steadily inculcating a knowledge of the Heavenly Father, a desire to be his children, and developing habits of obedience and trustfulness which will last through life. The stories used for such purposes must be very carefully selected. A wise use of them will almost insure a life-long love for the Bible and a very definite though simple acquaintance with its great characters.

Later childhood—including the years from nine to twelve on the average, and corresponding to the Junior grade in the Sunday school—needs a more connected form of instruction. The memory is still active and tenacious. The desire to accomplish something is marked. The response to a real stimulus is very prompt. The boy or girl has a wonderful power of accumulating facts and can be made acquainted with the simple details of the Bible in such a way as to lay a real and permanent foundation for its later comprehension and clear-headed interpretation. By the time a child is twelve or thirteen it should have gained a real familiarity with the chief persons and events of the whole Bible, not in their logical relations, not in their historical connection, but objectively. The plan of letting Juniors make a Bible of their own as they go along is finding very great favor among many teachers. It appeals very strongly to the boy or girl of this age. Much can be done to strengthen the impression of the facts as they are studied, by encouraging simple dramatization of characters, or the discovery of illustra-

tions for incidents, and by other types of simple manual methods.

Early adolescence, the age from twelve or thirteen to fifteen—the Intermediate age in Sunday school—is a strange age. During these years boys and girls are clannish among themselves. Biographical material seems to have more value for them at this period than any other type of lesson. They have a great capacity for idealization. Good companionship is of supreme value to the rapidly adjusting mind. The biographical study of the Scriptures, the lives of its great heroes, and the study of their compelling motives and purposes becomes an unusually fruitful pursuit. During this period should come a careful study of the life of Jesus as it manifested itself in friendship, in leadership, and in helpfulness. Such a study may well come as a continuation and climax of a year spent in the thoughtful study of religious personalities from all ages of history. It will thus present itself as the pattern life, standardizing all living. In such a study of the Scriptures the adolescent will take absorbing interest.

Many experienced teachers think that the equivalent of at least a year should be given during early adolescence to the study of the problems of Christian life and conduct as judged by Biblical standards. While such a course would not be strictly Biblical, it would have the great value of helping to review and adjust the Biblical knowledge already attained. The compelling objective of the instruction during the adolescent years should be to bring the boy or girl repeatedly into the presence of Jesus as a friend and leader, and into familiarity with the church as the normal expression of obedience and service to him. Young people at this period can be readily awakened to a personal religious life, or else confirmed and strengthened in the true life they are already trying to lead.

Middle adolescence, from fifteen to seventeen or eighteen—the high school age—the Senior age of the Sunday school, is the time of enlarging individuality combined with social impulse. It is the time for the general socialization of the active life in all its impulses and purposes. It is also the time for the organization of thinking. The youth of both sexes begin to wish to know the reasons for the things which they have been led to believe. From the standpoint of Biblical study, this is peculiarly the period for a re-surveying of Biblical history and literature, which will establish logical historical connections, and will interpret the important events, characters, and writings in the light of the knowledge that research, discovery, and study have made available. It is particularly the time for laying broad historical foundations for a faith which will be abiding and practical. When the age of twenty has been reached it should never be necessary for a student to go over this fundamental ground again. The whole Bible should come into possession, the literature having been studied in a simple outline in connection with its appropriate historical setting.

The methods above suggested for gaining a grasp of the Bible will have enlisted in turn the faculties of imagination, memory, idealization, and logical comprehension. An individual thus wisely and thoroughly introduced to the Holy Scriptures will never cease to find them a treasure house of spiritual and personal stimulus. The one who has arrived at maturity with such a command of Biblical details can hardly fail to be a life-long student and an increasingly wise interpreter. The opportunities offered by the Bible to the well-equipped adult are without limit.

It is an interesting fact that the longer the Old and New Testaments are truly studied, the more eagerly one gives himself to the task; not merely for the sake of arriving at a mastery of the thinking of the Bible on one theme or another, but in order to go over familiar facts and teachings from fresh points of view. However the result may be reached, it should be the consuming ambition of the teachers of children and youth in the Sunday schools to enable each one under their influence to become thoroughly equipped before maturity is reached for this life-long interest. F. K. Sanders.

See Adolescence and its Significance; Dramatization, The Use of, in Teaching; Handwork in the S. S.; Imagination, The Child's Power of; Memory Work; Restlessness of Pupils; Stories and Story-Telling.

STANDARDS, SUNDAY-SCHOOL.— Considerable attention has been given of recent years to the setting up of Sunday-school standards. This is an age of standardization. The basis of the standard must be practical efficiency. Many things may be striven for in connection with Sunday-school work which are purely ornamental, in that they have nothing to do with the great main purpose for which the Sunday school exists. Efficiency must be based upon those things which are essential in order that the Sunday school may do its own peculiar work. The following fundamental principles should find expression in all standards:

1. A Sunday school is a missionary agency and as such it must reach all those whom it can possibly influence. No Sunday school is efficient which is not reaching its proper constituency. This constituency is now held to include not only the children, but the young people and the older people as well. In any given community circumstances may differ, though the standard should be the same. If there is but one church in a community that church, to be efficient, should reach every available person. If there are churches of various denominations in the same community, then the school should reach all those whose affiliations are naturally with that denomination, or who show an inclination to favor it, and so far as may be possible it should reach those in the community who have no religious affiliation or preference. The application of this principle will be different in different communities. A school of fifty members may fully measure up to it, while a school of a thousand members may be falling behind. No school could reasonably claim to reach such a standard whose membership did not include practically the whole membership of the church.

2. A Sunday school should be effectively organized. There should be just as much organization as is necessary in order to make the school effective. Without proper organization it is idle to be constantly reaching out after new pupils. Through organization pupils are assigned to their proper places and receive the attention which alone can hold them in the school. (See Organization, S. S.) Every Sunday school should, of course, have a superintendent (*q. v.*). Some schools complete their organization through associate superintendents, who are charged with various duties, such as caring for new pupils, preparing the program, and so on.

The most effective organization is departmental. The school as a whole has a superintendent and perhaps an assistant, with a secretary (*q. v.*) and treasurer (*q. v.*). Each department of the school has also its superintendent, its secretary, and possibly its treasurer. A cabinet or council composed of the officers of the various departments, with the general officers of the school, makes the working executive committee. (See Cabinet, S. S.) Experience teaches that the division into Beginners', Primary, Junior, Intermediate, Senior and Adult departments is effective for practical purposes. These departments are graded by ages, each class in the department so far as possible being composed of pupils of the same age, and at the annual promotion day these classes pass into the next higher grade. (See Promotion Day; Recognition Day.) Beginning with the Junior Department the boys and girls are often separated for more effective teaching. The purposes to be kept in view in organization are (1) order; (2) school spirit; (3) opportunity for effective teaching; (4) oversight of the individual, so that each person shall be definitely located and never lost sight of.

3. A Sunday school must do good teaching. This is the purpose of its existence. In mission schools the question of momentary interest and inspiration is sometimes kept at the forefront, but even here these things should be in harmony with the educational or teaching ideal. The Sunday school stands in modern life as the teaching agency of the church. It should, therefore, be governed throughout by educational considerations. In all this it should be kept in view that the supreme need of every soul is for evangelization. The most evangelistic should realize, however, that there is a true evangelizing power in the teaching process. The soul is brought to Christ not only through exhortation and personal influence, but may be brought to a point of decision by the process of education.

The Sunday school has but recently revived its interest in the educational aspect

of its work. Education has now taken a foremost place in all those aspects of life which are not directly religious, and if the religious life is to keep its place it also must be buttressed by the process of education. As a result of the new interest in education it is now realized that at varying stages the child needs and can apprehend different aspects of the truth. For true educational power the child's interests must be utilized. The immediate result of this conviction has been to emphasize the importance of the knowledge of the laws of teaching for all those who engage in Sunday-school work. This has given rise to the movements for teacher training. There are also better systems of instruction. Graded lessons are now an accepted fact.

These indicate that the Sunday school is becoming a place of real educational power where honest work is attempted and cumulative values are sought. Good teaching as a measure of efficiency would lead one, (1) to place the teaching function at the forefront in all Sunday-school work; (2) to introduce the best possible methods and the best possible curriculum; (3) to train the teachers so that they may understand the laws of the mind as well as the subjects they are trying to teach; (4) to understand the place of the teaching function in evangelization and in the development of independent spiritual character. (See Teacher Training.) The Bible will continue to be the great textbook, and the revelation which it contains the great subject of Sunday-school education. (See Bible as a Source Book of Religious Education.) Proper emphasis upon social religion will lead every efficient Sunday school to teach temperance and social morality. (See Scientific Temperance Teaching in the S. S.; Temperance Teaching in the S. S.)

4. The Sunday school must be an evangelistic agency. Everything Christian has as its impulse and inspiration the work of leading men to Christ. Personal faith in Jesus as Saviour is the great thing in religion. From that all else comes. The Sunday school, though it uses the teaching process and deals more exclusively with the children than does any other agency of the church, is all the more under obligation to be truly evangelistic. (See Evangelism through Education.) Simply to teach the Bible is not in and of itself a measure of efficiency; it is so to teach the Bible as to induce young and old to come into personal relationship with Jesus Christ and to serve him in a life of personal faith and fellowship.

The standard of the Sunday school, therefore, will require the pressing of the invitation of the Gospel. This will be done by personal work, by special services in connection with a Decision Day (*q. v.*), and by hearty coöperation in all the evangelistic services of the church. Closely allied to this work of evangelization at home will be the work of evangelization beyond the immediate reach of the local church. The work of missions in the home land and in foreign lands is but an extension on this work of evangelization. Every standard Sunday school, therefore, will have an active connection with the great evangelizing agencies of its denomination at home and abroad. (See Missionary Education in the S. S.)

5. The Sunday school should have a proper relationship to the church. The efficiency of the Sunday school is to be determined largely by what it gives back to the church which organizes and sustains it. It is not an independent organization, but a related one. It is the teaching service of the church. (See Church, Place of the S. S. in the.) The Sunday-school superintendent can never be the equivalent of the pastor. (See Pastor and the S. S.) The Sunday school must be willing to be a servant.

In order to make these principles effective and keep them before those engaged in Sunday-school work constant effort has been made to define what is called a standard school. By common agreement the following ten points have been agreed upon as embodying a reasonable measure of efficiency for the Sunday school at its present stage, and practically all denominational and interdenominational standards are based upon them:

1. Cradle Roll.
2. Home Department.
3. Organized Bible Classes in Secondary and Adult Divisions.
4. Teacher Training.
5. Graded Organization and Instruction.

6. Missionary Instruction and Offering.
7. Temperance Instruction.
8. Definite Decision for Christ Urged.
9. Offering for Denominational Sunday School Work.
10. Workers Conferences regularly held.

To the above points may be added a reasonable requirement for separate class rooms for the Primary and possibly the Junior departments and if at all practicable for the adult classes. Such rooms can be had by the use of curtains, but the standard of efficiency should more and more require that buildings for the Sunday-school purposes shall be properly equipped. If it is to do the educational work which is here suggested, the school should have proper classrooms. (See Architecture, S. S.)

With the changing years these detailed standards will necessarily be revised, for more and more will be expected of the Sunday school. The principles, however, will be lasting, and will be applied in standards as new conditions prevail. In a few years the points above may be the commonplaces of every school, and new goals may be recognized as standards. (See Moral and Religious Education, Tests of Efficiency in.)

I. J. Van Ness.

STATE AND PROVINCIAL SUNDAY-SCHOOL ASSOCIATIONS.—The evangelical Sunday schools of each state and province of North America are interdenominationally united in a state or provincial Sunday-school association; and in many states there are also one or more denominational state associations of the Sunday schools, usually related closely in organization to the general denominational organization for that field. (See section on "Denominational Sunday-school Conventions," in the article on "Conventions, Sunday School.")

The existence of the interdenominational state or provincial Sunday-school association is made possible by the semi-independent status of the American Sunday school. The local church maintains its Sunday school on a voluntary basis. The superintendent and his officers and teachers serve without pay, and usually carry also the full load of the enterprise. They continue to do this on the unwritten condition that the work, to a certain reasonable extent, shall be left in their hands, to be conducted in their own way. Theoretically and according to statute the church controls; in practice the workers are largely free; and they have made use of this freedom to develop on their own responsibility the whole great system of North American interdenominational Sunday-school work. The state and provincial Sunday-school associations, therefore, and the International Sunday School Association, which binds them all together and represents them as a whole, are in no sense a federation or union of denominations, but rather the organized territorial expression of the free will of the Sunday schools of North America to work together. (See section, "Early State Conventions," in the article, "Conventions, Sunday School.")

The origin of the present series of state Sunday-school associations has been threefold. A few, notably Maryland and Kentucky, are survivals or revivals of the earlier state-wide missionary Sunday-school unions formed by or in line with the American Sunday School Union during the early years of the Sunday-school movement in America. Certain others, beginning with New York State in 1856, represent a spontaneous movement among the Sunday-school leaders of the field for state organization, taking shape in the calling of a state Sunday-school convention and proceeding to the development of county organizations, the holding of a state convention annually and the expanding work of a state executive committee and a corresponding or general secretary. (See Conventions, Sunday School.) The larger part of the North American field, however, is covered by state and provincial associations which arose as the direct outgrowth of the organizing enterprise of the leaders of the American Sunday-school convention movement, which later developed into the International Sunday School Association (*q. v.*) The typical association of this kind dates its organized life from some convention originally called at the instance of B. F. Jacobs (*q. v.*) or some other International leader, and perhaps in the same manner reorganized once or twice since that date. A speaker was sent, or

a tour party; and these "held a convention" and "effected an organization," which it was hoped would thenceforth be able to maintain a continuous independent existence.

The history of many of these state associations is marked by large and fundamental changes in the method and extent of the work. In Massachusetts and Pennsylvania, for example, the state association was started soon after the revival of 1857, when most of the early associations began; but for years the work consisted of a struggling annual convention and a small group of more or less thoroughly organized counties, the large cities and strong Sunday schools of the state being almost or quite untouched. In each of these fields, as also in Missouri, the advent of a new leader brought new energy; and the new movement in a short time brought the association to the front. In Massachusetts this took place when W. N. Hartshorn (*q. v.*) returned from the World's Sunday-School Convention at London in 1889; in Missouri, when D. R. Wolfe of St. Louis made International vice-chairman at Pittsburgh in 1890, returned to his state to prepare for receiving the International and World's conventions at St. Louis in 1893. Pennsylvania's revival dates from the two months of field work by William Reynolds (*q. v.*) in 1894, and securing of John Wanamaker (*q. v.*) and a band of fellow enthusiasts to serve in the executive committee. In Indiana and Wisconsin the early work lapsed through an over-development of the institute and Chautauqua features, inadequate provision being made for the continuing life of the organization. Charles D. Meigs of Indianapolis revived the Indiana work, largely through the pungent wit of his monthly paper, *The Awakener;* while W. J. Semelroth and his associates later brought the difficult field of Wisconsin into active unity. In every field, indeed, one or more men or women might be named, to whom the Sunday-school workers owe a debt of unusual gratitude for far-seeing and consecrated service in the days of organic weakness and low financial power.

The new beginning in Massachusetts under Mr. Hartshorn's leadership was characterized by two innovations—the employment of a field superintendent for primary Sunday-school work (Miss Bertha F. Vella), and the abandonment of the county as the unit of local organization. New England life has always made more of the town or township than of the county; and this has been particularly true in the Massachusetts field, where the counties vary greatly in size and count for little in the life of the people. A set of forty-nine or fifty districts was therefore substituted, each district consisting of a group of towns; and for each was sought an annual district convention, with a set of district officers and a district pledge of financial support for the state association. By the wide circulation of special maps and other forms of advertising, the Sunday-school public was gradually educated into a district consciousness; and the plan on the whole has worked well. In practically all the rest of the International field, the county is the unit of the state association.

The executive officer of the state association is the general secretary. He manages the work under the direction of the executive committee, and his office is headquarters. Samuel W. Clark (*q. v.*) of New Jersey was the first employed officer of this kind. He served on a voluntary basis as corresponding secretary from 1862 to 1880, and in April, 1882, became a salaried officer. W. B. Jacobs became statistical secretary for Illinois in December, 1882, having for more than two years, and beginning with Cook county, devoted his whole time to similar work. H. Clay Trumbull (*q. v.*) was state secretary in Connecticut as early as 1857, and the office was continued under Nelson Kingsbury and William H. Hall (1879-1897); but until 1888 these officers were commissioned and paid by the American Sunday School Union. (See Sunday School Union, American.) According to the latest official (1914) report there are now fifty-three general secretaries directing the work of as many state and provincial associations.

In the strong associations there are now usually employed, in addition to the general secretary, a superintendent of elementary work, a superintendent of teacher-training work, and various others, on whole or part time; most of the standard International departments of work being thus covered. Each of these department

superintendents labors to secure for each county and district helpers, while the general secretary devotes his principal attention to the county secretaries and executive committees, and looks after the upbuilding of the general county organization. One or more of the employed state force are usually on the program of the annual county convention; and with their help an effort is made to visit all parts of the field during the year, holding institutes, rallies and Sunday services, visiting Sunday schools, and meeting with executive committees and special groups of workers. Many of the associations also conduct the schools of methods, usually for a week during the summer; and over thirty publish monthly magazines of state and International Sunday-school news and suggestion.

State and provincial boundary lines have been found, on the whole, the most convenient basis for general Sunday-school organization. Three exceptions only have been made to this rule. In the Maritime Provinces, Prince Edward Island is joined with New Brunswick. (See Canada, History of the Associated S. S. Work in.) On the Pacific Coast, separate organizations are maintained for Northern and Southern California. The mountain barriers between western and eastern Washington and Oregon have led to the establishment of the Inland Empire Association, embracing Idaho, eastern Washington and eastern Oregon in one strong association, with Spokane as its metropolitan center.

Following the visits of several delegates from the International Association, the West Indies field has been in recent years thoroughly organized, with Sunday-school associations on each island, in the Canal Zone, and on the coast of British Guiana. These associations are looked after by the International Sunday School Association's representative, Rev. Aquila Lucas, for many years formerly the general secretary of the New Brunswick Association. Associations have also been established in Hawaii and the Philippine Islands, the latter work having lately been passed over to the care of the World's Sunday School Association. The work in Mexico, prior to the revolutionary disturbances, was progressing favorably under the leadership of the general secretary, Rev. E. M. Sein, being largely supported by the International Association and visited from time to time by Mrs. Mary Foster Bryner and other International workers. The National Sunday School Association of Mexico held several successful annual conventions in coöperation with the missionary forces and the young people's work. There is also a flourishing Sunday-school association in Newfoundland, auxiliary to the International Association. (See Newfoundland, S. S. Work in.)

E. M. Fergusson.

STATISTICAL METHODS FOR THE SUNDAY SCHOOL.—By the use of statistics the study of human affairs is being made as scientific as the study of physical objects. Without statistics social science is impossible. Their purpose is to gather together and to group facts about persons and institutions in such a manner that these facts may be observed all at once and in comparison with one another. Many facts about persons are necessarily separated in both space and time, and can be studied together only indirectly through the use of figures. The figures serve as a sort of panoramic picture of reality.

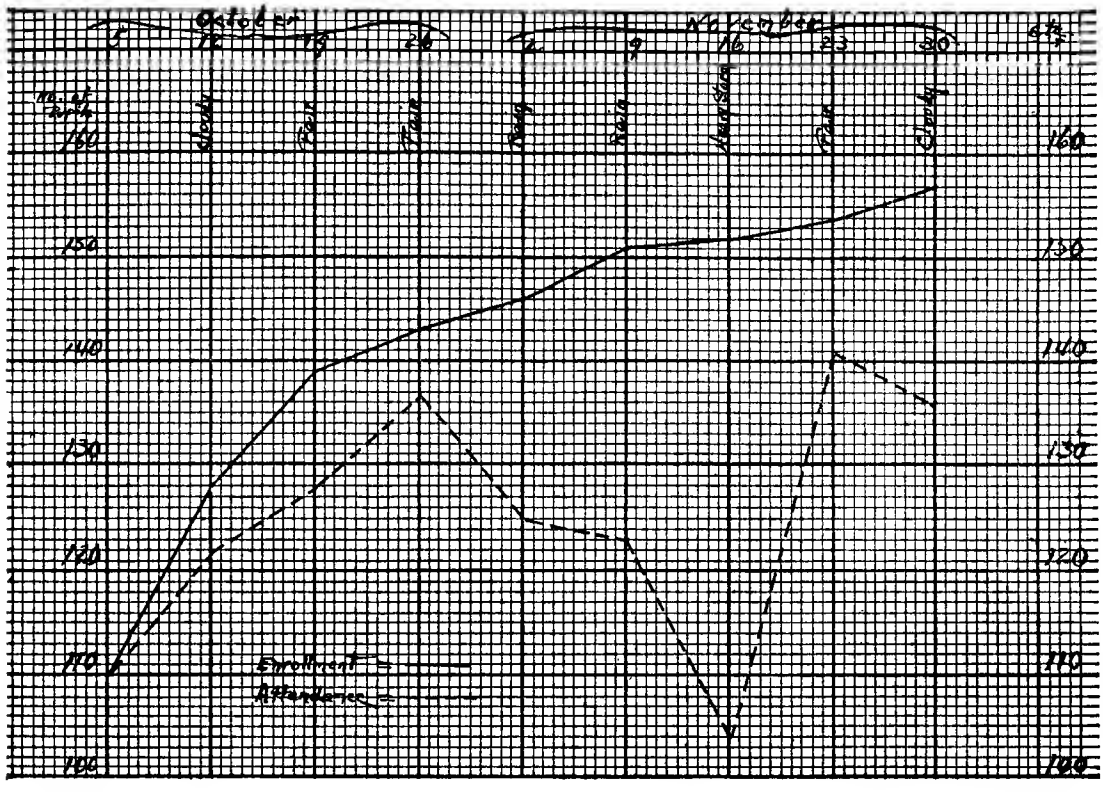
In order that they may be more readily understood figures are often plotted to form graphic curves. (Plotting paper can be had at any stationery store.) By such means *tendencies,* and *averages,* and *correlations* in series of facts can be readily seen. In general, such curves are made (1) to compare a set of facts concerning one group with a similar set concerning another; or (2) to compare sets of facts concerning the same group as they appear at different times; or (3) a combination of these two.

In Sunday-school work it is instructive to chart the facts relating to attendance. Suppose, as in figure 1, the Sundays of the season be indicated by points placed at equal distances along a horizontal line. Let convenient distances along a perpendicular line at the left represent numbers of pupils. Opposite these perpendicular points and over the corresponding Sundays, points should be placed at the proper heights to show: (1) the enrollment, and (2) the attendance Sunday by Sunday. Through these two sets of points two separate lines, preferably of different colors, can be drawn. Following these curves, the eye can then readily see how enroll-

ment and attendance correspond and where problems in attendance arise. The weather and other contributing causes should be noted for each Sunday.

represent *percentages* of attendance in relation to enrollment. For each Sunday divide the number of girls attending by the number enrolled, and the same

FIG. 1

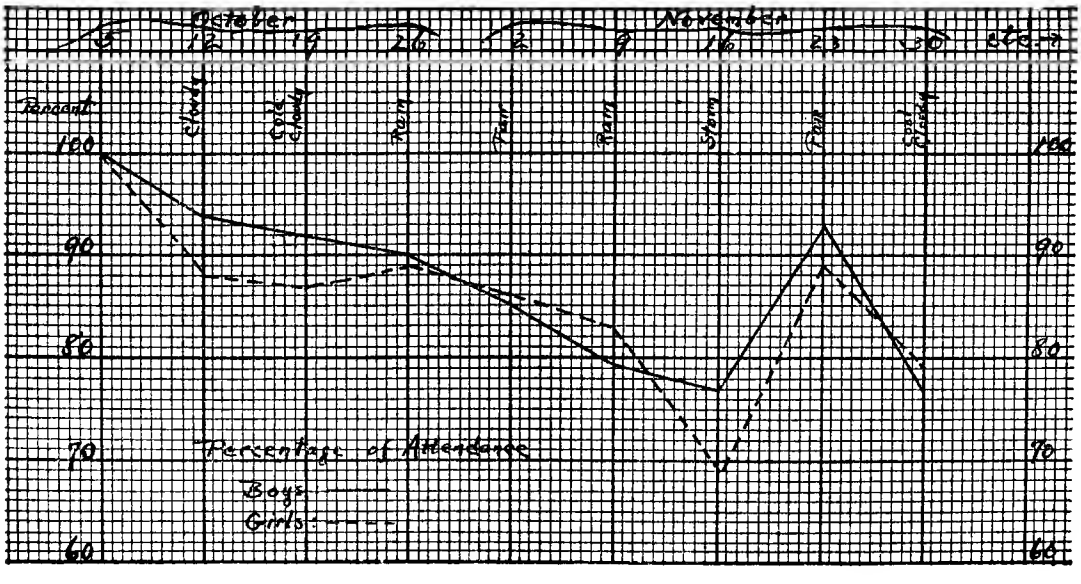


Another profitable comparison is between the attendance of boys and the attendance of girls. Let the horizontal line represent the Sundays, as before, but let the perpendicular line as in figure 2,

with the boys. Plot these resulting percentages separately and draw lines through the two sets of points.

Still more instructive is a comparison of attendance by grades or ages. As these

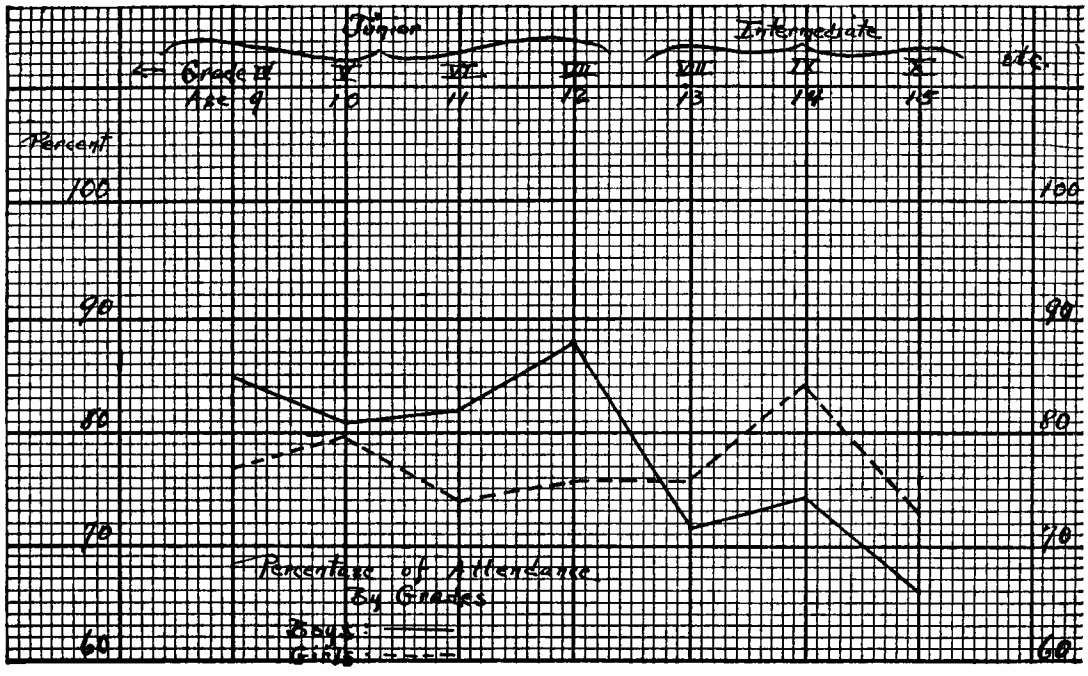
FIG. 2



groups vary in size, it is more equitable to add up the attendance of each grade separately for the year and divide these totals by the corresponding enrollment totals. Percentages can then be compared as in figure 3. The comparative

of both sexes to unite with the church. It is not enough to know that such and such a number joined last year. The yearly records should be placed together and should show for each year the *proportion* of those of the appropriate ages

FIG. 3



hold of the school upon the different groups can then be seen readily.

Other comparisons which throw light upon the efficiency of the school and which can be translated into graphic curves if it seems wise are: The growth of the school: Various units of time can be used. The year or season is most convenient. The secretary's records should show the largest, smallest and average enrollment for each year, together with the total gain, total loss, and net gain or loss. These figures should always be tabulated by grades or ages and by sex, so that the comparative success of the school in keeping its hold upon boys and girls of different ages can be determined, and the causes of failure can be located.

Causes of absence can be ascertained and tabulated by grades. In like manner it would be highly desirable to find and list causes of withdrawal by grades or ages, and the number of those who have been transferred to other schools. Tardiness may be treated in the same way as absence. Of great importance are the statistics showing the tendency of pupils

and of each sex who actually became members, and the proportion who did not, as well as the *number,* of each age and sex, of those who did become church members.

When circumstances permit, the efficiency of a school in relation to its community should be tested. A canvass should be made of the field served by the school in order to learn the actual number of eligible children who are not in the school. The proportion of these enrolled, and held or lost, should always be known if possible.

The finances of the school should, of course, be handled with the same care as the attendance. Tables may be made showing the receipts and expenditures of each class from Sunday to Sunday, the causes to which contributions are made, the annual totals, etc.

Many other things besides contributions and attendance can be tabulated with profit both to pupils and to officers. A growing list of the forms of Christian service in which the children have coöperated may be posted, including such

items as the writing of letters, visiting the infirm, caring for a needy family, sending flowers to sick friends, helping at home, visiting or singing at institutions for the aged or sick, and so on. These can be classified by ages or grades to advantage. Other facts which grow illuminating when brought together are: the proportion or number of children representing homes of the various ocupations and economic levels; nationality; home training in religion; proportion of pupils doing home work and getting help in it at home; church attendance of children and parents; library statistics and the general reading of the children (the books read will be found to be in astonishing number and variety); annual growth or change in Sunday-school equipment (maps, pictures, furniture, separate rooms, etc.); the service of worship (forms used, popular or well-adapted hymns, psalms recited, stories told, etc.).

A stimulus to better teaching is found in the teacher's annual report, which may well include such items as: The course of lessons; methods of work; class organization; coöperation in Christian service; signs of religious growth (including list of confirmations); social affairs; worship. A class book or "log" offers a large field for initiative in bringing together facts of interest about the class work; *e. g.,* a chart showing attendance and promptness for the year; the class roll; sample essays; the order of class exercises; financial report; what the class has done to help others. These two types of report, the one from the teacher and the other from the pupils, are valuable not merely for their effect upon those making them, but also as sources for school statistics and the intensive study of the school.

Statistics are not only for the members of the teaching staff. They are for the pupils and their parents. In order that the accumulated facts showing the growth and the work of the school may be accessible to all who are interested, it is advisable to hold an annual exhibit, including all the material so far described, and also the handwork of the pupils. Guides should be provided, preferably from among the older pupils, to explain the exhibit to visitors.

It is obvious that statistical summaries even as simple as those described are impossible without (1) accurate records (see Registration, Systems of; Secretary, The S. S.); and (2) accurate compilation. In compiling the figures and making charts, care should be taken to compare only equivalents and to use the same scale when bringing together any two sets of facts.

HUGH HARTSHORNE.

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STATISTICS, SUNDAY-SCHOOL.—SEE APPENDIX: STATISTICS OF SUNDAY SCHOOLS.

STEREOPTICON, USE OF THE.—Illustrations and pictures are an effective means for imparting ideas and descriptions. A picture will convey in a comprehensive, vivid, picturesque manner an instantaneous grasp of a subject that would require pages of print to explain. Moreover, people are interested in the concrete, rather than in the abstract or abstruse. Through the eye appeals are made to the understanding far better than through the ear—and by means of pictures best of all. Pictures are thus of value in every stage of education—with the adult fully as much as with the youngest child.

The Cost. Every Sunday school, no matter how small or how poor, may have a stereopticon lantern and opaque projector motion picture machine. Recently the production of cheap instruments has been very marked. Practical lanterns cannot be purchased for less than $25 or $30. From this lowest figure the lanterns range up to $300 or more for double lanterns, though the average outfit is a single lantern, costing complete from $40 to $85.

The Kind of Lantern to Get. This does not depend so much upon the maker as upon local needs. All reputable makers manufacture equally good lanterns. All are practically standardized in prices, there being usually three of each maker, a very cheap one, with iron frame and a second or third grade lens, often very good, and fully satisfactory for certain conditions; a medium

outfit with first-class lens and nickeled frame; and a third high-priced machine, used for dissolving views, or microscopic work.

The Illuminants. Local conditions determine the illuminants. The various kinds go with any lantern. The cheapest-running outfit in the end may be one costing more at the start. The lights are gauged by "candle-power." The most powerful, and the cheapest, where it can be had, is the arc electric light, gauged at 2,500 candle power. It can be run from any current that is reducible to 220 or 110 volts, either direct or alternating; but it should be taken directly from the feed wire, near the meter box in the building, not from the incandescent socket of the bulb light in a room. The wiring should be done with a number 10 (18 ampere) wire for ordinary electric lanterns (with fuses of 20 amperes). A thicker wire (No. 6) must be used for the reflectoscope. With a direct current, an absolutely noiseless production may be secured. With the alternating current, there is always an unavoidable hum. The cost is extremely slight, averaging perhaps 25 cents to 35 cents for an entire lecture of over an hour and a half.

Recently there has been a very successful development of the pencil carbon arc light which has been adopted by all the lantern firms. It gives fully 600 candle power and is quite satisfactory for small rooms. It has the advantage of using a 5 ampere rheostat which permits the attachment of the wire to any incandescent lamp socket.

For many years men have experimented to produce an incandescent lamp that could be attached to any lamp socket. There are several very inferior bulbs on the market, giving about 100 candle power each. They are almost too unsatisfactory even for parlor use. There is a new invention known as the Nernst lamp, which is particularly adapted to the use of a traveling lecturer, who wants electric power and yet can not take the time nor afford the cost of wiring up for the arc light in any town. It is claimed that this light is 800 candle power. By a peculiar system of white, incandescent rods, this powerful light is secured.

If, however, it is impossible to get electricity, then the next best illuminant is the oxyhydrogen, of 1,000 candle power. Many prefer it to arc electricity, for it is softer and does not fade colored slides so rapidly as constant use with the powerful electric light will. For occasional use, this last consideration is not so important. The objections to oxyhydrogen light, however, are serious. First, if the gas tanks are rented and the gas bought from a local firm, it means the cost of gas and transportation of tanks (expressed, as the companies will not take them otherwise). Second, it requires a more skilled operator, usually a professional being hired at $5 a night, or with his own lantern and gas, usually $10 a night. It requires very little skill to run an electric lantern —even the powerful reflectoscope. Some persons own their own tanks and make their own gas—a very dangerous operation. The tanks cost $50 a pair, besides a costly apparatus for making the gas. So that, save in larger cities, the oxyhydrogen outfit is impracticable.

A new device, practically oxyhydrogen, is the oxylith gas-making outfit, which gives almost, if not fully, as much candle-power as the oxyhydrogen and is not dangerous. It makes pure oxygen gas and is perfectly safe. There is no hot retort, nor heat of any kind, no furnace nor hot water, no force pump nor outside pressure. It is a generator in a safe apparatus. Its cost is $35 and the cost per night about 75 cents for materials, much cheaper than the oxyhydrogen.

Next to all the above illuminants, but of inferior power comes the white light. Sometimes this is termed the alco-radiant light, because it uses alcohol. The light probably equals acetylene gas, though some claim it is 50 candle power better. It is merely an apparatus adapted for use, with an ordinary incandescent Welsbach mantle by blowing vaporized alcohol into the flame, making a strong white light. The candle power is so inferior that it should only be selected when it is impossible to secure any of the others. The lamp consumes but 5 oz. of denatured alcohol an hour, or about 5 cents worth for an entire lecture. No picture is satisfactory, however, over 7 or 8 feet square, whereas the Nernst can be run up to 10 feet and the others even up to 20 feet square.

Of about the same power, or less, is

acetylene gas, using a portable generator and calcic carbide. At best it is but 200 candle power. A picture of from 6 to 7 feet can be secured; but strong colored slides are at a disadvantage. It is perfectly safe to operate, and the cost is but 2 cents an hour.

Finally, inferior in value to any of the above may be mentioned the incandescent bulb lantern and the various oil lanterns; both are inadvisable, the one but 100 candle power and the other but 50.

How to Select Lenses. One of the chief questions in purchasing a lantern, both from the standpoint of cost and that of results in picturing (size and clearness), is the lens. The imported "Darlot" lenses are the most reliable, though many other imported and some American lenses are probably as good. One may rely on a Darlot—at least to a certain extent. It is necessary to say "to a certain extent," for there are at least three grades of Darlots. The seconds are for general purposes quite satisfactory; but the thirds are always poor and should only be taken when price is an absolute consideration. The determination of the power of the objective lens must be based partly upon the size of the picture desired in its relation to the distance of the lantern from the screen; and also partly upon the illuminant to be used. As the lantern should be placed, if at all feasible, *behind* the audience, so that the light from the lamp will not disturb their view of the screen, one should first calculate the distance to the screen from the position of the lantern. Then the height of the picture is to be determined, considering, of course, the heads of the people in front, especially if they are to stand for a hymn. Also noticing whether a chandelier or pillar is in the way of the light, remembering that the light is practically a triangle, whose base is the width of the picture and apex the lantern aperture. Should such obstacle exist, it may prevent setting the lantern so far back.

In general it may be stated that the two most powerful lenses are the one-half and two-thirds objectives. If one does not have to get too far back, as with a long narrow hall, and has a poor illuminant, then one of these two lenses should be used even though the cost is greater. But, if one uses arc electricity, the light is so powerful that it does not matter. Then the one-half lens may be safely purchased and mounted as a one-fourth (quarter lens). But where the room is very long and the ceiling is low, the only lens is the so-called 4-4, a 3 inch glass, giving a picture at 120 feet distance of 24 sq. ft., and smaller at closer approach to the screen.

The condensers come in pairs, and must be matched accordingly and should also be determined by the size of objective used. If the rear condenser breaks, as frequently happens, the new one must be matched to agree with the front condenser, and the focus of the objectives be stated in ordering. Consequently, it is customary for an operator to order an extra condenser with his lantern, so that he may replace a cracked condenser at once, and later reorder a new extra glass. Condensers may break from any sudden heat or chilling. Sometimes they break from a great heat shut off too suddenly.

The Lantern. The purchaser may rely upon getting a good lantern from any high class firm on lines within his own selection as to the type of *lamp-house* or method of *operation.* Many persons are eager in advising a "dissolving" lantern. This is only two ordinary lanterns combined, placed over one another, or side by side, so that one picture comes on the screen as the other fades out. It adds a little over twice the cost, for dissolving appliances have to be appended. However, with the improved slide carriers, there is no time when the screen is vacant, even with the use of a single lantern, so that the advantages of a dissolving lantern are insignificant as compared with the cost.

The Choice of a Screen. The sheet or screen for the picture depends on the place where it is to be set and the kind of illuminant. Screens come in two materials, a seamless opaque weave and ordinary muslin. The former are very much more expensive; but are on spring rollers, and if the screen is to be set in a permanent place, on a ceiling or against a wall, they are convenient to roll up out of the way, and are then smooth and dustless. If an illuminant other than electricity (arc) or oxyhydrogen is to be used, the opaque screen is important because it throws back all the light, letting

practically none pass through, whereas the muslin screen shows the picture equally well on both sides. In fact in some churches, where the choir is behind the screen, the muslin is to be preferred for this very reason. The screen should be a few inches (three or four at least) larger than the picture, to allow for some extra widecut slides. Slides are of two sizes, English 3¼ x 3¼ inches, and American, 3¼ x 4¼ inches. Both give the same size of picture, usually 3 by 3, though part may be blocked-out in matting. Churches can buy muslin and make their own screens very cheaply. The seams must be kept on the wrong side in using. If the lantern be tipped up, the lower end of the screen must be fastened further away than the top of the lantern, so that the picture is equidistant in all parts.

Besides the muslin and opaque screens there are two other kinds which are worthy of consideration—the luminare type of screen, and the mirror daylight screen. The former is an opaque screen that has been carefully covered with a preparation aluminum paint, giving it a silvery, shiny surface that intensifies the candle power of the reflected image over 100 per cent. The latter has a silvered glass mirror of the most expensive and delicate make. So carefully is it manufactured that the application of the mercury, with which the mirror is "silvered," is placed not only on the front surface of the glass but also on the rear, so that all reflection of the projected image is illuminated. Both of these types of screens are very expensive. The 8-ft. luminare screens will cost from $35 to $40, while the daylight screens are from $150 to $700.

Opaque Projectors or Reflectoscopes. The cheaper ones are mere toys. The cheapest satisfactory opaque projector, and one that will show *post-cards, penny pictures, prints,* etc., is the radiopticon which, on account of the peculiar design of parabolic reflectors, is able to throw a light of from 250 to 600 candle power with lamps ranging from an acetylene gas to pencil carbon. This machine will also use *lantern slides.* For opaque production, it sells for $25, and combined use, for $40. The Victor Beseler Pencil Arc Projectors are also about 600 candle power and sell for $25.

Coming to higher prices and more practical machines, the balopticon and reflectoscope are the only really satisfactory productions. Both of these use both lantern slides and opaque materials and have the additional advantage of combination mirrors under which printed matter may be thrown in proper position on the screen without reversal. The combined balopticon sells for $140 and the reflectoscope for $210 complete. This latter instrument has the advantage of being a three-in-one machine and, for $125 more, any one of the three or four leading kinetoscopes may be added, making an instrument that will at all times project lantern slides, opaque materials (up to five inches square) and moving pictures. It is an ideal machine for the church.

One-Light Dissolving Lantern. All dissolving lanterns of the older type require two lights, one in each hood. Two New York firms (Schneider, and Beseler) have produced one-light dissolvers under which, at a cost of but $300, the one 3,500 candle power arc light will dissolve lantern sildes and also run any of the leading makes of kinetoscopes. This is a very convenient and economical type of machine.

Kinetoscopes in General. The church ought to make use of the moving picture to a very large extent. Nearly the whole of the Old Testament and all of the life of Christ have been produced. The films are both reverent and instructive, as well as historically accurate. The cost of machines ranges from $160 to $250, complete with lantern mechanism, stand, and rheostat. (See Moving Pictures in the S. S.)

The Edison Company have produced a home kinetoscope that sells for $75 and runs small lantern slides and films with acetylene gas, or Nernst lamp, or pencil carbon. The films are also considered fireproof. The machine is quite satisfactory, although the variety of material now obtainable is not very great. A 6-ft. picture can readily be thrown upon the screen at a proper distance.

Transformers. One of the general difficulties in using an electric current in smaller towns has been that outside of the larger cities, the alternating current is used to a large extent by reason of its cheapness. The alternating current not

only gives less candle power but produces a disagreeable hum, which often drowns the voice of the lecturer. Transformers are now being produced which will take an alternating current of 110 volts (5 amperes), and give out 40 volts (10 amperes); or 110 volts (15.5 amperes), and give out 35 volts (40 amperes). The price ranges from $17.50 to $50.

Example.—Size of picture desired, 15 feet; focus of objective, 8 inches.

$\frac{15 \times 8}{3} = \frac{120}{3} = 40$ feet distance from screen to place lantern.

Note.—1. The size used in the example is a standard lantern slide inside the mask. 2. The equivalent focus is obtained by adding to the back focus the distance between the front and back lenses of the objective.

TABLE OF PROJECTION

A Guide as to the Selection of Projective Lenses

Diameter	Size Lens	Focus	10 ft.	20 ft.	30 ft.	40 ft.	50 ft.	60 ft.	70 ft.	80 ft.	90 ft.	100 ft.	110 ft.	120 ft.	Cost
	Wide	angle	6–⅜	13–½	20		For	use b	ehind	the s	creen				$12 50
1-⅝.....	1–4	4½	5	10	15	20	25								$ 6 00 to $ 8 00
1-⅞.....	1–3	5½	4	8	12	16	20	24							10 00 " 14 00
2-¼.....	1–2	7		6	9	12	15	18	21	24					12 00 " 16 00
2-½.....	2–3	8½			7½	10	12½	15	18	20	22½	25			20 00 " 24 00
3.....	4–4	10½			6	8	10	12	14	16	18	20	22	24	" 36 00
3.....	4–4	10½	Extra					10	11½	13	15	16½	18	20	10 00 " 20 00

Rules for Calculating the Power of Objectives. 1. Knowing the distance from the screen and diameter of the picture desired to find the focus of the objective to be used.

Rule.—Multiply the distance between the lantern and screen by the size of the slide, and divide by the diameter of the disk.

Example.—Distance from screen 40 feet, diameter of picture desired, 20 feet

$\frac{40 \times 3}{20} = \frac{120}{20} = 6$-inch equivalent focus objective required.

2. Having the given focus objective and a certain distance between lantern and screen to know the diameter of the picture that will be produced.

Rule.—Multiply the distance between the lantern and screen by the size of the slide, and divide by the equivalent focus of the objective.

Example.—Distance from screen 24 feet, equivalent focus of objective 8 inches.

$\frac{24 \times 3}{8} = \frac{72}{8} = 9$-foot diameter of picture.

3. Having a given focus objective and certain diameter of picture to find what distance from screen to place lantern.

Rule.—Multiply the size picture desired by the equivalent focus objective and divide by the size of the slide.

Rheostat Rules. The function of a rheostat is to limit the supply of electrical energy furnished an arc lamp, and also to help maintain a steady arc. It has been found undesirable in practice to operate an arc lamp directly upon a service without resistance in its circuit, since the resistance of the arc varies over such wide ranges of values. When the carbons are in contact the resistance of the arc is practically zero, except for what may be due to the structure of the carbons. If in this condition the arc lamp were connected up without resistance to a low voltage circuit it would pass an excessive current.

A rheostat for lantern use is usually wound of resistance wire coiled up in the form of a helix. This wire must have sufficient carrying capacity so that it will not heat excessively. Its temperature should not rise above 550° F., and the whole structure of the rheostat must be mounted in a sheet-iron inclosing frame. The resistance wires of the rheostat should be insulated from the frame-work of the rheostat at the points at which they are supported so that the frame-work will not form what is termed a short circuit.

The most practical rheostats for pro-

jection work are made variable, to increase or decrease the amperage according to conditions arising.

Electrocized Glass. Every lantern exhibitor knows by experience the great annoyance and expense caused by the breaking of lantern condensers. The electric and calcium lights are particularly destructive, while breakage frequently occurs even with the acetylene, oil, and Hydro carbon lights.

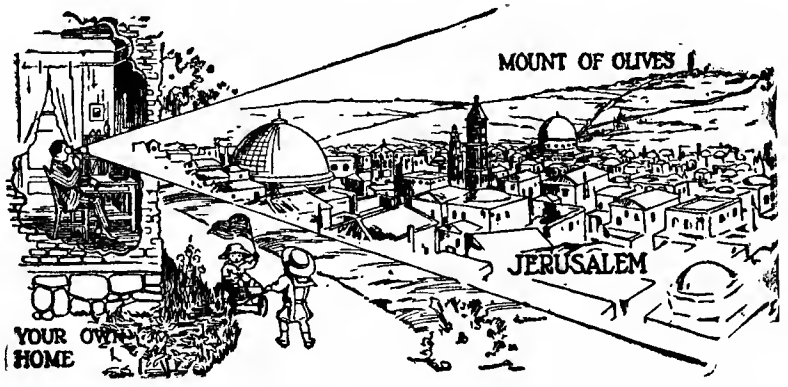
After a long series of experiments there have been produced the new electrocized class disks which when placed between the condenser and the light prevent the breaking of the condensers. The most careful trials have shown that fully 95 per cent. of the breakage of the condensers can be avoided by the use of the new glass. The disc of electrocized glass may be placed in the lens cell near the face of the rear condenser and between it and the light, or it may be secured in any other way so as to protect the condenser from the fierce heat of the lamp or jet and from currents of air.

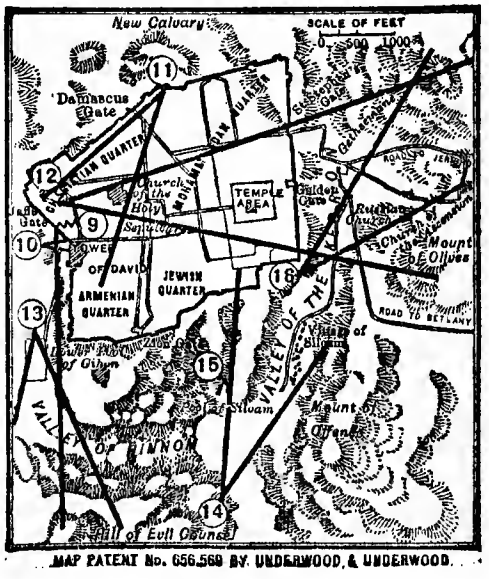
W. W. Smith.

STEREOSCOPE.—The Underwood Travel System, combining the use of stereographs (stereoscopic photographs), locating maps and authoritative descriptions, has come to have an important place in religious education. For a number of years this Travel System has been used in connection with the International Uniform Lessons by the leading denominational publishers of Sunday-school helps in the United States, Canada, and England. It is used also by nearly all the authors of the Graded Lesson courses. In addition, independent courses and tours through Bible lands have been prepared by eminent religious educators.

This system is a means by which people may gain apparently real experiences of seeing and being in distant places. The three features of the system are:

1. The Stereograph. The stereograph is fundamentally different from the ordinary photograph which is made by a camera with a single lens, while the stereograph is made by a camera having two lenses. This camera gives two photographs, and since they are taken from different points of view they are different somewhat. This difference is of great importance, for when the two dissimilar photographs are viewed through a stereoscope it makes possible the following results: First, *perfect space*—objects stand out in all three dimensions as in nature. In pictures of other kinds there is only an *appearance* of space. Second, objects and places appear *life-size*—that is, the full size of objects in nature and at their natural distances. Third, while looking at





these representations in the stereoscope, the effect is given of passing from the experience of *seeing* a picture to the experience of seeing and being in the presence of *the place itself.*

II. *The Patent Location Maps.* These maps are made to indicate a person's position, direction, and field of vision, and his surroundings. This is done by V-shaped lines. The person stands at the point from which the two lines diverge and looks over the territory lying between them. In connection with each of these standpoints, numbers are given on the maps which correspond with numbers on the stereographs, and with numbers used in the descriptions. Thus in looking at a scene in the stereoscope a person is enabled to know precisely where in a country or city he is standing, in what direction and over what territory he is looking, and from the maps, his surroundings may be clearly known.

III. *Authoritative Descriptions.* Reliable information on each country is supplied by authorities who assume that they are standing on the spot beside the person. These descriptions serve as actual guides as they give general and historical information in regard to each place seen and of the country as a whole.

The use of this stereograph Travel System enables teachers and pupils to approach the Sunday-school lessons from the actual places where the events occurred—the pupil is "really seeing the place itself"—thus giving the local setting in Bible lands. As a result events and characters become more real to the consciousness of both teacher and pupil, and the lesson teachings may be much more easily and deeply impressed.

Methods of Use. The stereoscope and stereographs may be successfully used in all schools—in the country and village schools as well as in the city schools. For the large school it is a practical plan to use the stereoscope and stereographs in the various classes. Each class, especially in the later Junior, in the Intermediate and Adult departments, may be provided with a stereoscope and the stereographs assigned for each Sunday.

It is not difficult to use the stereographs on the main floor of the Sunday school, or in a separate department of a large school meeting in one room.

Bible Land Tours. Several Bible land tours have been prepared: *Palestine Tour,* by J. L. Hurlbut and C. F. Kent; *Biblical Egypt, Sinai, Edom, and Moab; Biblical Asia Minor and Europe,* by C. F. Kent; *Mesopotamia Tour; Description of One Hundred and Forty Places in Bible Lands to be Seen Through the Stereoscope,* by C. F. Kent; *Travel Lessons on the Life of Jesus,* by W. B. Forbush; *Travel Lessons on the Old Testament,* by W. B. Forbush.

A. E. Osborne.

STOCKPORT SUNDAY SCHOOL.—This important institution, which justly claims to be the largest and one of the oldest in the world, was founded in 1784. It was first conducted by paid teachers in hired rooms scattered over the town, and was then known as the Methodist Sunday school, but it outgrew these limitations. The cost of the teaching staff, 1*s.* 6*d.* per head each Sunday, told heavily upon its slender resources. The idea occurred to Joseph Mayer, one of the founders, who was a local manufacturer and a man of taste and education, that the difficulty would be best solved by securing voluntary teachers. He set the example and became the first voluntary teacher; gradually paid teachers were replaced by voluntary ones.

It was decided to erect a large building especially for a Sunday school, and the foundation stone of the present building was laid on June 15, 1805, and the present title of the Stockport Sunday School assumed. The building was erected by voluntary subscriptions at a cost of about £20,000—a large sum for that stormy period of history. The voluntary system of teaching proved an entire success and the large building was soon filled each Sunday at the morning and afternoon sessions of the school. In 1835, it was necessary to enlarge the building and an extensive wing was added. As the influence of the school grew branch schools in connection with it were opened in different parts of the district, and at the present time there are four such branches.

The number of pupils in attendance in 1806, was 2,845, in 1837, there were 5,417, in 1839, the school reached its highest level with 6,006, for after that date the various churches began to establish Sun-

day schools of their own. Originally founded for the education and religious instruction of the children of the laboring poor of the district, reading, writing, and arithmetic were taught; but as national schools arose and resumed the responsibility for the more secular studies, the school has gained influence by becoming purely a religious institution. The Stockport school is remarkable in that it does not belong to any one religious body; it is neither Anglican nor Nonconformist, but it receives pupils from all the recognized sections of the Christian Church, and may thus be described as interdenominational.

The school is supported by voluntary subscriptions and by the proceeds of the Annual sermon, at which the collection and sale of admission tickets generally exceeds £500. The most eminent divines have preached the Annual sermons, among whom may be mentioned Rowland Hill (*q. v.*), John Angell James, Thomas Chalmers (*q. v.*), James Hamilton, Hugh Stowell Brown, Norman Macleod, Dean Stanley, Dean Farrar, Canon Fleming, Dean Fremantle, Dr. Clifford, Dr. Jowett, and Dr. James McGregor.

The annual expenditure of the school is about £2,000. The number on the books (1914) including a large Brotherhood, is over 5,000; the number of teachers is about 477. Since the beginning over 6,654 teachers have taught nearly 114,553 pupils.

The pupils are of all ages from the Cradle Roll in the Primary Department to adults of both sexes. The supply of teachers is obtained from the older classes of young men and young women. Comparisons of size with similar institutions are difficult as many large schools are connected with places of worship and include their church members.

The classes are kept in touch with the general religious life of the town by attendance at the different places of worship in accordance with a specific plan. On the Sunday nearest June 15 the pupils annually march in procession through the streets of the town and sing a hymn in the market place in commemoration of the laying of the foundation stone in 1805. An attendance of over 3,500 is generally reached on this occasion.

The centenary of Sunday schools was celebrated in Stockport in 1884, and the centenary of the building in 1905, to commemorate which a new public hall and offices were erected at a cost of over £15,000, the whole premises now occupying a large area. The school almost from the first has enjoyed royal patronage. Queen Victoria was Patroness, and at present Queen Alexandra stands in this relation to the school.

The original Trust Deed was enrolled in the Court of Chancery in 1809. The school is held in trust by a body of (at present 113) trustees. A committee of thirty-five is elected annually and undertakes the maintenance of the buildings, etc. The Board of management includes the visitors (or superintendents) of the different departments and meets every Sunday to discuss the internal management.

Many teachers are retained to an advanced age—several have celebrated their jubilee of fifty years' continuous service. In 1899, when the *Quiver* offered a medal for Sunday-school teachers who had completed twenty years' service, Stockport Sunday school claimed eighty-five.

Mention should be made of the week-day activities of the institution, as the Committee believe in making the school useful during the week-days. A successful Boys' Life Brigade is a noticeable feature, and there is a Literary and Recreation Society with a sports section which has a playing field. On Saturday evenings during the winter a series of entertainments—concerts, lectures, and cinematograph exhibitions—are given under the auspices of the Committee in the new Centenary Hall, which is capable of comfortably accommodating about 2,300 people. There are several libraries, a book and magazine room, a savings bank and a Sick and Burial Society and an Approved Society in connection with the Insurance Act.

W. B. Leigh.

STORIES AND STORY-TELLING.—Story-telling, though dating back to earliest times and known to all nations, has been almost a lost art in this country. In recent years, however, there has arisen a widespread interest in the story, and its educational value is now recognized. One of the causes for this newly awakened in-

terest may be found in the difference between modern education and that of the past. In addition to studies which are selected for the intellectual and moral training of the child, purely æsthetic branches are being introduced into the school curriculum. The child's response is carefully observed and his interest and pleasure are now taken into consideration. It has been discovered that beauty awakens an immediate response in the child and, therefore, schoolrooms are made beautiful with harmoniously tinted walls, fine pictures, and blossoming plants. More attention is paid to music and art than ever before.

Story-telling has become a part of the school program, for it has been found that the story not only gives pleasure, but also awakens and satisfies desires, and leads to an appreciation of values. It is one of the quickest and best ways to put the child into a receptive mood, and to assure his immediate response to the truths imparted and the ideals presented.

The value of story-telling and its power of imparting knowledge and impressing moral truth has been universally recognized. Its history may be traced back to Bible times, when the children's questions were answered by stories of Jehovah's dealings with His chosen people. In Egypt and among the Hindus ancient myths were told to explain natural phenomena. The Homeric tales, the stories of Roman heroes, and the legends of the Round Table as related by bard, minstrel and troubadour, have kindled the imagination and fired the enthusiasm of all who listened to them. Even to the present time the story is used to entertain and to instruct. Among American Indians and in the wilds of Africa, among Eskimos and Australians, in China and Japan, and in the countries of Europe its spell is still felt. "Wherever there has been religion to teach, tradition and custom to perpetuate, history to record; wherever there is folk-thought and local legend, country gossip and news, there will be found the story-teller—more or less serious and skilled, more or less a creative artist; but usually with a sense of a serious mission to carry abroad what he has learned as the *truth*." (Partridge.)

Stories are of many kinds—myths, fairy-tales, epics, fables, allegories, legends, animal stories, historical and biographical tales. Myths are the interpretations given by primitive peoples of natural phenomena and of the life of man. Their origin may be traced to the desire on the part of primitive man to discover the meaning of the unknown world in which he found himself placed. In his ignorance he interpreted it in terms of his own feelings and activities. He, therefore, personified all the phenomena which met his eyes. Sun, Wind, Sky and Earth were animated and possessed of both human and magical powers. A human character was given to all animals also, and to natural objects, such as trees, streams, etc. These explanations and interpretations of the life about him, as well as his beliefs were expressed by primitive man in stories, and through these stories he strove to find a solution of his problems, and a faith which would enable him courageously to meet dangers and disasters.

In fairy-tales, as in the great myths, this religious element may be traced. These stories deal with imaginary and supernatural beings who interfere, for good or evil, in the affairs of mankind. A number of them have come down from a far distant past and have grown out of the religious stories. Fairy-tales are very numerous and many of them are both beautiful and memorable. All these stories, both myths and fairy-tales, expressed belief and revealed a searching for truth; but as truth became better known and as new religions were introduced, some of these tales were no longer believed, but became stories as the term is now used.

With the passing away of primitive religious beliefs, stories became more human. They now began to cluster about the persons of great heroes, partly or wholly imaginary, who fulfilled the ideals of the nation. This was the beginning of the epic movement. Though the gods still appeared in these stories, they were no longer the chief actors. But like the myth and the fairy-tale, the epic revealed man's inner life rather than portrayed mere outward events. It shows not only the customs but also the ideals, the beliefs and the aspirations of the race. These stories were not made in a day, but were subjected to continual modifi-

cations and improvements as they were handed down from generation to generation. Among the great epics are the *Iliad,* the *Odyssey* and the *Niebelungenlied.*

Unlike these three previous classes of stories which were unconscious products of the race, fables and allegories were invented expressly for a moral or didactic purpose. The fable, as defined by Dr. Johnson, is "a narrative in which beings irrational and sometimes inanimate, for the purpose of moral instruction, are feigned to act and speak with human interests and passions." Of such fables Æsop's are the best examples. They are "artless, simple and transparent, inculcating a moral of worldly wisdom and reasonable self-interest." Animals are usually chosen as the dramatis personæ because, according to Lessing, they have distinct characters which are known and recognized by all. The allegory is usually longer and more involved than the fable. It has been defined as the representation, by means of a figurative story or narrative, of something metaphorically suggested but not expressly stated. Well-known examples are Bunyan's *Pilgrim's Progress* and Spenser's *Faerie Queene.*

The legend was originally a chronicle of the lives of the saints and derived its name from "legere," to read, because such chronicles were read in the church services. Later, however, it came to mean a story which, having usually an historical basis, has become fictitious through transmission. This fictitious addition often heightens the real point of the story, bringing into prominence the important truths. These legends are associated with places, as Irving's *Legend of Sleepy Hollow,* and Heine's *Lorelei;* they emphasize types of character, as Robin Hood or Rip Van Winkle, or they are grouped about some great character, as Tennyson's *Idylls of the King.*

If, as many think, it be true that in a certain sense the race experience is relived by all children, the early myths are especially adapted to the child, for they interpret for him, as they did for primitive man, the world about him. They enable him to appropriate the race experience, they bring him into close touch with nature and, being laid in remote times and distant lands, they broaden his outlook upon all life. Care must be taken in giving them, however, to avoid those whose meaning is too complex to be understood by the child, or whose interpretation of the world is not now accepted as true and in accord with Christian teachings. When told as nature stories or as tales of adventure, many of them meet both his interests and his needs. Fairy-tales, also, are of great value to the child because they stimulate belief in an unseen world and they reveal that world as peopled with those who are friendly to him. The children enjoy seeing consequences and in these stories the reward of the good and the punishment of the wicked is usually shown. The epic, giving the story of man's growth and development, is of great educative value. For the growing boy nothing is more inspiring than to inculcate a love for these world epics, and a desire to emulate these great national heroes.

These stories, which accomplish their purpose unconsciously, as it were, are of more real educational value than those which purpose teaching a moral lesson, as fables and allegories. These latter, however, find a place if used occasionally, and as reminders of known truths, rather than teachers of new moral lessons. The legend, according to Prof. St. John, "helps to bridge the gap between fairy-tale and real history and to bring about the correlation of feeling and fact." Because the fictitious element in it has emphasized the important truths, the legend often has greater teaching value than real history, if the story-teller does not present it as fact. Besides these imaginary or idealistic stories, realistic tales, such as true stories of animals, and historical and biographical tales, have their place in education, if their purpose is clearly understood. This purpose is not to teach history or to relate facts, but to impart spiritual truths.

The educative value of story-telling having been recognized, it has now found its place in all child training. In the home this art has long been known. Through it a tie is established between parent and child which is enduring and of incalculable benefit in the child's development. In the schools also, the story is being more and more used, both as a means of entertainment and instruction.

On the playground and in the public library it is being introduced, and regular hours for story-telling are now planned for the children.

Not in secular education alone is the story of value. Indeed it "holds the central place in the teaching of religion. More than anything else it can give the breadth of experience, the imaginative grasp of the unseen world, and the moods which are the basis of religion in the child." (Partridge.) In the youngest grades in the Sunday school story-telling has long been used, but there is now a more definite realization of the value of the story, and more intelligent study given to the art of story-telling.

The Bible is, and must continue to be, the basis of our religious instruction. But the Bible is in reality a book of fascinating stories adapted to all ages. Here are nature stories and wonder tales; stories which show the return of the deed, the working out of Nemesis; stories of splendid courage and heroism, and others of love and devotion so perfect that they have been taken as types of friendship; stories of patriotism, and stories of unswerving loyalty to God and his commands. Among Christ's matchless parables are stories of neighborliness and hospitality, and exquisite stories of the Father's love and forgiveness.

It is generally conceded by educators that the Old Testament stories have a greater appeal to the younger children and that the life of Christ, as a whole, should be reserved for the older ones. "The great value of the Old Testament stories lies in the fact that they put abstract truth into concrete form, to be interpreted by the imagination. They meet the child at every period of its development—its love of poetry, its faculty for wonder, its elemental passions and its rudimentary moral standards. The Old Testament never becomes outworn as the nursery tales do, but by its constant appeal to that most universal of all faculties—the religious faculty, the capacity for knowing God—it is always in advance of the child, always at the same time satisfying and stimulating its enlarging powers." (Houghton.)

In addition to the stories of the Bible the great racial stories have their place in religious education, for, having grown out of man's desires and beliefs, they give the child a kinship with nature and with unseen things which is the basis of God-consciousness.

To select stories intelligently a knowledge of child psychology is needed by the story-teller. The interests and needs of the children must be understood in order to find the point of contact. With the youngest children, from four to nine, who are in the Beginners' (*q. v.*) and Primary (*q. v.*) departments, stories of child life make the greatest appeal, as their experience is limited. These little ones are interested in natural objects and especially in living creatures, so nature stories should be given them. Active and restless themselves, stories of action hold their attention most successfully. All stories given them should be simple, concrete, teaching but one truth.

In the Junior age, from nine to twelve, the interest centers more in fact than in fancy, so true stories from the Bible, and from history, are especially enjoyed. This is the hero-worshiping age and stories which present heroes worthy of emulation are very helpful. Of such heroic characters the Old Testament is a treasure-house. During the important period of adolescence, from thirteen to twenty-four, the discovery of self and the relationship of self to others is being made. Now stories which present ideals are of inestimable value. The epic tales, with their great national heroes, stories of heroic missionaries and philanthropists, and the splendid Bible biographies, culminating in the life of Christ, all furnish models toward which these young people may strive. Even with adult classes a well-told story, occasionally introduced, may be used most effectively in impressing truth.

An understanding of the story itself on the part of the story-teller is essential. The story has been well defined as a "narrative of true or imaginative events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than the intellect." The story deals in action and therefore differs from description, which adds details to details; it is not exposition, which makes clear by explanation and of which accuracy is the essential quality; and though allied to history it is not essentially a

record of events, but makes its appeal to the imagination and feelings. The essential elements of the story are a short beginning which introduces the characters, gives the background and awakens interest; a succession of events, or an action, which is orderly; a climax that contains the moral or point of the story; and an end which leaves the mind at rest. The story should have suggestiveness, or meaning, unity and action. (Summarized from Prof. St. John.)

In learning to tell his story, the story-teller must first become familiar with it as a whole and then analyze it into its elements. He must then perfect its form, eliminating all unnecessary incidents and elaborating essential features. He must give vividness through the use of direct discourse, imagery and dramatic action, and lastly he must practice it, for, as has been well said, practice is nine tenths of success. The story-teller must realize that the chief power of his story lies in his own feeling toward it. Unless he loves it, unless it appeals deeply to him, he cannot vitally touch his hearers, for William Cullen Bryant's words are most true:

"The secret wouldst thou know
To touch the heart or fire the blood at will?
Let thine own eyes overflow;
Let thy lips quiver with the passionate thrill."

If he does thus feel it, the story-teller can give the story simply, directly, and with a dramatic power which will impress it upon the minds and hearts of his listeners.

LAURA E. CRAGIN.

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STORRS, RICHARD.—See CHILDREN'S DAY.

STORY-TELLERS' LEAGUE, THE.—In the summer of 1903, at a meeting of teachers numbering about two thousand, in Knoxville, Tenn., an interest in story-telling was manifested. At the twilight hour a few of these earnest men and women gathered on the lawn to tell stories. One of those present thus describes the meetings: "The fading twilight, the dreamy quiet of the hour, the overshadowing trees, the circle of faces, the repressed tone of voice of the story-tellers appealed wonderfully to me. And the child, the being to whom these services were dedicated, was always in mind. When the darkness had fallen so that the form of the story-teller was all but invisible, the effect was heightened. We always adjourned quietly, as if we feared the gentle influence would vanish, if we were noisy."

The stories ranged from fairy and folk tales to the great epics and their narration was varied by the singing of national melodies. On Sunday evening a longer time was devoted to the meeting, and Bible stories took the place of fairy tale and myth. These meetings were held twice a week and grew in numbers and interest until several hundred met together for the pleasure and inspiration which they afforded. At the close of the summer school, which had drawn these teachers together from all parts of the country, the story-tellers decided to organize themselves into a Story-Tellers'

League and carry back to their homes the helpfulness of the meetings.

This formal organization was the beginning of a great national movement, the purpose of which is the finding of the best stories in literature, history, and life, in order to tell them with love and sympathy to children and to young people. "It seeks to bring together in story circles those who love to hear and tell a good story—educators, teachers, parents, kindergartners, Sunday-school workers, children's librarians, playground workers, and all whose hearts are afire with this work that they may impart its spirit to others." This first league became later The National Story-Tellers' League, with Dr. Richard T. Wyche as its president, and its headquarters in New York city. Since its organization other leagues have been formed all over the United States, from Massachusetts to Georgia and from New York to Montana. Fifty-five of these leagues in twenty-five different states were reported in 1913.

Each league has planned its own program and these have differed widely in character. In some, general subjects are selected, such as adventure, pathos, humor, etc., which give a popular character to the programs; in others, the great myths and legends are retold, such as Beowulf, Siegfried, and the tales of the Round Table. Still others have searched the history and literature of many nations, finding and adapting Persian, Egyptian, Greek, Russian, Italian, Japanese, German, and English stories for their programs. One league took the study of the supernatural, especially witchcraft, as found in the plays of Shakespeare, Goethe's *Faust,* and other literature as the subject of one year's work. A league in Nashville, Tenn., gave a Greek pageant as one of its programs. (See Pageantry.)

In some leagues stories alone are told, in others there are talks and papers giving the setting and sources of the stories which follow. Still others study the art of story-telling and the stories are discussed with reference to their adaptability to different ages and classes of children. The work is usually made helpful for teachers by having appropriate stories precede special days, such as Thanksgiving, Christmas, Washington's and Lincoln's birthdays, and Easter. Yearbooks are issued by a number of these leagues and the members are sometimes given a full year in which to prepare their stories.

Though the original plan included only the telling of stories to children, a later development of it has been the organization of junior leagues among the children themselves. Under the supervision of a teacher or sympathetic adult, the children enjoy telling stories and many become quite successful in the art. To lead the children not only to enjoy hearing stories, but also to make the stories their own, so that they can retell them to others, is a great achievement.

The Story-Tellers' Magazine, which gives stories, articles on the subject of story-telling, and news of the different leagues, is doing much to awaken and stimulate interest in this great movement. For the material for this article the writer is indebted to *Some Great Stories and How to Tell Them,* by Richard T. Wyche, and also to *The Story-Tellers' Magazine.*

LAURA E. CRAGIN.

STRANGERS IN THE SUNDAY SCHOOL, RECEPTION OF.—The right greeting of a stranger has often transformed an indifferent on-looker or skeptical critic into an active friend and future worker in the Sunday school.

Courteous ushers should be stationed at the doors prepared to greet every stranger with genuine cordiality. In every department at least one person should be ready to act as guide to the visitor of the day, who wishes to see how the various departments are conducted. All guides should have definite instructions in regard to when and how to take strangers into a room during service. A teacher and class should never be interrupted, nor a department entered during the prayer service, reading of Scripture, or singing. Each of these is an act of worship and should not be disturbed, if the school is really to worship. Ushers may open the doors at specific times only, and the rule should not be broken for pastor, officer of the Sunday school, or stranger.

All strangers should be quickly provided with program, hymnal, and Bible. Chairs may be reserved for those who expect to join the school and a superintendent of instruction, or a grade secre-

tary, may interview each one and advise as to which class to enter. In placing younger pupils the grade in day school, as well as the age of the child, needs to be considered.

The school which has carefully prepared for the reception of strangers will find that as they call it will involve merely the enlarging of the school circle to admit another member.

MARTHA K. LAWSON.

STUART, GEORGE HAY (d. 1890).—Philanthropist, Presbyterian layman, and a leading Sunday-school worker. Mr. Stuart was born in Ireland; came to America in 1861, went into business in Philadelphia and was very successful. During the Civil War he was president of the Christian Commission. He was officially associated with the Evangelical Alliance, the American Bible Society, the American Tract Society, and the National Temperance Society.

Mr. Stuart was one of the laymen appointed at the Indianapolis Convention in 1872, to serve on the first International Lesson Committee.

EMILY J. FELL.

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STUDENT VOLUNTEER MOVEMENT.—SEE YOUNG MEN'S CHRISTIAN ASSOCIATION AND THE S. S.

SUBCONSCIOUSNESS.—SEE RELIGION, PSYCHOLOGY OF.

SUGGESTION, THE FUNCTION OF, IN MORAL EDUCATION.—In its broadest sense suggestion may be defined as the insinuation of an idea indirectly by a hint or a prompting. Given a fragment and the mind completes the picture by inference, or given a new idea, an impulse comes to put that idea into action. A man asks if another man is honest and gets no answer save a shrug of the shoulders. Iago charges Desdemona with no crime, but his looks and obscure hints drive Othello to murder.

Suggestion has valuable pedagogic bearings. The teacher teaches his most prominent lessons by means of it. Often unconsciously to himself he turns his whole effort to naught, as for instance when in an unguarded moment he remarks that grammar is a hard, dry subject and that he has always detested it. From that moment the class will lose all interest in grammar. On the other hand the enthusiastic teacher will usually have an enthusiastic class. He is constantly suggesting that the subject is valuable and interesting and easy, and his pupils believe him.

Owing to their lack of knowledge and experience, children are highly suggestible, and in this fact lies danger as well as help. Often advice and prohibition result in positive harm since they suggest new ideas that otherwise might not have occurred to the child.

Guyau says: "To assert that a child is indifferent to its parents is not the way to make it affectionate; on the contrary, it is much to be feared that assertion of indifference only produces it or at any rate increases it, by persuading the child of its existence. A sentiment must be imputed in far more delicate terms than an act. We may reproach a child for having done or not done this or that; but in my opinion it should be a rule in education *to suggest rather than reproach in matters of sentiment.*" (*Education and Heredity,* p. 28.) Command and advice should be positive rather than negative. Instead of laying down a list of things *not* to be done, the teacher and parent should advise specific lines of action that *should* be carried out. A notable example is furnished by the prohibitions of the Old Testament being replaced by the positive commands of the New—"Thou shalt," instead of "Thou shalt not." Temperance lessons are sometimes taught in a manner that leads to results not dreamed of by the teacher.

Discipline can be maintained better by tactful suggestion than by direct command. "Wouldn't it be fine," the teacher says, "if some one brought a bouquet for the desk next Sunday?" Or without mentioning the fact that several of the boys have destroyed a bird's nest, he tells the story of a boy who had his little baby brother stolen. The teacher must be kind and tactful and must be respected if his suggestions are to be of value.

It is suggestion that makes the teacher's work so influential. After he has had a chance to study the pupil the teacher may

make a suggestion that will mold the whole life. A leading clergyman went into the ministry as the result of a sentence spoken by his teacher: "Ralph, I have been studying you, and I find you should enter the ministry." John B. Gough's whole career turned on the words "You can be a man yet." A class of so-called "bad" boys may be made worse by telling them that they are bad. Such a class has been transformed by having a new teacher who refused to suggest that they were bad, but who looked only for the best that was in them and found it.

Suggestion is closely allied to imitation (*q. v.*). One case of St. Vitus' dance in a school has resulted in nearly every pupil's acquiring the disorder. One hysterical child in the class may spoil the class. It is often necessary for the good of the whole to remove certain children from classes and to put them in places by themselves where they will not affect the suggestible minds of the others.

F. L. PATTEE.

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SUMMER CAMPS.—SEE CAMPS, CHURCH.

SUMMER SCHOOLS.—SEE CHAUTAUQUA INSTITUTION; METHOD, SCHOOLS OF; MISSIONARY EDUCATION IN THE S. S.; TEACHER TRAINING; TRAINING INSTITUTE FOR S. S. WORKERS, WESTHILL, SELLY OAK; YOUNG MEN'S CHRISTIAN ASSOCIATION AND THE S. S.

SUNDAY AND ADULT SCHOOL UNION, PHILADELPHIA.—The formation of this Union was proposed by the Male Adult School Association of Philadelphia, May, 1817, on such principles as would not "interfere with the actual independence of the individual societies." This proposal met with general favor in the societies and Sunday schools then existing in "Philadelphia and suburbs," so that representatives from eleven different societies and schools (some for males only, two for females only, others for both sexes and all ages), held a delegated meeting, and founded "The Sunday and Adult School Union." This "Union" lodged the executive direction of its affairs with "twelve managers" and "two representatives from each school society," making also "clergymen whose school societies were attached to the Union, honorary members with a right to vote."

The objects were stated in these broad terms: "To cultivate unity and Christian charity among those of different names; to ascertain the extent of gratuitous instruction in Sunday and Adult schools; to promote their establishment in the city, and in towns and villages in the country; to give more effect to Christian exertion in general; and to encourage and strengthen each other in the cause of the Redeemer." In presenting their appeal to the public for generous support, the managers of the Union forcibly said: "The comparative *fewness* of Christians calls for all practicable and profitable union among themselves. *Divide and conquer* is the maxim of their great foe. *Unite and triumph* be then the motto of Christians."

Within the first year, the number of associations connected with the Union was quadrupled. It promoted the formation of Sunday schools and Sunday-school associations by issuing a variety of publications. Among them were a "Model Constitution," a "System for the Internal Regulation of Sunday Schools" including the "classing" or grading of the school into four grades; providing for two sessions of the school each Sunday; issuing thorough rules of discipline with a complete scheme of rewards and penalties for pupils, teachers, and officers, based upon record of attendance, lessons, and behavior. Every pupil was kept informed of his fidelity by the "blue" and "red" tickets of Scripture texts, received each session. A teacher absent at roll-call forfeited twelve and a half cents, and the superintendent by absence forfeited twenty-five cents and upward. Some idea of the rapid growth and wide influence of this Union may be gained from its report in 1821.

The work of the "Religious Tract Society" of Philadelphia was absorbed by the Union; and it issued in that year, 173,000 tracts, 25,000 Sunday-school hymn books, 8,000 class books, 2,000 *Teachers' Guides* by John Angell James; 81,000 premium books, among them *The Dairyman's Daughter,* and for the third time, half a million of red and blue

tickets. The Union established agencies or depots in different parts of the country where affiliated schools and associations could procure these publications at, and sometimes below, cost. By the end of the seventh year, it had over 700 affiliated schools and societies, with a membership of 56,919, located in seventeen of the then twenty-four states. Even in 1820, the London Sunday School Union voiced the surprise of English workers, saying: "In the United States of America the progress of Sunday schools has been truly astonishing. The friends of education there had not to work their way through such difficulties as the early promoters of Sunday schools in England. They possessed the advantage of British experience: they at once perceived the great advantage of union."

Having attained national and international reputation, the Philadelphia Sunday and Adult School Union united with many other similar "Unions" in New York, Boston, Baltimore, and elsewhere in forming, in 1824, a larger national society entitled The American Sunday School Union. (See Sunday School Union, American.)

Edwin Wilbur Rice.

SUNDAY, THE PSYCHOLOGY OF.— The religious observance of one day in seven is of very great antiquity, probably based upon the four phases of the moon. The Jewish Sabbath was a day of rest. With the early Christians Sunday was Lord's day. The two ideas, rest and worship, being supplementary, tended to fuse. St. John "was in the Spirit on the Lord's day." About the same time Ignatius mentions the Christian Sabbath. The Didache: "On the Lord's day do ye assemble and break bread." Irenæus: "On the Lord's day every one of us Christians keeps the Sabbath." Justin Martyr: "On Sunday there is a gathering of all in one place." (See Sabbath, The.)

The religious significance of Sunday, from the viewpoint of psychology, is the aim of this article. A good working definition of religion is: *Religion is the life of the soul; emotional, yet approved by intellect; such soul life manifesting itself toward God by worship, toward man by service.* It will be noted that the voluntaristic rather than the intellectualistic emphasis is given, yet neither factor is suppressed. Leuba well says: "The will, born blind, generates the intellect in order to have a guide."

How Sunday affects people has been studied by G. Stanley Hall. He says: "Until I read these intimate confessional returns from hundreds of Christians of every name and in all parts of the land, I never realized how every type of Sunday service, even to its minor accessories and details, had laid hold of man's very heartstrings. The pealing bells which seem to say that all is well in heaven and on earth, and calling, calling to prayer; the walk or ride to or from church, like no other, because nature seems so new and divine . . . the dim religious light often suggesting twilight and forest, the two most healthful of all environments for worship; the sacred symbols and mottoes . . . the fluted organ and the pealing tones of music, which is the language of the heart and not of the head, like speech: the stately vestments, the choirs, and perhaps processionals . . . the bowed head and bent knee, the reading and perhaps intoning of litanies, responses, sacred texts, and prayers hallowed by the association of centuries; the sacraments of baptism, signifying the washing away of sins, and of communion, which makes us flesh and blood partakers of the death and resurrection of our Lord; the ineffable charm and sense of betterment that all and each of these bring to sympathetic souls is something above the present reach of all the theories of ethics or the psychologies of religion up to date to explain . . " (Sunday Observance. *Pedagogical Seminary,* Vol. XV, No. 2.)

Much of the efficiency of other factors in religious development depends upon the right attitude of the soul toward Sunday. While home is home throughout the week, it is only on Sunday that there is the leisure for the fullest enjoyment of this place which is the foretaste of heaven. While the church has its week-day ministries to needy souls, it is only on this day that conditions are favorable for the largest use of and participation in the activities of the sanctuary. And while nature is not always at her best on Sunday, it is then that there is the opportunity to note her beauties, sense her grandeurs, and feel the healing of her presence.

Home is the natural center for Sunday life. Forethought should anticipate the needs of clothing, food, rest, worship, diversion, and amusement. Everything legitimate should be done to make the day different from other days. If unusual table delicacies are indulged in on occasion, Sunday should be that occasion. The newest, brightest, and best toys may well be reserved for the children on this day.

Concerning church attendance, the aim should be for the average family to go to church together. As an aid to this much desired end, the Combination Service (*q. v.*), cannot be too highly commended. A sentence from President Hall is expressive: "Even dressing, going, and coming . . . giving instead of the weekly lust of getting, all help by way of lifting us out of the wonted routine and bringing the grateful rest of change and pulling new stops and playing unused registers of the soul's organ, while bells, hymns, prayers, Scripture, preaching—all are pregnant with conscious and perhaps deeper and still more potent unconscious influences that help on the great momentum . . that God and nature have so deeply implanted as the most precious thing in every human soul; for without some church home, some of the best and highest things in the soul remain homeless and vagrant." (*Ibid.*) Doubtless in no place does the development of Christianity show greater adaptability of means to ends than in public worship. Sights and sounds unite to deepen the impression. The appeal is to the heart rather than to the head. More and more the heart life is being appreciated. Too much pains cannot be taken to have the various parts of the Sunday services in keeping with the hour and object.

It is to be regretted that Puritanism felt it necessary to drop so much of symbolism and art which now would be so valuable both to adults and to children. Ruskin felt this for all Protestantism: "Against the corrupted papacy arose two great divisions of adversaries, Protestants in Germany and England, Rationalists in France and Italy. The Protestant kept the religion, but cast aside . . . her arts, by which . . . he injured his own character, cramped his intellect . . . and materially diminished his influence . . " J. M. Kennedy: "Early Christianity had borrowed many beautiful symbols from paganism (many of which may be seen in the Roman Catholic Church) . . . Happily the Church of England was left uninfluenced, so far as its symbols were concerned." When we consider how important visual surroundings are, we may gain a fuller appreciation of the ministry of a church really superior in beauty and symbolism. The massive walls, the vaulted ceiling, the darkened windows, the mottoes, the baptismal font with its Alpha and Omega, the pulpit, elegant and devoted, the great organ—these all tend to produce that awe which Schleiermacher considered so potent a factor in religion. Churches which lack these things in good degree should supply the deficiency as rapidly as possible. Sometimes the church building gives the impression that religion is cheap.

There is a growing opinion that the services of the church on Sunday have suffered too vigorous pruning. Too often the music, ritual, Scripture reading, responses, etc., have been looked upon merely as a setting for the sermon. They have a value of their own, and should be so treated. With children especially the formal, ritualistic, ceremonial, symbolic, has great weight. The sermon itself may be enriched by an effort after variety, especially in the direction of making preaching more adaptable to children. A survey of the churches of Worcester, Mass., reveals several pastors preaching sermonettes to children just before the regular sermon. This may be especially useful when it is understood that the sermonette is related to the sermon which follows. (See Children's Church.) Another method is available to more ministers—that of using illustrative material of interest to children.

Vesper services should be more largely used. They make use of a more impressionable hour, and make possible many united families at a stately public worship, and an evening hour at home. For young people, too, there are obvious advantages if the Young People's devotional service might be transferred to a week evening. (Cf. J. P. Hylan, Public Worship.)

Sunday should be for many a day with nature. This does not mean the neglect of the sanctuary, nor a long, noisy, de-

bauching journey. As an inspirer of religion nature may far better be used as a supplement to rather than a substitute for public worship in church. Nature has its mystic language to the thoughtful and the devout, not to be despised if not abused. Jesus loved nature. The interested reader may turn to the single Gospel of Matthew and note in it the references to nature. The purpose of the Sabbath as a day of rest and worship is served through communion with nature. During a walk the thought may be directed toward the Author of creation, and reverence, love, and obedience inspired.

H. C. COOLEY.

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SUNDAY SCHOOL, AIM OF THE.—SEE APPLICATION OF RELIGIOUS TEACHING; EDUCATIONAL FUNCTION OF THE S. S.; ORGANIZATION, S. S.; RELIGIOUS EDUCATION, AIMS OF.

SUNDAY SCHOOL AND SOCIAL CONDITIONS.—The social conditions surrounding the children of Gloucester, England, led Robert Raikes (*q. v.*), in 1780, to employ women to teach them reading and the church catechisms on the Sabbath day. Again, the marked improvement in these social conditions as a result of this experiment led to the founding of the Sunday school as a permanent religious institution.

In the present day one must look to the social conditions of the people as they live their life on Sundays and during the week to find the real forces that determine the kind of work which should be done in the modern Sunday school.

The extension of public education in all civilized countries has made it unnecessary to teach reading in the Sunday school, and the conflict of ethnic religious groups in the modern nations has laid the entire burden of the religious education of children upon the Sunday school, except where the parochial system is in vogue.

The economic, industrial, and commercial life of to-day makes it impossible in the majority of homes for any adequate form of religious instruction to be carried on. Therefore by a selective process the Sunday school has become the principal institution for religious instruction.

Social conditions have changed the point of emphasis in religious education. Formerly the emphasis in Sunday-school instruction was upon the Bible truths or subject matter to be taught; now the emphasis is upon the child in his social environment. The emphasis in Bible study has been placed upon the social conditions that led men under divine inspiration to write the books of the Bible. At present the social conditions that affect childhood and youth have compelled Sunday-school leaders to adopt a plan of graded lessons that enables the school to meet these conditions and direct the life of youth into channels of moral and religious expression. A recent writer says: "We seem to find the demands of life and the demands of educational theory peculiarly harmonious, if they are not actually identical." (*Religious Education,* Vol. VIII, April, 1913.)

Modern populations are divided into three well defined groups dwelling in three distinct zones: (1) The industrial, largely foreign in the United States, in the older congested quarters of the cities; (2) the commuters of the suburbs; (3) the farmers of the rural communities, which include the mining and lumbering camps, and other minor pursuits of the open country.

In the first zone the Sunday school confronts a serious problem as presented by the prevailing social conditions. The wealthy who own homes and reside in the city, down town, have a diminishing birth rate, and are often migratory, thus affecting Sunday-school attendance; the poorer classes are renters, or tenants; and, while there are often more children in each family, they are either indifferent to the Sunday school, or are too poor to send their children, or by constant moving from one section of the city to another they get out of touch with the church and Sunday school. Not owning their dwellings they show little interest in the moral uplift of the community, and are not so loyal to the religious institutions that especially aim to promote Christian culture. A recent survey shows that all Protestant denominations are losing in

Sunday-school enrollment in the congested quarters of the cities, while at the same time the population is increasing.

In the suburbs, the social conditions are more favorable. Here the Sunday-school enrollment is increasing. Here are the comparatively well-to-do who own their homes, rear their children, are interested in the social conditions of the community which affect the morals and health of their children. The organized men's Bible classes have the largest enrollment and are most active in these suburban places; buildings adequate for efficient Sunday school work are erected, and graded lessons have received the most encouraging support, due to more effective and valuable teachers.

In the rural districts, the Sunday school is less effective because of the lack of adaptation to the new conditions prevailing. Here the union school often prevails. Changing social conditions due to specialized education in agricultural colleges and in the consolidated district schools, are making it increasingly necessary for the rural churches to federate and consolidate their Sunday-school work. A new group of men and women educated for leadership will lead the way in making the Sunday school more effective as a social force in the rural communities. (See Rural England, Sunday Schools in; Rural Sunday Schools.)

Other social conditions requiring attention by the Sunday school may be briefly stated as follows:

1. A change in the mind of the public with respect to the observance of Sunday. It is viewed more and more as a day of rest and of recreation—as a day of social pleasure rather than of serious study of the subject matter of the Sunday-school curriculum.

2. Increased facility for travel, recreation and amusement on the Sabbath. The half-holiday on Saturday and the Sunday trains and trolleys permit thousands of the common people to visit at long distances from their homes over the week end; and they seldom go to Sunday school when away from home. The automobile permits many to utilize Sunday as an opportunity for visiting friends at a distance.

3. The crowded curriculum of the public schools, both in the grades and in the high school, causes many parents to be opposed to serious study by their children in connection with the Sunday school where lessons are assigned. Also, the elaborate variety of newspapers and magazines, as well as of the religious periodicals, makes it easy for many to substitute these for attendance at Sunday school.

4. The failure, in large measure, of the church to adjust itself to the modern social movement, which in many ways is utilizing the Sabbath for its own propaganda.

5. The increased migration of the population, both urban and rural, within the national domain; and also the international movements designated as emigration and immigration. Until new adjustments can be made these movements of the population will necessarily determine the work to be accomplished by the Sunday school as an educational institution.

6. The high cost of living which results in enforced celibacy with its resultant social vices. The high cost of land in and near centers of population; the high cost of building materials, as well as the skilled labor in the trades, with the corresponding low wages of women and of unskilled male labor, all lead to a decreased birth rate and to social conditions not favorable to religious instruction so far as present methods are concerned.

7. The difficulty of making changes sufficiently radical to be effective in results, due to the fact that the forces which control the social machinery of the church in relation to the Sunday school are, in many instances, a majority of conservative men incapable of change.

All of these social conditions should serve to arouse the social consciousness of the church. The value of the Sunday school as a social agency must be determined with reference to what it may do to help establish upon earth the kingdom of Jesus Christ as he conceived it and as his disciples preached concerning it, the record of which furnishes the foundation textbook for every school of Christian education. It will be determined also by its present opportunity for doing effective work toward that end and by its method of dealing with this world problem.

E. L. Earp.

SUNDAY SCHOOL AND THE EDUCATED MAN.—The object of this article is to urge the claims of the Sunday school upon the sympathy and active coöperation of the educated man. The title might seem to suggest that the workers at present interested in Sunday-school work are not educated, which, of course, is not at all true. All that is meant is that the work of the Sunday school does not make any strong appeal to the educated class as a whole.

1. The origin of the Sunday school as a modern institution was little likely to commend it to the educated classes. As is well known the movement originated with a man whose immediate concern was that street waifs might have an opportunity for decent living. To him the hope of the movement lay in being able to bring his untoward constituency under the influence of religion. This happened during the latter half of the eighteenth century in England, when and where there existed among the educated classes a positive disrelish alike for street waifs and for religion. The prejudices of that day started an unfavorable tradition in regard to the Sunday school. (See Raikes, Robert.)

2. The view of religion held by many educated men and women is not without its influence in keeping them from participation in Sunday-school activities. (a) With some there is the affectation that religion is so sensitively spiritual as to be adversely affected by formal organization; communion of spirit with spirit is hindered rather than helped by the devices of rite and ceremony, of church and school. (b) With others there is a feeling, natural and proper enough when not exaggerated, that religion is so much of a personal and intimate matter as not to be dealt with save by parents or duly authorized representatives of the church. Some parents go so far in this view of religion that they decline to have religion presented to their children at all until such times as the children shall have arrived at an age when they may choose a religion for themselves. They do not recognize the futility of attempting to direct all the minor concerns of a child's life while remaining unconcerned about that which practically constitutes the impelling and directing power of all life.

3. The misconception of religion as opposed to culture has also had its influence in creating a prejudice not simply against Sunday-school work but against all active participation in religious education. The conflict between culture and religion has been of much longer duration and quite as sharp as that between science and religion, even though the temper and vocabulary have been more seemly. The religion of Christ as depicted in the New Testament is essentially companionable and genial. Other reformers made public impression by austerity of life; Jesus came eating and drinking. To him social customs could be made means of grace. Some of his most searching and far reaching teaching was given in the way of table talk. But the post-Christian leaders found it hard to make disciples distinguish cheerfulness and religious fellowship from the frivolity of pagan conviviality and the reaction to ascetic ways of life began.

In some ways Christianity had to be distinguished from the common life of the times and there appeared to be no other, or at least no better way. No matter whether the joy of the pagans was innocent or not; it was pagan. Because it was pagan Christianity must witness against it. It was practically in this spirit that Christianity, through some of its most influential representatives, met the revival of learning and the refinements of advancing civilization. As one unhappy outcome of this policy religion has never had fair consideration among the educated classes as an instrument of culture. It has always been reckoned among the abatements of the joy of life. It is perhaps one of the most notable achievements of the so-called "new education" that a growing acceptance has been secured for the principle that the highest culture is impossible apart from religion.

4. The Christian Church herself has her share of responsibility for the alienation of the educated classes from any active interest in the work of the Sunday school. It is not so long ago that ministers in churches recognized as evangelical refused to countenance the organization of Sunday schools; and it is only within the last half century that even a decent interest has been manifest in the Sunday-school movement. The general temper has been that of a smiling but less than liberal patronage of the movement, as a device for the diver-

sion of children. One could hardly expect on the part of even well-intending cultivated people anything like a serious interest in an enterprise so slightingly regarded by the church. (See Sunday School History, Middle Period of.)

It must be evident to every student of religion that the day of prejudice and misunderstanding is past. If the Sunday-school movement has not yet begotten in the educated classes as a whole a new enthusiasm for the work it proposes, it has at least compelled attention to itself and that marks, if it does not actually make, an epoch in the development of religious education. To this new and better attitude many things have contributed.

5. There is a rising tide of religious interest in the world. The evidences of this are everywhere. In a signal way it is shown in the great mass evangelistic movements in Korea and India. In an equally significant way it is shown in the new interest displayed by eminent publicists in the most highly civilized centers. There is scarcely a nation of Europe which has not a body of experts at work on its education code with a view to finding the sufficient motive to keep its citizens honest and honorable, clean minded and loyal. Within the last ten years specific provision of some sort has been made for moral education of the people in Italy (*q. v.*), Hungary, Austria, Germany (*q. v.*), Switzerland (*q. v.*), Belgium, Portugal, France (*q. v.*), Russia, England, Japan (*q. v.*), and China (*q. v.*). The rise of the Religious Education Association (*q. v.*) is the national equivalent in the United States. These movements have not been directed, though they have been aided, by the church. The informing spirit has been that of the educated governing classes alive to national well being. To them it has become painfully and urgently apparent that no nation can be saved by learning alone.

6. The positions of the new psychology have been helpful. Man has always been spoken of as a religious animal: but theologically he has always been treated as a religious incompetent. The capacity for religion had to be created *de novo* in every son of Adam by direct supernatural intervention at some time or other when the subject could consciously respond to the call of the Divine. It is now coming to be generally accepted that God is not limited in the operations of the Spirit, that in his gracious dealings with the sons of men the child comes into the world with a capacity for adjustment to his inheritance in religion as he comes into the world with a capacity for adjustment to his inheritance in art, in science, in literature, in love of country, and of his fellow men. (See Child, Spiritual Status of the.) In this religious education is a necessary and inseparable part of general education and to the discerning it will appear as at once the foundation and the crown of that education most worth having. As a significant agency for the promotion of true and high culture the Sunday school establishes a claim upon every educated person.

7. The broadening of the Sunday-school idea must have weight with the educated classes. If in its beginning and for the major part of its history the Sunday school has been regarded as a place for children it can no longer be regarded as an institution exclusively, or even chiefly, for the children. The introduction of graded classes and of graded lessons, and the provision made for men and women of mature years have changed materially the character and appearance of the Sunday school. In a constantly growing number of churches a significant feature is that of the adult Bible class. An educated man could find no more important, no more fruitful field for the use of his gifts and acquisitions than in leading and molding the religious thinking of the serious inquirers who make up these classes.

8. The broadening of human sympathy enforces the claim of the Sunday school upon the cultivated classes. The world is to be led for better or worse by its trained men and women. And the hope of the world in its reaching after universal well-being lies in the religious nurture of the nations. If one would estimate the worth of religion to society let him eliminate from national life and international relationships the moral forces bred by Christian teaching—respect for law, restraint of evil, promotion of humanitarian reforms, those forces which make up the *morale* of a commonwealth—and then consider what would remain. Surely there could be no nobler, no more inviting work than that of preparing young and old for the bringing in of the Kingdom of God among men. The Sunday school, as a

school of religion for the cultivation of that temper and of those ideas which make for universal happiness and universal wealth, might seem to have supreme claim upon the people to whom the world naturally looks for leadership. It is here that there will be born and nourished the most compelling patriotism, the most powerful cosmopolitanism.

9. A word remains to be said about the spiritual relish in the work itself. No one but the educated man knows the joy of a close and sympathetic study of the great literature of the world. There is a beautiful and sacred remembrance in Longfellow's turning to the familiar and treasured Dante for distraction in a great bereavement, and of Tennyson's asking for Shakespeare in the weariness of his last illness. The man is to be envied who is able to inspire his fellows with a similar love for the literature of the Bible. To bring its quickening freshness and power into another's life is a service of the highest order. Its messages enrich the mind and ennoble the affections. Its literary interest is perennial; its religious interest is supreme. If one can accord undying gratitude to John Ruskin for a message bringing vision of a new heaven, how much more will gratitude be born in souls for those who bring to them the message of the Gospel with its vision of the new heavens and the new earth.

To become teacher and interpreter of a literature which not only informs but transforms men might well be regarded as an occupation worthy of the best minds. When to this is added the thought of being in a position to mold and direct the minds of one's fellows into sound and fruitful views of life it seems as if nothing were wanting in the appeal of the Sunday school to any man in whom culture had begotten the love of man and a holy ambition for helpfulness.

C. M. Stuart.

SUNDAY-SCHOOL ARCHITECTURE.—See Architecture, S. S.

SUNDAY SCHOOL AS A CHURCH SERVICE.—The question of the Sunday school as a church service involves a definition of the Sunday school in its present stage of growth and development, and also a recognition of its future possibilities. It is a question not only of the size and importance of the Sunday school but of its differentiation of new functions. Definitions vary: some writers hold that the Sunday school is the school of the church for the instruction of the young; others would strictly limit its educational work to the study and teaching of the Bible; others, again, maintain that it is in a comprehensive sense the Bible studying and teaching service of the church, and as such demands the attendance and support of the middle-aged and the old as well as the young.

These definitions, which are typical, might be added to by noting the different points of view of Sunday-school writers and workers, though without suggesting any radical additions or changes. Most, if not all, definitions agree in placing the Sunday school under the authority of the church, and in making Bible study and teaching the principal means of instruction. Sunday schools independently organized and conducted are not here considered. (See Union Sunday Schools.) It will be noticed that, while in each of the three definitions the educational function is recognized, in the third it is declared to be a part of the church service. It would appear difficult, however, to consider any part of the church service or Sunday-school service as other than educational, using that word in the sense of character building. Praise and prayer services which appeal to and intensify religious feeling, are educational as well as the Scripture reading, preaching, and teaching. The fact that the Sunday school and the church service are organized to give complete expression, so far as practicable, to the religious nature of the pupil and the adult worshiper, makes inadvisable any arbitrary limitation of meaning to the term "service" in this respect.

The question of the Sunday school as a church service has become practical because at present children do not, as a rule, attend church services. (See League of Worshipping Children.) Their absorption by the Sunday school has suggested inquiry as to whether they have thereby lost benefits that only the church service can confer, or whether they are in danger of forgetting that the Sunday school belongs to the church. It may be said that

one of the great tasks of Sunday-school organization during recent years has been the endeavor to remedy the failure of the church service to meet the needs of the young. (See Children's Church; Junior Congregation.) It is ill adapted to boys and girls under fifteen or sixteen years of age and it is often difficult to interest them in it. (See Worship, Children's.) To that extent they are ungraded, and their notions of religious truth confused and fragmentary.

The well graded school overcomes this difficulty in so far as it supplies to the pupils, according to their age and capacity, devotional exercises and religious instruction of appropriate character and variety. This has to a large extent been accomplished. The best Sunday schools now organize each grade from the kindergarten up to the highest, on lines that tend to assure to it a religious expression and development similar in range and spiritual helpfulness to that which the church service supplies to the adult. Such schools include, in effect, an orderly series of church services for the young. The exercises are held in separate rooms, and under teachers specially assigned. They are as complete for each grade as are the services for adult church members. The idea of the unity of church and Sunday school is not neglected; on the contrary by this method it is realized.

Various expedients have been suggested for making more intimate and permanent the relation of the Senior pupils of the school to the church service. In some cases they pass from the school into the morning service of the church at an appointed time. This and other methods of securing at the church service the attendance of Sunday-school pupils are tried with varying success, and they are capable of being safely worked out in detail so long as a regular supply of Senior pupils is sent up from the grades below.

Thus the Sunday school is being brought into organic relation with the church. In some schools the members of the graduating class become, by graduation, members of the church. In each denomination the form of the religious exercises of the school is the same as or adapted from the church service; but great care is needed in the selection of hymns, songs, prayers, and Scripture readings for the lower grades. It is recognized by Sunday-school educators that much harm has resulted hitherto from the wrong selection of the material for the exercises. Martial hymns or those charged with theological distinctions have found their way into the singing services of young children; in other cases religious sentiments equally incongruous with the age and attainment of the pupil have been introduced.

All authorities agree that the great aim is to aid in producing well-balanced Christian character in the pupil, to develop it symmetrically, and thus to attain the best possible preparation for membership in the church. (See Authority in the S. S.; Reverence in the S. S.; Worship in the S. S.; Music in the S. S.)

J. W. Russell.

SUNDAY-SCHOOL ATTENDANCE.—See Loss in S. S. Attendance, Causes of; Moral and Religious Education, Tests of Efficiency in; Recruiting the S. S., Methods of; Registration, Systems of; Statistical Methods for the S. S.; Transients in S. S. Attendance.

SUNDAY SCHOOL BOARD.—See Committee on Religious Education.

SUNDAY SCHOOL CABINET.—See Cabinet, S. S.

SUNDAY-SCHOOL COMMITTEES.—See Constitution of the S. S.; Organization, S. S.

SUNDAY SCHOOL, COST OF THE.—The cost of the Sunday school varies with the cost and amount of material used. In some cases large churches are employing superintendents who give practically all their time to the work of the school. The following estimate of the cost of equipping an average school of sixty-five pupils is perhaps approximately correct. It is supposed that the Uniform Lesson is in use.

The cost of permanent equipment—blackboard, song books, maps, library books (50 volumes), secretary's book, class books, librarian's record book—is slightly over $50. The cost of periodicals—Cradle Roll, Beginners', Primary,

Junior, Intermediate, Senior, Adult, Home Department, story papers and picture roll—is something over $45, which makes the total cost less than $100.

It will be observed that some of the items mentioned are a part of the permanent equipment of an efficient school conducted on modern lines—blackboard, maps, song books, and library books. Other items also, such as the secretary's book, class books, librarian's record, do not have to be bought every year. The annual cost of conducting a school, of the size suggested, after deducting the cost of permanent equipment, will be less than $50, or slightly over $.70 per pupil.

In a school of the same size where the International Graded Lessons are in use, and leaving the occasional expenses at the same figures as where the Uniform Lessons are used, the cost of textbooks, material, and story papers now available will be a little over $100. Much of this material may be used more than once, so it is almost impossible to state exactly what the annual cost would be.

It is of interest to study the receipts of the Sunday school. It is the practice of some schools to provide for their current expenses from the ordinary collections taken each Sunday. In some instances the current expenses of the school are included in the regular budget of the church, in which case the school is enabled to give its offerings directly to different benevolent causes. (See Finances, S. S.)

The tendency of schools is to spend too little for their own equipment, while the introduction of systematical, individual, and proportionate giving would doubtless result in a great increase of the amounts given to benevolence. (See Benevolences in the S. S.)

A. L. Phillips.

SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS.—This Council is a voluntary association of denominational Sunday-school executives, organized for purposes of mutual counsel and helpfulness. Formed tentatively in Philadelphia, July 1, 1910, and organized permanently in the same city in October of the same year, the Council at present includes in its membership a total of about 150 Sunday-school editors, publishers, and secretaries, representing all of the more important evangelical denominations in the United States and Canada.

The two cardinal principles for which the Council may be considered to stand, and which are emphasized in its constitution and its activity thus far, are, (1) denominational autonomy in matters of Sunday-school administration and instruction, and (2) direct coöperative denominational control of interdenominational Sunday-school activities. In other words, the Council stands for a recognition on the part of the affiliated churches of the seriousness of the Sunday-school tasks with which every evangelical denomination in North America is confronted, and responsibility for the fulfillment of which rests primarily upon the denominational Sunday-school leaders. This recognition finds expression in the preamble of the constitution:

Preamble

Recognizing the responsibility of each denomination, through its properly constituted Sunday-school authorities, to direct its own Sunday-school work, and believing that much Sunday-school effort is common work, therefore, for the sake of economy, educational betterment, and Christian brotherhood, we organize ourselves into a body under the following constitution.

and in the statement of aim in Article II:

Article II—*Object*

The object of this organization shall be to advance the Sunday school interests of the coöperating denominations:

(1) By conferring together in matters of common interest.

(2) By giving expression to our common views and decisions.

(3) By coöperative action on matters concerning educational, editorial, missionary, and publishing activities.

The constitution of the Council provides for (a) an Editorial Section, charged with the supervision of interdenominational coöperative work on the editorial side; (b) an Education and Extension Section, giving attention to the general problems of educational improvement and executive supervision of all forms of Sunday-school organization and extension; and (c) a Publication Section, charged with the consideration of all matters relating to interdenominational coöperation on the publication side. Each section works through committees, while standing committees from the Council as a whole

give first consideration to several larger interests with which the three sections are equally concerned. The Council meets in annual session in January of each year, an Executive Committee of fifteen members acting for the Council in the interims between these annual meetings.

Thus far the Council has taken important action touching the following matters: (1) Courses of Study for the Sunday School; (2) Standards of Efficiency for the Sunday School; (3) Educational Exhibits at Sunday-school Institutes and Conventions; (4) The Correlation of Effort and Agencies in Interdenominational Sunday-school Work.

Courses of Study for the Sunday School. At its Second Annual Meeting held in Toronto, 1912, the Council, after declaring in favor of denominational authority and autonomy in the determination of the form and content of lesson courses for denominational Sunday schools, appointed a Committee of Eleven

To consider the principles and methods according to which courses of study for the Sunday school should be constructed and provided for use by the denominations, the committee to report to the next annual meeting of the Council.

The findings of this Committee were reported and unanimously adopted at the Third Annual Meeting of the Council (Dayton, 1913) and a permanent standing Committee of Fifteen on Lesson Courses for the Sunday school was appointed. Regarding principles which should underlie all courses of study in religious education, the Council has adopted the following statement:

1. A course of lessons should meet the immediate and future religious requirements of those taught at each stage of development.

2. A complete course of lessons should therefore be graded and progressive.

3. A course of lessons should provide for complete religious development—physical, intellectual, emotional, volitional, and social.

4. A course of lessons should be based upon the Bible.

5. A course of lessons should be coördinated in every part as closely as may be, and vitally correlated with the rest of education and of life.

6. Courses of lessons should be prepared with reference to actual conditions and to particular types of conditions, in city and country.

With reference to policy and methods which should govern the preparation of lesson courses based on these principles, certain specific lines of action touching the present status and future modifications of the International Uniform and Graded Courses have been determined, it being the sense of the Council in general

That the primary responsibility and full right of each denominational Sunday-school agency to determine the courses of study for the schools entrusted to its direction must be kept as a foundation principle in the making of lesson courses.

That the right of any denomination to prepare its own lessons in whole or in part must be undisputed, as must also the rights of consultation, supervision, and revision be accorded to denominational lesson committees, or boards, or societies entrusted with such power.

That a more active exercise of this right of supervision on the part of official Sunday-school agencies is to be desired, and

That all methods for preparing lesson courses for interdenominational use should be adjusted as far as practicable to such supervision.

Preliminary consideration has also been given to the question of courses of religious instruction for use in foreign fields, and to courses of instruction for foreign-speaking people in America. Through its standing committee on Lesson Courses for the Sunday School the Council has expressed itself very strongly in regard to the pressing need of concerted action among the evangelical denominations of America in an effort to Americanize and evangelize the multitudes of immigrants coming to this country. It has authorized the preparation of courses of instruction designed to meet this urgent need. The suggestions formulated as a guide to the committee in the preparation of these special courses for immigrants include the following:

1. The lessons should first of all aim to meet the people as they are, and should correspond to their actual needs.

2. The lessons should aim at the personal salvation of each individual reached; yet with such an appreciation of the "wideness in God's mercy" as will comprehend in its sympathy both Protestant and Catholic, and that will respect the Jew for his fidelity to the faith from which our faith is sprung. That spirit of comity, which already characterizes most of our Sunday-school literature, should be especially observed in preparing these courses.

3. An urgent present need is for lessons for adults, which shall be given them in their own tongue and also in English, and

which shall appeal to all of them as being friendly in spirit, practical in application to their needs, and courteous in recognition of that which is great and worthy in their own national and religious heritage.

4. We suggest that one or more experimental textbooks be prepared for immigrants, containing from twelve to twenty lessons on American and Canadian civic and religious customs and ideals, the rights and duties of parents, property-holders, wage-earners, and voters, the relation of the state in North America to churches and religion, the relation of the various churches to the Bible as the divine Word, the influence of Bible teachings on Christian leaders, together with a brief and clear statement of the distinctive teachings of evangelical Christianity, and an appeal to the student to seek the peace and purity of whatever communion he may prefer. We further suggest that such textbooks be printed in bilingual form, with a separate pamphlet of suggestions to the teacher, and an introductory tract (translated in the teacher's pamphlet) for circulation preparatory to the organizing of the class.

5. Following this adult course, we recommend the preparation, in English, of three simple Bible courses of four lessons each, for Primary, Junior, and Intermediate pupils respectively, to be introductory to further studies in existing courses. These courses should present fundamental Christian truth, largely in story form. In most fields we believe they could be taught in English, but they should be edited and translated into foreign tongues as called for. (See Fireside League; Foreign Children, S. S. Work for.)

The Committee on Courses of Study is giving attention further to the improvement of missionary and temperance instruction in the Sunday school, and to courses of religious instruction in colleges and secondary schools. In regard to the last named courses the Council committee is working in coöperation with the Y. M. C. A., Y. W C. A., and other agencies interested in the same matter.

Standards of Efficiency. The Sunday School Council, through a committee of its Education and Extension Section, has given attention to the question of standards of efficiency in Sunday-school work. According to the findings of this committee, adopted by the Council, the function of a standard for the Sunday school is "to place before the school a high, yet attainable ideal of organization and religious education to the end of efficiency"; and the function of a common standard "to secure uniformity of effort on the part of the several agencies working for Sunday-school efficiency, and to place before the school one ideal, determined and promoted by these agencies, thus obviating the confusion arising from the promulgation of several different standards" in one and the same school at one and the same time. Through the agency of the standing Committee on Reference and Counsel the Council has entered into a joint agreement with the International Sunday School Association (*q. v.*) regarding the matter of standards. According to this agreement the right and responsibility of each denomination to determine standards for its own Sunday school is acknowledged. State and Provincial Associations are requested to promote denominational standards in denominational schools, and each denomination is in turn urged to include certain minimum points in its requirements for a standard school. (See Standards, S. S.) The Sunday School Council Committee on Standards further urges the adoption and promulgation of separate standards for the several departments of the local school, including Beginners, Primary, Junior, Intermediate, Senior, and Adult.

Educational Exhibits at Sunday-School Conventions. Through a committee of its Publication Section the Council has formulated a comprehensive plan for educational exhibits at institutes, summer schools, county, state, and general Sunday-school conventions. The plan provides for a single coöperative exhibit of denominational Sunday-school supplies, arranged by departments and grades and with a view to the educational rather than the commercial display of textbooks, pictures, periodicals, and Sunday-school requisites. It contemplates the employment of well-informed stewards to conduct visitors and explain the use and educational significance of the exhibit material. These stewards are to be drafted from the local Sunday school and their training for work in connection with a given Sunday-school exhibit is a recognized part of the educational aim of the committee, which, for purposes of territorial supervision, consists of five sections, each having charge of exhibits in one of the following subdivisions of territory: Canada, New England, and Middle States, Southern States, Middle West, Pacific Slope. (See Exhibits, S. S.)

Correlation of Effort and Agencies. In

the interest of closer correlation of Sunday-school effort and agencies in the interdenominational field the Council, through its standing Committee on Reference and Counsel, takes cognizance of the work being done by the American Sunday School Union, the International Sunday School Association, the Religious Education Association (*q. v.*), and the Commission on Religious Education appointed by the Federal Council of the Churches of Christ in America (*q. v.*). In coöperation with the American Sunday School Union it has undertaken to gather and tabulate the facts as to the present location and distribution of denominational and interdenominational field workers, Sunday-school missionaries, and educational superintendents—data which when complete and properly tabulated with reference to the density and character of the population in various parts of the country, can give the only proper and sufficient basis for wiser coöperative effort on the part of all the forces now engaged in the work of Sunday-school extension. (See Sunday School Union, American.)

The points of contact between the work of the Sunday School Council and that of the International Sunday School Association are many. In general the Council is disposed to recognize the International Sunday School Association as an effective and valuable promoting agency in the field of interdenominational Sunday-school work, at the same time reserving to the denominations, and to the Sunday School Council in so far as it may be regarded as representing the denominations, the rights of initiation and supervision on both the educational and administration sides of Sunday-school work. The Religious Education Association exists primarily for research work in the larger religious-educational field. It seeks also to give the largest possible publicity to the results of the research work in which it is engaged. The results of that work are, therefore, available for use by any and every denominational or other Sunday-school agency desiring to avail itself of the opportunity. There is much research work, however, the data for which must necessarily come from denominational sources and to which the Sunday School Council has more direct and easy access than any other organization. And there are various kinds of information obtainable by the Council from denominational sources which thus far no one has attempted to gather in any systematic way, but the gathering and faithful tabulation of which would inaugurate a new and valuable type of vital religious-educational statistics directly affecting the work of the Council and of every affiliated denomination. The work of the Commission on Religious Education, appointed by the Federal Council of the Churches of Christ in America, while not yet fully determined as to scope and aim, is almost certain in its development to parallel in many respects the work of the Sunday School Council of Evangelical Denominations.

Ultimately, therefore, it is quite possible that it may be necessary to relate the work of the Sunday School Council directly and perhaps organically to the work of this Commission. All questions of relationship and adjustment to other interdenominational agencies such as those here referred to and all aspects of closer coöperative work among the denominations themselves, are considered first by the Committee on Reference and Counsel which reports its findings for final adoption to the Council.

Other aspects of religious-educational work to which the Council is giving increasing attention include the following: The standardization of institutes and summer schools for Sunday-school workers; the coördination of religious-educational forces in the local church; religious culture in the home and weekday religious instruction under church auspices; and the training of Sunday-school teachers and workers in colleges, seminaries, and universities.

Fuller information concerning the Council may be secured from the published records of the Annual Meetings, obtainable at the office of the Secretary, George T. Webb, D.D., 1701-03 Chestnut street, Philadelphia, Pa.

H. H. Meyer.

See Denominational S. S. Missionary Extension; Institutes, S. S.; Religious Day School; Religious Pedagogy in Colleges and Theological Seminaries.

SUNDAY-SCHOOL EVANGELISM.—See Evangelism through Education.

SUNDAY-SCHOOL FESTIVALS.—See Festivals, S. S.

SUNDAY-SCHOOL FINANCES.—See Benevolences in the S. S.; Finances, S. S.

SUNDAY-SCHOOL HISTORY, MIDDLE PERIOD OF.—The Sunday school is an institution which has grown out of certain modern needs; its really significant history is, therefore, modern. Certain needs which first occasioned the institution have passed away, others which contributed to its development remain, while the underlying causes for the institution are abiding. The great reason for the existence of the institution is the need and the value of the educational method in the religious development of the young. The immediate occasion of the school's origin was an awakened consciousness of the need and value of this method. The teacher and the educational process have been important factors in the history of all great faiths. In Christianity they found expression toward the young in other ways than through the Sunday school up to about the end of the eighteenth century. The modern Sunday school owes its existence, as an institution under the direction of the church, to the convergence of certain great movements in that century. These movements were, (1) the awakening interest in the general education of the young which arose in various places early in the century and was followed toward its close by endeavors for the religious education of children; (2) a widespread development of humanitarian sentiment which led to the organization of many important relief and betterment societies; (3) the remarkable religious revival which is to-day best remembered in the work of Whitefield and Wesley; and (4) the industrial revolution, together with upheavals of the French revolution and American independence.

All these forces were operative to some degree, when Robert Raikes, walking the streets of Gloucester, England, pitied the destitution and the mental and spiritual darkness of the children playing on Sunday—their one holiday from work. The possibilities of education, the demands of humanity, the promise of a new era, were potent ideas working in his mind and in the minds of many others in England and other lands.

Robert Raikes (*q. v.*) (born Gloucester, September 14, 1735), a man of fair education, editor of *The Gloucester Journal,* was a philanthropist at heart. Already laboring to relieve the pitiable conditions of jail inmates, his sympathies were aroused by the sight of large numbers of children playing on the dirty streets of his native city on Sundays. Ignorant and often depraved, robbed of vitality and of childhood's rights by their labor in the pin factories, their very play was often vicious. Describing his work in his Journal, of November 3, 1783, he tells how he gathered them on Sundays and employed four women, at one shilling a day each, to teach them "reading and the Church catechism." The results of this experiment led him to advocate the plan in other cities. He printed and circulated a pamphlet calling attention to the needs of city children and urging the establishment of similar schools. It was a new field of endeavor. Elementary schools were few, open only to those who could pay private teachers, and general education was a thing undreamed of. Many seriously argued that popular ignorance was essential to public prosperity. Even forty years later it met with violent opposition. But Raikes was a skillful propagandist. He enlisted influential friends: William Fox (*q. v.*), who aided in organizing the first national society for Sunday schools; Hannah More (*q. v.*), who established schools and enlisted the sympathy of William Wilberforce, and John Wesley (*q. v.*), who visited and encouraged schools in Lancashire and wrote in their praise. All England heard of this new educational enterprise and its fame crossed the seas. Even though he had no conception of a school in every church, devoted to teaching religion and supplementing the secular education of all children, he adopted the educational method; he advertised and advocated his plan; he adapted his work to the developments of his own day; he persevered through opposition and discouragement; he held his faith and kept his vision of service undimmed. (See Sunday Schools in England before Robert Raikes.)

The success of Raikes' work, especially its reach of influence, is due to the spirit

of his times. The widespread humanitarian movement helped to make possible the immediate extension of his work through England. He lived in a day when special organizations and societies were being created for the improvement of the large masses of persons whose lot had been rapidly getting worse. Especially in Great Britain was this true. That day witnessed a wave of moral responsibility expressing itself in legislation against the slavery of children in mines and in the newly developed factories. It was the period of a great ethical revival which marked the beginning of England's greatest world influence.

It was a period, also, in which new institutions were possible. The upheaval of Europe was fresh in the minds of men. The organization of the American colonies was before them as an example of new and stupendous beginnings. And, to give direction to their thoughts, there remained the influence of the great religious revivals.

Special Organizations. The school came into public notice at a period of activity in the creation of great religious organizations. The industrial revolution, in the middle of the eighteenth century, which converted England from an agricultural to a manufacturing and trading nation paved the way for great religious enterprises by (1) accentuating under urban and factory developments the destitution and need of the laboring classes; (2) familiarizing men with world-thinking by opening up international trade; and (3) establishing the practicability of great enterprises in commerce. One result is seen in the organization of the great foreign missionary societies of England (1792-1799), the Religious Tract Society (1799), (see Tract Society, Religious) and the British and Foreign Bible Society (1804). (See Bible Society, British and Foreign.) The Sunday-school idea profited by this. With the aid of William Fox, Raikes organized "The Society for Promoting Sunday Schools" in 1785. The next great step was the application of the Raikes plan to the splendid propaganda of Thomas Charles (*q. v.*) of Bala, in Wales. Charles had established many day schools in Wales in which the Bible was studied, but, in 1787, he threw his energies into establishing Sunday schools all over his field. (See *Encyclopædia Britannica,* Ed. 11, vol. v, p. 938, a.)

The British Sunday School Union, organized in London in 1803, was at first simply an association of teachers for conference and mutual assistance. It soon turned to promoting the organization of new schools. Later manuals for teachers and workers were published, and then periodicals for the students. In 1804 it began the preparation of schemes of lessons which are still used in British schools parallel to the International Lessons, and at an extra session of the school. (See England, Second Session of the S. S. in.) The Union has also promoted teachers' reading courses, lecture courses and general training, published books for Sunday-school libraries, promoted temperance societies, Bible-reading leagues (The International Bible Reading Association) and maintained hospitals and sanatoria for teachers. (See Bible Reading Association, International; Sunday School Union, London.)

In North America. If we remember that the year in which Raikes began his work in Gloucester was only four years after the Declaration of Independence in the United States it will be small cause for wonder that there was no immediate adoption of his plans on the western side of the Atlantic. But there were even deeper reasons than the upheaval of the struggle of the colonies. First, there was less need for schools for destitute children; there was less destitution and there was already a better provision for the needs of children. Not only were there at least some schools for their elementary instruction, but as the history of the preceding period shows, many churches made special provision for the teaching of children on Sunday. Second, that experiment—the attempt to give religious instruction in regular day schools—which, later in England, accounts for the slow development of Sunday schools there, was being tried in the United States. Difficulties arose in this plan, and beginning in 1805 the experiment was tried of closing the day schools for one afternoon of each week (as in New York state) in order to permit sectarian instruction to be given. Third, the tide of humanitarian and missionary enthusiasm which was felt on the American side of the water could express itself very near

at hand in work for the Indians and for those early settlers who were moving out into what was then a wilderness.

Nevertheless, where the conditions were similar to those in English cities, similar work was inaugurated. This was the case in Philadelphia; in this city, in 1791, the "First-Day or Sunday School Society" (*q. v.*) was organized. The three men immediately responsible for this movement were, Bishop White (*q. v.*) (Episcopalian), Mathew Carey (Roman Catholic) and Benjamin Rush (Universalist). The society was created to organize and maintain schools for those who on Sundays were "employed in the worst of purposes, the depravity of morals and manners." It was, however, explicitly provided that instruction should be confined to reading from the Bible "and such other moral and religious books as the Society" might direct.

American churches were peculiarly ready for Sunday-school work. The causes for the closer relation of the churches to the special work of the Sunday school may be traced in certain customs growing out of pioneer conditions. So far as any records now show this work prospered in America under the opportunity afforded by the custom of holding two services of worship on Sundays with but an hour, or at most two hours, interval. Pioneer conditions of living made it impossible for large numbers to travel from their homes to their churches twice on Sunday; but they insisted on the traditional two services, with a period for meals between. That period afforded the time in which the children could be assembled for instruction. There are accounts of such gatherings prior to the work begun by Raikes. It was therefore but natural that this particular opportunity should welcome the Raikes propaganda. In the early days of this period we can easily trace two types of Sunday schools: (1) The rural, often in remote and pioneer districts, meeting between the two services, or in connection with one service and in the direct line of descent from the schools before Raikes in the American colonies; these schools simply took over the general plan then being advocated. (2) The city type, as in Philadelphia and New York, a direct adaptation of the Raikes schools for needy and ignorant children, meeting in poor and congested districts, separate from churches, and assembling in the afternoon.

Of the two types described above the first was of the greater influence. The normal development of the work of the churches in America was the great factor in the growth of Sunday schools here. They continued on a more general scale with the new encouragement of the Raikes movement that work of Sunday instruction which had been inaugurated in many places. In the First Discipline of the Methodist Episcopal churches, 1784, pastors are directed, "Where there are ten children whose parents are in the society, meet them at least one hour every week." John Wesley saw the normal relation of these schools when he wrote in *The Arminian Magazine,* in 1785, "Who knows but what some of these schools may become nurseries for Christians?" In 1786 Bishop Asbury (*q. v.*) organized a Sunday school in the home of Thomas Crenshaw, in Hanover County, Virginia. In 1790 the Methodist Conference at Charleston, South Carolina, ordered that these schools should be established "in or near the place of worship"; provided for the appointment of teachers; set the sessions "from six in the morning till ten and from two o'clock in the afternoon till six, when it does not interfere with public worship." A Universalist school was established in Philadelphia in 1790, a Friends school in the same city the next year, a Baptist school at Pawtucket, Rhode Island, also in 1797.

The significant fact about the American schools was that by far the greater number were established by churches and usually in churches, and that, although they often ministered more largely to the poorer children, they were distinctly church enterprises. They were not simply philanthropic missions to destitute, uneducated waifs; they were assemblies for instruction in religion, conducted by the churches for the children of the churches. Naturally the city schools, while conducted by churches, emphasized their mission to the destitute; they were sometimes known as "ragged schools," attempting much the same purpose, only for children, as city missions. (See Ragged School Union [England].) But city life was not then a very large factor in America. The

greater number of people and, therefore, of schools were in villages and rural districts. The wooden meeting house, painted white with green blinds, set at the country cross roads or in the village, was the house of worship and the place in which the children gathered for religious instruction.

Since the differences between English Sunday schools and the American type are historical, this is the place to notice their divergences. Until toward the end of the nineteenth century the English schools continued on the general pattern of the Raikes school in these particulars: (1) Organized and conducted independently of church control; (2) without denominational oversight and promotion; (3) designed to combine elementary general education with religious instruction; (4) lacking the urgency of a secular system of general education (since the day schools had lessons in religion every day there was not the same need as developed in the United States for Sunday instruction). In America schools were (1) founded by local churches, (2) fostered by ecclesiastical organizations, (3) principally engaged in teaching the Bible and doctrines, and (4) compelled increasingly to supply the deficiencies of the secular public schools.

Early American Organizations: In America, as in England, the possibilities of the school early attracted the attention of religious philanthropists. The organization of the "First-Day or Sunday School Society" of Philadelphia, in 1791, was followed in 1808 by the organization of the "Evangelical Society" to promote Sunday evening schools in Philadelphia; the Pennsylvania Union in Pittsburgh, 1809; the Female Union Society in New York, 1816; the New York Sunday School Union, 1816; the "Boston Society for the Moral and Religious Instruction of the Poor," 1816. All these were of local influence only, but a wider scope was designed for the "Philadelphia Sunday and Adult School Union," 1817, for it planned to promote the organization of new schools in villages and the country. (See Sunday and Adult School Union, Philadelphia.) In 1821 it employed what was probably the first American Sunday-school missionary who organized sixty schools in six states. (See M. C. Brown. *Sunday School Movements in America,* Ch. II.) Doubtless this work prepared the way for the American Sunday School Union.

The American Sunday School Union was created in 1824, from the union of a number of separate societies for promoting Sunday schools organized in different states, beginning with the Pennsylvania Union (1809). (See Sunday School Union, American.) The Union published handbooks, periodicals and general literature suitable for schools, prepared lesson schemes and textbooks (the first forerunners of the lesson with an assigned portion of text and commentary) and promoted the missionary organization of new schools. It continues the first and last of these forms of service to this day. The story of its missionary work in the pioneer regions is a brilliant and romantic chapter in Sunday-school history. In 1830 seventy-eight missionaries started out, with Cincinnati, then a frontier village, as headquarters and in two years organized 2876 schools in the Mississippi basin.

Special denominational organizations began in April, 1827, with the creation of the Sunday School Union of the Methodist Episcopal Church. In 1824 the General Conference of this church passed resolutions that the itinerant preachers should establish schools, that the catechism should be taught therein and suitable literature should be provided. This Union was reorganized in 1840 and its work has been a prominent, recognized part of the activities and responsibilities of their churches. The Unitarians organized their Sunday School Society in the same month as the Methodists; the Lutherans 1830, Congregationalists 1832; the Baptists, who since 1826 had been promoting schools through their publishing board, in 1840 formally recognized responsibility for the schools as resting in their Publication Society; the Southern Baptist Sunday School Union was organized in 1857; other communions fostered this work through different societies until early in the present century when practically all created special Boards for this purpose. (See denominational articles.)

Characteristics of early schools: Although descriptions of the schools of this period are very rare an opportunity for a general view is afforded by a study which was made in 1832. A questionnaire on

seventy-eight points was sent out to 2,500 schools. The data gathered were to be the basis of discussions at a general convention. The inquiries and replies indicate many interesting developments. (1) There were several distinct types of schools; infant schools, mission schools, adult schools, evening schools, as well as the general schools. (2) Lesson plans were many. Some spent over an hour in class memorization of long passages of Scripture; others simply told Biblical and other stories; some assigned one verse for each day of the week, the whole being the basis of recitation and comment on Sunday; the tendency was to adopt the limited portions of Scripture, assigned by the Sunday School Union, all the schools aided by this society being required to use the same lessons; everywhere the emphasis was on Biblical material. (4) Nearly all schools were directed by superintendents. (5) Libraries of general literature were established in many schools. The type of book afterwards to be known as a "Sunday-school" book was almost a special creation for them. (6) Special "Bible classes" for church members and "Adult classes," were organized. (7) Many schools met on Sunday afternoons, the sessions often being two hours in length. (8) In the frontier regions schools were organized before churches and became the parents of the latter. (9) In the cities there were many mission schools not immediately connected with specific churches.

A glance at conditions in *general elementary education at this* period will help to set the Sunday school in better perspective. In England up to 1833 elementary education was left wholly to family, church and private initiative and support. Private dame schools (see Dame Schools in Scotland) provided meager instruction for those who could pay; other children were neglected save for the schools provided by philanthropy. In his *History of Modern Elementary Education* (1913) Parker says: "The most important of these voluntary agencies were (1) the Sunday schools, from 1871 on; (2) British and Foreign School Society (1808-1814); and (3) the National Society for Promoting the Education of the Poor (*q. v.*) (1811)." Even these school endeavors were hindered by jealousies and strife amongst the societies. Few children received any benefits from the schools and the course of instruction was brief, inadequate, with untrained teachers. One study reveals that in 1830, even under favorable conditions, over thirty per cent of the children had no education at all. In the United States there was, at first, little public support of schools. Sectarian conflicts often prevented the normal development of a system of public education; churches maintained private day schools and private philanthropies supported others. In the cities pupils were herded in large numbers; in Philadelphia there averaged, in 1819, one teacher to each 284 pupils; in 1834, one to 218. This was the application of the Lancasterian system of monitors who directed the work of groups of pupils. (See Lancaster, Joseph.) In Indiana it was estimated that less than one-sixth of the children attended any school.

Later Organization. The convention of 1832, mentioned above, was the first of the many national conventions on the Sunday school in North America; it met in New York on October third. It marked the nationalization of the movement. Called by the American Sunday School Union, it was composed of representatives of state and local associations, varying greatly in character and field. It met to study the needs of schools and to promote their improvement. A significant subject of discussion was as to the field of the schools, whether they should be, as originally planned, only for destitute children. The result was a resolution "That the Sunday school should embrace all classes of the community."

The second convention met in Philadelphia, in May, 1833. It urged the formation of classes in jails and reformatories and, prophetic suggestion, the promotion of groups for the study of the Bible in homes. (See Conventions, S. S.)

Twenty-six years passed before the third national convention met in Philadelphia, February 22-24, 1859. But in the interim the missionary work of the Sunday School Union had been vigorously and splendidly prosecuted; many country and district conferences which partook of the character of institutes had been held. At that convention certain men who became leaders were prominent, Henry Clay Trumbull

(*q. v.*), John H. Vincent (*q. v.*) and Benjamin F. Jacobs (*q. v.*)

After the storm period of the Civil War, the Fourth National Convention met in Newark, N. J., April, 28-30, 1869, and the Fifth Convention, Indianapolis, April 16-19, 1872, was the establishment of the biennial conventions of the International Sunday School Association (*q. v.*). Here the plan of Uniform Lessons was adopted and a national statistical secretary was appointed. A definite, conscious organization was effected, the work of which has been continuous, under varying names and forms of association, in the International Association.

Steps of Progress. The story of the development of the Sunday school is vastly more than a record of conventions. It is the history of an emerging ideal, of the application of practical plans thereto and of the development of the school to a definite function in society.

The development of the educational ideal in the middle period. (a) *In the Curriculum.* Perhaps it should be described as a recovery of the educational ideal, for the first schools were distinctly designed for the elementary education of destitute children while, under the pressure of campaigns of widespread promotion, the educational purpose was forgotten in the aim of gathering large numbers of children and organizing many schools. It was recovered as it became evident that schools must really teach. Raikes planned lessons in reading and writing, publishing a small textbook, *Redinmadesy* (Reading Made Easy) in 1785. Even this work will compare favorably with that offered in the few day schools of that time. In America, as the burden of general elementary instruction was removed from the Sunday school, increased attention was paid to the Bible. The "scholars" memorized long passages of Scripture, up to three hundred and, it is said, even five hundred verses in one week. The work was done in the week and recited on Sunday, or after the fashion of Chinese schools, all the school memorized in unison. In 1810, Dr. James Gall (*q. v.*) of Edinburgh introduced the method known as "Nature's Normal School," the lessons consisting of short Biblical stories, told by the teacher and followed by questions and explanation. The mechanical character of much of this work is indicated by the fact that in England a government inquiry showed that only one child in six could read and that when they tried to read anything *outside the Scripture they failed altogether.* The American Sunday School Union adopted the plan of Dr. Gall in 1825 and issued similar lessons in textbook form. 1829 Rev. Albert Judson projected, for the Union, a scheme of these lessons to be completed in five years. This scheme was advocated for universal adoption so that "every class should receive instruction on the same lesson on the same Sunday." The plan was widely adopted. It had the merit of calling for actual reading of the Bible and to the extent that it stimulated children to think of the stories for themselves, was a decided advance on anything before. The examination of a textbook of 1830, with the assigned lesson, analysis of the narrative, series of questions, explanations of unfamiliar words, exposition on the doctrine and applications on practical lessons, shows that these "lessons" were at least as good as those in the average "quarterly" of sixty years later.

Naturally this series did not satisfy all schools; many new systems were prepared. Strong schools constructed their own curricula. Different denominations published church schemes of lessons. Some sought to vary the lessons according to the ages of students. By 1852 the Unitarians had eight graded texts. Episcopal schools prepared lessons on the program of the church year. Edward Eggleston (*q. v.*) prepared a series, opposed to the plan of uniformity, which he published in his paper the *National Sunday School Teacher.* In 1866 John H. Vincent issued, in his *Sunday School Teacher,* a course entitled "Two Years with Jesus." This was the situation when the Fourth National Convention met in 1869, many schools still using the Union's Question Books, many trying other schemes. The lack of standards and of coöperation was felt keenly. Eggleston believed that the needs of schools called for a variety of lessons, just as a day school would need more than one "reader" or one course in Arithmetic. Jacobs and Vincent believed a course could be designed satisfactory to all. The former saw the business advan-

tages of uniformity. In the end the business man won and the plan of Uniform Lessons was adopted. But, reviewing the period, this much had been gained: (1) the schools had a definite *subject* of study, the Bible; (2) definite *lessons* had been adopted; (3) the ideal of a *system* of lessons had developed; (4) independently of uniformity many schools, including some church communions in their entirety, continued to work out lessons on a pedagogical basis. (See J. R. Sampey, *The International Lesson System,* 1911.)

(b) *In the standards of teaching.* While the first teachers in Raikes schools were paid, the voluntary system soon came into vogue. The first conferences, which gave rise to local and general conventions, were called to afford teachers an opportunity to discuss the problems of their work. There was then no provision for the special training of teachers in even secular schools. The New York Sunday School Union recommended a "school for the teaching of Sabbath-school teachers." (Eleventh Report—1827.) Dr. W. E. Channing proposed the adaptation of plans then advocated—1837—for day school teachers, to the preparation of Sunday school teachers. Rev. D. P. Kidder (*q. v.*), of the Methodist Sunday School Union, in 1847 advocated "Normal Sunday Schools." Rev. H. G. Spaulding, of the Unitarian Union, 1854, speaks of an institute for Sunday school teachers. Agents of the American Union were gathering teachers for special instruction, as in the work of Ralph Wells and Mr. Pardee (*q. v.*) in Steuben County, New York. John H. Vincent took this work with serious earnestness. He organized a "Normal class" in his church in Joliet, Ill., in 1857. Under his advocacy the local conference of Methodist churches endowed the training of teachers and an institute was held at Galena, Ill., in April, 1861. In 1865 the Northwestern Sunday School Teachers' Institute was organized at Chicago. From these beginnings the general movement for the training of teachers arose. This middle period witnessed an awakening of pedagogical responsibility, the recognition of the fact that the Sunday school was a school, with classes and that those in charge were responsible to teach, as well as to maintain a degree of discipline. It was a period of beginnings; even to-day the teaching function is not everywhere apprehended. But the beginnings show that there were real teachers, men of vision and trained powers, to lead this movement. (See H. F. Cope, *Evolution of the Sunday School, Ch. XII,* 1911.)

Progress in the development of a new institution. If we remember that in organizing schools for large numbers of children Raikes had practically no models to guide him we will not be surprised that modern pedagogical principles were often ignored, indeed it is rather surprising that so large a degree of efficiency in organization was quickly attained. There was a far more rapid development in this direction in the period from Raikes to the organization of the International Association than in the period following up to 1900. The first schools were simply groups of children, divided into classes of a size convenient for teaching, often divided according to the number of teachers available. In the Lancastrian schools they would be practically one large class, with sub-divisions directed by monitors. But, naturally, every school had one directing spirit, usually the man or woman who first gathered the children and who administered its affairs. Supervising the work these officers were soon called "superintendents." Thus, as the school was taken over by the church a new church office was created. They were formally recognized as such by the Methodist Church which, in 1852, gave them the right to vote in quarterly conference. Other offices were created early in this middle period: secretaries, to keep a record of the attendance of pupils and to preserve the history of the organizations; additional secretaries were appointed for special purposes. For example in English schools when the practice of taking class offerings began, the receipts being devoted exclusively to foreign missions, a missionary secretary was appointed.

The librarian (*q. v.*) became an important officer. The Sunday-school library preceded the public library; the former were widely and gradually established before the states of New York and Massachusetts began to encourage libraries in district schools and prepared lists of books for them. The Sunday school appealed to those among whom the reading

habit was rare, to whom collections of books were unknown. Raikes prepared and published *The Sunday School Scholar's Companion,* a collection of Biblical and moral passages and hymns. Hemenway, 1790, published *A Potpourri for the Sunday School,* a sad, crude little affair, but frequently the first book in the child's hands and his introduction to all his literature. In Boston, Mass., the first Sunday-school library was established in 1812. By 1830 the American Sunday School Union had its imprint on two hundred Sunday-school library books. As the sole dispenser of the circulating reading matter of a community the librarian was a person of no small importance or mean influence. Much as we may deride to-day the Sunday-school book we owe a vast debt to these libraries and librarians for their work during the period of educational awakening. (See H. F. Cope, *Evolution of the Sunday Schools,* Ch. XV.)

As with the librarian so with other officers, as needs arose new workers were called to fill them and new officers created; Leaders of "Bands of Hope," the school's valuable temperance organization, superintendents of different departments, or sections of the school, normal teachers, choir-masters and directors, all became additional elements in the working force of the church and altogether developed into an organization for the purposes of the school.

The school called into existence many valuable workers outside its walls, as, in particular, the Sunday-school missionaries. These active, vigorous agents became much more than promoters of a new institution; they were advance agents of religion in new communities; in founding schools they really founded churches; they accomplished splendid missionary labors. Besides them were the Sunday-school leaders who, inspired by the vision of its possibilities, called conferences and institutes, awakened the churches and educated the teachers. The many conferences and institutes, the widespread interest and agitation for this new institution, even though to us it may often seem to have been blind or misguided, meant new allies and new forces rallied and organized for religion both within the church and without.

The new institution, during the middle period, created a *new religious literature.* The lesson books, teachers' question books, little manuals of direction and the library books were no small increment to the literature of religion in the hands of the people. The school, perhaps because working under the inspiration of the work of Raikes, who was a printer and publisher, was quick to use the press as an agency and ally. The little lesson books went into many homes that had never seen a book before. With them in hand children's fingers directed the slow eyes of adults to learn their letters and to spell out the Bible stories. The peculiar value of the printed page in this work is seen in the fact that the publishing work of the different church communions grew to a new importance in this period and that of their early duties none was more important than the preparation and distribution of Sunday-school literature. The history of these enterprises was very largely a history of Sunday-school promotion by publication and missionary effort. When the Baptists began to organize their work of publishing, in 1824, they turned attention almost at once to Sunday-school work. The Presbyterian Board was, long before its change of name, a board of Sunday-school work. In greater or less degree the same is true of all others. Through their Sunday-school literature the messages of the churches reached many new homes and maintained a closer connection with the people than was possible by any other means. (See Literature, S. S.)

The middle period was also one of preparation for the realization of the *definite social and religious function* of the school. Gradually it emerged as a church institution, in the churches, under their care, accomplishing their work with the young. Moving forward from simple, general elementary education they concentrated their energies on reading and studying the Bible. In time it was seen that they served a higher purpose than that of gathering children in from the streets, rescuing them from vice; they served to lead them forward to lives of virtue; they were not only rescue stations, they were places for preparation in the religious life. The churches found that their working forces came up through the school. The school marked the transition from the custom of allowing youth, so

far as the efforts of the church were concerned, to grow up to adult years without religion, and then hoping by some special efforts to bring them back into the church. The school became the church home of the child. The revival as the principal means of recruiting the church fell into disuse, for the church had found a better way. So the school, perhaps largely unconsciously to those who worked in her in those days, developed into the church institution for the training and development of the young in the religious life.

In America these schools filled a peculiar need. The different states committed themselves to the policy of secular education. A new, and, what must be surely regarded as a helpful responsibility, fell on the churches. This fact may account for the much more rapid development and vigorous life of the Sunday schools in America as contrasted with Great Britain and with other countries where religious instruction formed a part of general education.

The middle period of Sunday-school history, from Robert Raikes to the International Sunday School Association, from 1780 to 1872, was less than a century, yet it saw the development of this institution from the few isolated experiments, that of Raikes for destitute children, and that of others in churches, to a widespread, fairly well organized definite movement, promoting a specific type of institution, with officers, a plan of work and under the direction and approval of almost all the church; it witnessed the creation and development of a new institution well fitted to meet a deep and definite need in religious life, the directed, organized, definite training of the young through educational processes into religious life and character and service.

H. F. Cope.

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SUNDAY-SCHOOL LIBRARY.—See Appendix: Typical S. S. Library; Books for the S. S. Library, Selection of; Librarian, The S. S.; Library, The S. S.; Teachers' Reference Library.

SUNDAY-SCHOOL ORGANIZATION AND MANAGEMENT.—See Graded S. S.; Organization, S. S.; Superintendent.

SUNDAY-SCHOOL PAPER, THE.—The weekly papers prepared for the Sunday school are the outcome of an effort to protract and extend the good effects of the brief hour of the Sunday session. They are a vital part of the general plan and are directed to certain clearly defined ends.

Formerly they were issued monthly, but most of them now are weeklies. They are graded, like the lessons, and issued in two or three forms. One of these is generally graded for the pupils of the Beginners' and the Primary departments, another for the Juniors, and the third for the Intermediates and Seniors. It is found in practice that all of these, even the youngest, are family papers. The children who cannot read take their papers to older children, or to parents and grandparents, who read to them and at the same time find much to interest themselves. These papers are distributed in the Sunday-school session, either gratuitously or at a low price. The entire cost to schools is not large even when it is all paid by them. They contain stories and miscellany, with many attractive pictures.

These papers must depend upon their attractiveness for their reading. Hence they are not theological or technical, or even hortatory. Very little "preaching" is found in them. They are frankly story

papers. Children have an unfailing appetite for stories and this suggests a practicable medium for the moral lessons to which the Sunday school is devoted. All varieties of ethical and religious teaching can be done through stories, and often in the most powerful and effective way. Many of the most influential preachers of righteousness in this country are found among those who have devoted their lives to the writing of stories. Such stories are presented in style and language decidedly attractive to young persons. It is not at all necessary that there should be a moral at the end, or that the ethical lesson should be pointed out here and there. A story will carry a lesson of itself. It cannot help this. No boy or girl can read a real life story without perceiving its moral and religious bearing and feeling keenly its appeal to conscience. The great task of the writer is to present situations and experiences that are clear and life-like, and the heart of the reader will furnish the moral reactions.

Besides stories the paper contains biographical sketches. The educational value of these is now widely recognized. Then there are travel tales, and geographical descriptions, and scientific notes and many matters of current progress. The young person who reads such a paper regularly will gather a great variety of information of real educational value, aside from its ethical benefits.

Serial stories are usually a feature of these papers. It is found that this is a practical aid to regular attendance upon the school, the pupil being unwilling on any Sunday to miss his paper, which contains the next chapter of a story in which he is particularly interested. There are other serials also, which carry their special interest from number to number.

Many of these papers carry departments from week to week; such as puzzles, amateur photography, postage stamp and coin collecting, amateur manufacturing, and flower culture. All devote a good deal of space to animal pets and general zoology. Besides the systematic effort to teach kindness to and the proper care of animals, these stories convey a large total of substantial information. The plant kingdom also receives liberal attention. Sunday-school pupils have, in the course of time, an opportunity hereby to become widely informed concerning the fauna and flora of the United States and other lands, also of their people, cities, monuments, art, literature, history, and current happenings. The Sunday-school paper is really an extension course in general education, so presented as to be attractive and effective, not only in carrying home the lessons of the church, but in holding these in the remembrance of the pupils.

One of its most important offices, therefore, is the offsetting of the bad literature that comes in like a flood upon boys and girls from unprincipled publishers. This assails them at almost every turn, appealing to a natural taste for adventure, and romance, and everything that tends to enlarge their opening lives. Much of this literature is poisonous, and some of it is deadly. Attracted by the good in it, the boys and girls are polluted by the bad. Nothing that the churches are doing for their youth is of more importance than furnishing them with interesting reading that is at the same time wholesome and nourishing. There is no literature that receives more careful editing than that which is given to most of these papers. With confidence they are placed in the hands of children, who find in them the stories that delight them, the information that nourishes them, and the implicit lessons that strengthen their character—the whole tending to stimulate their taste for good reading, and for the pure and true in every realm.

The present age calls for such story media as these, and more of them are demanded. The time was when oral story-telling was universal. Every parent, and especially every grandparent, was an accomplished story teller. But there are so many books and magazines, and all printed matter has become so cheap, that stories are now told to a less extent. We are compelled to teach the art of narration in our normal schools and to promote it artificially in our schools and libraries. (See Stories and Story-Telling.) Evil agencies seize their opportunity to spread corruption through every group of young persons, and if the knowledge of the Bible and of personal righteousness is to prevail it cannot be trusted to occasional and voluntary agencies. Investigations show that fewer than five per cent of the children choose Bible characters as their

ideals in story telling, and hence, probably, in building up their personal lives. This points to defective story-telling in the Sunday school. Much remains to be accomplished before justice is done to moral and religious ideals in education.

Some churches furnish separate papers for the boys and the girls in the teen age. Others object to this as unnatural and injurious. They hold that neither sex should be restricted to its own life, but both should be familiar with the common life. It is a well-known fact that girls choose masculine ideals much more than boys choose feminine ones. Girls are as intensely devoted to boys' sports as boys themselves; while boys care little or nothing for girls' games. Girls' papers are necessarily quiet and tend to tameness, while boys' papers may easily become rough.

Mention has been made of the family character of these papers. This feature deserves another word. It has been found in many cases that the Sunday-school paper has been the only point of contact that the church has established with a family. The attendance of a single child upon a Sunday school has resulted in the regular visits of a bright, clean, interesting messenger which has won its way to the hearts of the entire household. How much of silent evangelism should be credited to this agency is utterly unknown, but it is very great. The Sunday-school paper has advertised the church in the home, commended the character of Sunday-school instruction to indifferent parents, secured their gradual coöperation with the teachers for the good of the children, and in multitudes of cases helped to bring the older ones into the church.

The Sunday-school paper is thus seen to be an indispensable element of religious education. It is a correlate of the regular lesson courses, being graded with these and edited for them. It aims to take up their work where the teacher is compelled to leave it and to carry it on into the home and through the week. Its pedagogic values are as pronounced as any others in use in the schools. Its main features are entertainment, knowledge, ethics, and evangelism, and these aims are kept dominant with all available industry and skill.

E. S. Lewis.

SUNDAY-SCHOOL PROGRAM.—See Sunday School Session; Superintendent; Worship in the S. S.

SUNDAY-SCHOOL SESSION, THE.—The principal points of interest with regard to the session of the Sunday school are first: the hour at which it may best be held, and second, the amount of time that should be allotted, and the proper division of that time among the various parts of the service.

1. *The Hour for the Session.* At the present time a large majority of schools are holding their sessions at what is the worst possible hour from the standpoint of general efficiency and the welfare of the child; namely, the noon hour immediately after the morning church service.

The chief objections to this period are as follows: (a) Of the entire time available for Sunday-school purposes, which is usually from 9:00 or 9:30 in the morning to 3:00 or 4:00 in the afternoon, the noon hour marks the high point of fatigue and consequently the low point of sustained attention. Exhaustive studies into the question of fatigue of school children have shown that the best hours for mental work are from nine to eleven in the morning. Public school program is arranged with these facts in view, the more difficult studies being planned to come at the hours of greatest capacity on the part of the pupil; but the Sunday school has thus far practically ignored this important consideration. (b) In most well-regulated homes, the youngest children are in the habit of resting during the early part of the afternoon. This habit is interrupted by a Sunday-school session which brings the family home for dinner at half-past one or two o'clock, and is a potent factor in producing the Sunday afternoon restlessness and irritability of many little children. (c) Teachers, as well as pupils, are not at their best mentally at this hour, especially if they have attended the morning church service and given close attention to the sermon. (d) The crowding of the school session between the church service and the dinner hour results in seriously limiting the time available for its purposes. It is a fact of common knowledge that the average church is very irregular about the time of closing its service. If the Sunday-school session

follows immediately after, there can be no definite and regular time for beginning, which is bad for the child's habits of punctuality; moreover, if the church service happens to run over time, on account of a lengthy sermon or special music, the school session, already too short in most cases, is robbed of that additional time; and the desire of its members to get home to dinner effectually prevents any compensating lengthening of the session at the other end. The average school which holds its sessions at noon has to be content with a maximum of one hour and this is more often cut to fifty minutes or even less.

The only possible answer to the question why we have so largely adopted this undesirable hour is that it is a concession to the convenience or indolence of the adult members of the school, and that we have not had enough consideration of the educational functions and the importance of the Sunday school to make such a concession impossible.

Another hour adopted by some schools, more in former years than at present, is the middle of the afternoon. The increasing complexity and strain of modern social life makes this plan highly undesirable, this being the only time that many parents can spend with their children in the home. In the case of mission schools in the cities which depend upon other schools or churches for their teaching force, the afternoon hour may seem to be the only practicable arrangement.

The time of day which is undoubtedly best for the Sunday-school session is the forenoon from 9:00 or 9:30 to about 11:00 o'clock. At this period both teachers and pupils are in better mental condition for effective work, more time may be given to the session, its limits may be more definitely established, and the attendant at school and church may plan a more normal Sunday program.

2. *Length and Division of the Session.* As has been already stated, the average school has now an hour or less for its entire session. This allowance makes absolutely impossible any adequate provision for the various fundamental elements of religious training. A well ordered program should include a period of worship, with a carefully planned devotional service, this being practically the only opportunity for training any of the school's members in habits of reverence and worship; a period for lesson study; a period for expressional activities, and a brief time for general announcements and class or general business. The details of this program will vary in the different departments. With the youngest children care must be taken to keep the units of the service brief, so as not to overtax the child's power of sustained attention, and to appeal to his interest by variety in the program. The older the pupil, the less need for emphasis upon variety and the more time is required for lesson study.

The shortest time that should be allotted for the Sunday-school session is one hour and a half, including the brief recess that should intervene between the close of the school and the beginning of the church service. More time could undoubtedly be used to advantage, especially with the older grades, but this should be the minimum. Practically every church can give this much time if its members will seriously consider the vital importance of its religious educational work to its own future welfare and existence. When we compare it with the allotted time for other branches of study, even this amount seems pitifully inadequate.

The following sample program, selected from among a number in actual use, will serve to illustrate how the time of the session may be distributed.

Kindergarten or Beginners' Department

I. Devotional Period: including
   (1) Quiet music, prayer or prayer song, greeting, and responses, 10 minutes.
   (2) Offering, talk about the object for which gifts are to go, marching, song, and prayer, 10 minutes.
   (3) Birthday offerings, greeting, and song, 5 minutes.
   (4) Circle talk with memory verses, song and prayer, 10 minutes.

II. Lesson Period: general talk and story, 20 minutes.

III. Expressional Period: table work, drawing, coloring, 15 minutes.

IV Period for practice of new songs, marches, etc., 10 minutes.

V Recess before church time, 10 minutes.

Primary Department

The program for the Primary children will be very much the same as for the Beginners. In many schools the devotional exercises of these two departments are held together, although the separate session is preferable. The principal difference between the two will be that the older children may well have a little longer time for the lesson study and a trifle less for the general exercises.

Junior Department

I. Devotional Period: for service of worship with songs, responsive or unison readings, prayer, etc., 20 minutes.

II. Period of Instruction:
  (1) General drill on memory work, hymns, prayers, etc., with frequently a story illustrating some ethical topic, 15 minutes.
  (2) Lesson study in class, 30 minutes.

III. Expressional Period: a time in which the pupils may discuss methods of helpful service in the church and to individuals, and in other ways relate the instruction received to life and conduct, 15 minutes.

IV Recess before church service, 10 minutes.

Intermediate or High School Department

The general division of time in this department will be much the same as that in the Junior, with perhaps a little larger share allotted to the expressional period. The work of this expressional period will cover the same ground and may well take the place of the activities of the Junior and Young People's societies, which now meet independently and plan their work too often aimlessly and with no relation to the general plan of religious training of the church and school.

Young People's or Senior Department

The division of the session here will be between the period of worship, study, and training in and for service. About the same time will be given to worship as in the Intermediate and in most schools these two departments will share a common order of worship. More time is needed for lesson study, and emphasis should be laid upon attendance at the church service as a part of the regular program.

Adult Classes

The work of the adult or graduate classes will be elective and general. So far as is possible, separate sessions for each class are desirable, and they will divide the time as best suits their purpose, less time being given to general exercises and much more to the discussion of the lesson and practical topics.

H. W. Gates.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.—See Ireland, History of Sunday Schools in.

SUNDAY SCHOOL TIMES.—See Hart, John Seely; Trumbull, Henry Clay.

SUNDAY SCHOOL UNION, AMERICAN.—Why formed. The task of educating the youth of America in the truths of the Bible, with a deep sense of needed unity born of Christian love to accomplish such a task, led to the formation of the American Sunday School Union. The way for this national society had been prepared in a marvelous manner. Leading Christian philanthropists urged "the great benefit which would result from a union of all the Sunday schools of the United States" in the vast amount of information which would be annually presented to the public, affording an irresistible appeal for support, an increased efficiency from a wide knowledge of better methods of instruction and administration; and the "great saving of expense in the publication and distribution of literature" for the better equipment of schools. Meanwhile the Sunday and Adult School Union of Philadelphia (*q. v.*) had already become national in scope, and the local Sunday-school unions in New York, Baltimore, Boston, and elsewhere, suggested that it become national in name, they and others joining it as auxiliaries to form a national society.

Object and Basis. The objects of the Society were stated by the founders thus: "To concentrate the efforts of Sabbath-school associations in different sections of the country; to strengthen the hands of the friends of pious instruction on the Lord's Day; to disseminate useful information; to circulate moral and reli-

gious publications in every part of the land; and to endeavor to plant a Sunday school wherever there is a population." In the charter obtained from the State Legislature twenty-one years later, after bitter sectarian opposition, the objects were stated, in a reverse order, thus: "To establish and maintain Sunday schools, and to publish and circulate moral and religious publications."

The basis of this Union was very plainly declared to be: "No sacrifice of principle essential to salvation; no compromise of duty; no interference with the internal management of smaller associations; all discordant elements must be banished and [there must be] union with Christ, and union with each other," for the common object. Upon this basis, the essential truths of Christianity held in common by all evangelical denominations were to be fully inculcated. Individual Christians, connected with different denominations, could maintain the integrity of their relations to their respective churches, while they could "unite to teach the truths that Christ taught and as plainly as he taught them."

Membership and Management. The Charter and By-Laws provide that "every person, being a citizen of the United States, who shall contribute annually three dollars to the funds of the Society," or "thirty dollars within three years," and be "approved by the Board," can become a member of the Society or corporation. These members may be clergymen or laymen. The affairs of the Society, however, are under the direction of a Board of officers and thirty-six managers, all of whom shall be *laymen*. The managers are elected by the members of the corporation, and the officers are elected by the thirty-six managers annually; all the managers serving without pay. The various operations of the Society are primarily proposed by four standing committees appointed by the Board (to wit, publication, missions, finance, and executive). The plans and measures recommended by these committees from time to time, to be valid, must be approved by the Board. In election of officers and managers, regard is had to a proportionate representation from the leading evangelical denominations, and the union principle is preserved; for example by a provision that "not more than three members of the Committee on Publication can be of the same denomination," and "no work can be published by the Society to which any member of the Committee shall object." Whatever profits may be made on publications are devoted to benevolent work or to improvement of the literature. The aim, however, was to furnish literature virtually at cost.

So great was the enthusiasm for unity and concentration of Christian effort, and so swiftly were these objects attained, that within eighteen months from the formation of the Union, it reported over four of the then twenty-four states, nine of these unions being state unions. The effort to disseminate useful information succeeded beyond all expectation. The Society printed an average of 90,000 pages per day in the second year of its existence, besides a large number of periodicals and over 600,000 Scripture tickets.

Uniform Lessons. The prevailing systems of lessons was very unsatisfactory previous to the formation of the society in 1824. The Union promptly proposed a new system of "select" or "limited" Bible lessons, to be used by all the schools connected with its auxiliaries, practically embracing the majority of schools then in the country. This new scheme offered a lesson for every Sabbath in the year, comprising from ten to twenty Bible verses, "all receiving instruction from the *same* lesson . . . the lessons embracing all the leading incidents of the gospel, in due order." "Once a quarter a review of the lessons and an examination before the pastor of the church" were given, which drew "crowded audiences." The design of the system was claimed "to exclude the unprofitable plan of committing large portions of Scripture to memory without religious instruction." "The list of the lessons with the dates is provided for the ministers, superintendents, and the scholars, so that, when absent, scholars may learn the lesson in course." This Uniform Lesson scheme was found "so superior in every respect" to the old plan of committing as many chapters and verses as possible that it was generally adopted, and it was predicted that it would "soon overspread the land." The system included five yearly courses of lessons with quarterly reviews. Numerous and graded helps on

the lessons, in three to four grades, were issued. The helps provided on this system were entirely separate from the list of lessons. The most popular of the helps was "Judson's Questions," in three grades. (See Judson, Albert.) The New York Union issued an edition of seven thousand copies and the American Sunday School Union issued one hundred thousand copies, and large editions were printed in England. This supply was found "utterly inadequate to meet the large demand."

Later Harvey Fisk combined the best features of three helps, and his new work was the forerunner of the famous "Union Questions." The latter soon attained a circulation of over a million copies. Fisk's volume was likewise graded, and provided for teachers' meetings and instruction in families, thus creating a real "home department" study. Another help, based on Gall's lesson system, embraced a fivefold treatment of each lesson. Moreover, these courses of Bible study were so productive of spiritual results that revivals of widespread power were reported in almost every community where Sunday schools were pursuing them. *The Evangelical Magazine* of London gave an extended notice of the lessons, and ascribed "the remarkable revivals of religion in the United States to the superior mode of Sabbath-school instruction."

Union Questions. The system of Bible study known as "Union Questions," popular for a generation, was based on the "Limited Uniform Lessons" and on Fisk's volume. A five-year cycle of the lessons, in five annual handbooks, was revised and edited by John Hall (*q. v.*) of Trenton, N. J. (in 1828 and on) with the coöperation of about fifty leading educators. Later the scheme was again revised, and extended to seven years, and finally to eleven (five years in the Old Testament and six in the New), with a twelfth year of review of the whole Bible. For beginners *"The Child's Scripture Question Book"* was issued, and for adult Bible classes McDowell's and Tyng's lessons. The "Selected Lessons," with the "Union Questions" thereon, were approved by the National Sunday School Convention of 1833 as "the best books for the use of advanced classes." This "convention" was first proposed by the American Sunday School Union. (See Record of Proceedings in *The Sunday School Journal,* 1832.) Chancellor Ferris (*q. v.*) of New York University, and other prominent educators of that day, declared that this scheme of Bible study marked an epoch in Sunday school instruction. It stirred an enthusiasm that swept the country and for a time carried all before it. But sectarian zeal, ever alert, was aroused by its great success. Rival schemes of study, placing emphasis on denominational types of teaching, were multiplied and persistently advocated. Gradually the so-called "Babel Series" of independent lessons came into use in the church schools, and this reaction continued in many schools until 1872 when the International Uniform System began its career. Union, mission, and other schools continued to use "Union Questions" or the "Consecutive" and "New Explanatory Question Books" of the Union until 1872.

Teacher Training. The system of Uniform Lessons in 1826 created a demand for better teachers. In 1827 the Union proposed a "school for teachers" in New York, "in which the best plan of teaching and a uniform system of instruction" should be taught. Again, in 1829, improvement in teaching was made "a distinct and prominent object" of the Society. It employed "general agents" of learning and ability, a part of whose duties were to lecture and form teachers' classes in national centers. It issued works for teachers, as *Hints, Manuals,* and *Guides on Teaching,* followed by Biblical *Antiquities, Geography, Atlas,* and *Scripture Gazetteer, Natural History, Biographical Dictionary,* and *Union Bible Dictionary,* with *Introductions* to the books of the Bible by foremost scholars of the day, and similar works, selling them at or below actual cost. The Society issued a *Teachers' Magazine,* and in 1831 began the weekly issue of a mammoth folio *Sunday School Journal* for teachers—a marvelous treasury of popular information and discussion on theories of education set forth by great educators, as Sturm, Comenius, Milton, Francke (*q. v.*), Rousseau (*q. v.*), Pestalozzi (*q. v.*), Froebel (*q. v.*), and the current systems of Lancaster (*q. v.*), Bell (*q. v.*), Gall (*q. v.*), Stow, and Mimpriss. With singular discrimination and acuteness these periodicals pointed out what was

available for use in religious education, and what the defects and mistakes in child development and in morals and religion were in those theories.

Juvenile Literature. In the early part of the nineteenth century, juvenile literature was practically unknown. President Humphrey, of Amherst, could not recall over six books in this class, even counting Webster's *Spelling Book, Robinson Crusoe,* and *Pilgrim's Progress.* In 1829 the Union asserted, "No society is known to exist in any part of the world which attempts to supply the whole youthful population of the country with rational and profitable books." It was, therefore, compelled to be a pioneer in creating juvenile literature of a moral and religious type, and in arousing a taste and a demand for it. At this day, the magnitude of the task can hardly be conceived. Their ideal was high: (1) the literature must be suited to the development of the child mind; (2) pure in tone; (3) serious rather than sensational; (4) ingenious but not absurd; (5) popular rather than polished; (6) thoroughly Biblical and evangelical. Moreover, patriotism demanded that it be American, by American writers, statesmen, and philanthropists, redolent of American mountains, forests, prairies, rivers, history, and hopes; and yet filled with the spirit of the Word, not of the world.

Early in its history the Society reported the total number of its publications in one year as over 1,000,000 copies, and more than 73,000,000 of pages. In 1845 it began to issue a one-hundred bound-volume library (72 to 272 pages per volume) for Sunday schools at the low price of ten dollars. This set of a hundred volumes was followed by three others, and they attained an immense circulation. Periodicals, illustrated for children and youth, were also issued monthly and semi-monthly, and a popular folio illustrated periodical, *The Youth's Penny Gazette,* with full page illustrations, was issued from 1843 on.

Hymns and music by eminent authors, Lowell Mason and Thomas Hastings, were written for the Union, and circulated by the hundred thousand. They made the singing in the Sunday school attractive for the young. These melodies were so popular that ribald, rollicking, lewd barroom rhymes were practically driven from the streets, if not from the face of the earth.

Many of the Union's juvenile works attained international fame. The *Life of Washington,* written for the Union, has been translated into over twenty languages. Many other books delighted readers for a generation.

This juvenile literature was of wide variety—history, biography, travels, narratives, discourses, poetry, conversations—in fact, was real literature for the young. Through its circulation, country boys acquired a taste for reading which inspired them to desire an education.

Extension and Missionary Work. The great enterprise of the American Sunday School Union, eventually exceeding in popular enthusiasm the pioneer "Uniform Lessons" and the "juvenile literature," was the extension of Sunday schools. Through bands of devoted missionaries, lay and clerical, it covered the vast territory of the great West in new America with a net-work of Bible schools, which became the nuclei for thousands of churches of different denominations that soon followed.

The Philadelphia Union had in 1821 employed one missionary. For some years the American Sunday School Union had realized scarcely five hundred dollars a year for mission work. It had "general agents" doing the threefold work of forming auxiliaries (about four hundred); of establishing depositories of books (about sixty-seven); and of explaining and urging the importance of the modern Sunday school upon the people of the country. After about six years of experience under the general agency system, added to the seven years of the earlier Union's experiment (1817-1824), the friends of the cause were convinced that Sunday-school extension, under the conditions prevailing in the new country, could not be efficiently carried on by voluntary efforts alone. They, therefore, combined voluntary effort, distribution of literature, and auxiliaries with paid missionaries, in establishing Sunday schools in the new and great West.

Mississippi Valley Enterprise. In 1830 the American Sunday School Union resolved, in reliance upon Divine aid, "within two years to establish a Sunday

school in every destitute place where it is practicable throughout the valley of the Mississippi." This territory is now occupied by about twenty states. This bold scheme was taken up by the public with great enthusiasm. At the public anniversary in Philadelphia the resolution was approved by a rising vote, and about $19,000 subscribed; while similar meetings were held in New York, where nearly $15,000 more were pledged; and this wave of enthusiasm extended to Boston, Washington, and other leading cities where these meetings were crowded. The Washington meeting was unique among missionary conventions. It was addressed by men of national reputation, was presided over by a senator, while the clerk of the House of Representatives acted as secretary, and enthusiastic resolutions were advocated by seven senators and congressmen. This project strongly appealed to the patriotism of the people. It was said that this Mississippi Valley enterprise was best adapted to promote the Christian character of the people and the permanence of the republic, and was one of the most important measures to that end. From $80,000 to $100,000 were raised and spent for this object; libraries were furnished to the schools on the basis that every school raising five dollars was given a library costing ten dollars or more. From half a million to a million books were put in circulation in free libraries. Half of the ten thousand neighborhoods in the Valley were influenced in their formative life and 50,000 persons in the schools confessed Christ.

Calls of the South. The zeal of the Valley enterprise aroused the South Atlantic states, and fresh calls came to the Union for a similar campaign there. Though already facing an overdrawn treasury, the American Sunday School Union, moved by these calls, decided to endeavor "in reliance upon the blessing of Almighty God, to plant, and for five years sustain, Sabbath schools in every neighborhood where practicable and wanted," from the Chesapeake to the Mexican Gulf. The southern people responded heartily to this action. Fresh enthusiasm was aroused, second only to that awakened by the Mississippi Valley enterprise. Crowded meetings were held in Richmond and Petersburg, Va.; Charleston, Columbia, S. C.; and Savannah, Ga.; and elsewhere in the South. Similar meetings were held at Hartford, New Haven, and elsewhere, and liberal subscriptions were received by the Union from all these places. Moreover, the Union was urgently requested by the South to supply libraries for common schools, and a thousand libraries of one hundred and twenty volumes each were issued for this purpose. Most of them, however, were furnished to private schools and to families.

Calls from Foreign Lands. Swiftly following this action, calls came from foreign lands. An appeal from the American Board of Foreign Missions, voiced by the Rev. Dr. Winslow of Ceylon, caused the Union to resolve to raise $12,000 to be appropriated to supply foreign mission stations, sustained by American churches, with publications of the Society. While this amount was not fully realized, the Union supplied its publications to more than twenty-five mission stations in Asia, Africa, and the Sandwich Islands. Liberal sums were also appropriated under this action to aid in the translation of Bible Dictionaries and other Biblical helps into a large number of languages throughout the foreign mission world. Repeated appeals came from mission stations for elementary publications to be translated for use in all parts of the world; thus urgent requests for more literature came from Bombay, Syria, Burma, China, Africa, and the Sandwich Islands up to the end of the nineteenth century, and they have been renewed in the twentieth. To these Macedonian calls from abroad the Society frequently responded. For as early as 1835 it declared the object of this Union was "to assist in carrying the Gospel to every family in the world, and to insure the religious instruction of every child that is born."

Student Missionaries. Waning popular enthusiasm in the great mission enterprise of the Union was followed by decrease of gifts for its support. About $120,000 were received for the Mississippi Valley mission, but several thousand dollars in excess of that sum had been expended, for the Union continued to carry out the three resolutions (Mississippi Valley, the South and Foreign lands), for fifteen or twenty years. To do this economically and respond to calls for similar work in other

fields, students from a dozen denominations and from about thirty colleges were employed part of each year. This trained the students for church work also. After the Civil War, students were again employed in vacations to aid permanent missionaries. Under more systematic organization of its work, however, the Union does not now employ students except in rare cases.

Civil War. The Civil War suddenly suspended the Society's operations in the South. It also interfered with missionary work in the North. Many of the Union's missionaries enlisted in the army or became chaplains. Those who remained found their labors fourfold greater than before. Rural Sunday schools were depleted of workers and many were compelled to close. New schools, no matter how needy the places, were hard to form because of the lack of workers.

Christian women whose husbands and brothers were in the war tilled the fields, harvested the crops and sustained churches and Sunday schools. Missionaries volunteered to serve without pay or on reduced salary.

The Union issued "Silent Comforters," wall sheets with texts of Scripture or hymns in large type, which were distributed by tens of thousands in hospital and camp. Word-method Bible readers were prepared for teaching "Contrabands" and Freedmen and had a large circulation.

Reorganized Districts. Promptly at the close of the Civil War, the whole country was reorganized into great districts for efficient mission work. A radical improvement, to avoid excess in expenditure in mission work, was adopted, following an expert investigation of mission pledges and receipts thereon for five years. This showed the approximate percentage of shrinkage in pledges, and paved the way for a "no debt" policy which followed. This change, and the division of the country into eight or more organized districts, introduced a better system of survey of destitute sections, closer supervision of schools, and brought the Union method into touch with its supporters. There were no more frantic appeals to make up deficits, but fresh enthusiasm and praise from people in the fields for these better business plans.

Progress. It took time to bring about these changes, but before the close of the nineteenth century the steady advance in the work became apparent. Small givers were multiplied abundantly; large givers were influenced to support the work; extraordinary advances were made year by year, and soon the work was more than doubled. Denominational societies were stimulated to greater activity in Sunday-school extension, and yet the field for Union Sunday school missions steadily grew. Careful explorations of the country revealed hitherto unknown destitution in rural districts and new settlements, increasing the magnitude of the work and the generosity of Christian givers. The Society never has had so many permanent missionaries as in the present decade; never has accomplished so large a work with such gratifying results.

In twenty-five years (1890 to 1915), the Society has organized 43,509 new schools, having 169,016 teachers and 1,503,975 pupils. This does not include upward of 9,000 other schools reorganized or revived within the same period. The number of professed conversions reported in the new schools is 211,552 (many of the schools not reporting the definite number of such conversions); the number of churches that have followed these Union schools in the same period is 2,824. In connection with this mission work 3,839,682 families were visited, 463,424 Bibles and Testaments and 164,240 New Testaments with Hymns were distributed—a large portion of them to families without God's Word. In this service the Society expended, in twenty-five years, $4,188,839.41, besides distributing gratuitously many thousand dollars' worth of literature to public institutions, penitentiaries, prisons, jails, and army and navy stations. The number of teachers and pupils includes only the membership when the schools were organized. Usually within a year afterward, the membership increased from twenty to twenty-five per cent, so it is safe to say, that this mission work has brought under Bible instruction more than two million persons in twenty-five years. While the population of the country has increased about eight-fold since the Society was organized, its missionaries have increased nearly forty-fold.

Funds and Finances. The funds re-

quired for a work of such magnitude could not easily be secured. Early in its history the benevolent receipts of the Society fluctuated. When a scheme like that of the Mississippi Valley enterprise aroused enthusiasm, the gifts were large; but as zeal diminished the gifts diminished, yet the work had to be completed. Thus, at the end of fifty years, the Union found itself burdened with a heavy debt. About 1882 a vigorous campaign was begun to wipe out the debt and to secure adequate capital, preparatory to a "no debt" policy. In fifteen years the debt was paid, capital provided, and the Society placed on a strong financial basis. The income-bearing funds and property used wholly for benevolent work now amount to upward of $2,000,000. Meanwhile, the "no debt" policy was made a permanent rule of the Union.

A large building for headquarters was required in publishing religious literature, which has always formed an important part of the work of the Society. It first occupied a rented building on Fourth street, Philadelphia. It has since owned three buildings in succession on Chestnut street. The first of these was paid for largely with funds liberally contributed for the purpose by citizens of Philadelphia: about $20,000 and a special $15,000 later. The second was provided partly by similar contributions, but chiefly by the sale of the first and from earnings of the business in good years. The present headquarters, 1816 Chestnut street, were paid for by the sale of the second building, which also afforded a surplus fund towards its maintenance and the general purposes of the Society. It was and is the policy of the Society to furnish its publications at cost, or on a margin only sufficient to prevent deficit, and to provide for necessary enlargement of the business. It expends about $225,000 annually in missionary work, besides distributing several thousand dollars' worth of literature to homes, hospitals, reformatories, army and naval stations of the Government, and to students earning their own way for an education for Christian work.

New Uniform Lessons. The Uniform or International Lessons of 1872 marked an epoch in modern Sunday schools. Nearly two years earlier the American Sunday School Union strengthened its editorial force preparatory to enlarging its religious educational work for the country. When the Uniform Lesson scheme was suggested in 1871, the Union, though at a pecuniary sacrifice, promptly gave up what it believed to be as good or a better graded series of lessons, then in preparation, in favor of the Uniform scheme. It saw in these new lessons a revival of its earlier system on a larger scale, and a promise of the fulfillment of its early purpose "to concentrate" and "unite" Christian workers in promoting Bible study.

The Society immediately adopted the Uniform Lessons and provided graded helps for teachers, and graded explanations of the lessons for pupils. Leading educators recognized the high character of its teachers' lesson helps, its expositions, reviews, and presentation of principles and methods of teaching, and its graded helps; *The Sunday-School World* for teachers, *Illustrated Periodicals for Youth, Advanced Lesson Paper, Intermediate Lesson Paper* and *Primary Lesson Paper,* and its *Scholars' Companion,* the forerunner of the quarterlies which soon became universally popular. It also issued a Handbook for pupils on the lessons, placing its aids for Biblical study far in advance of those current previous to that time. They were highly appreciated, as the immense increase—fourfold and more in a short time—abundantly testified.

To these ordinary helps for study were added Bible Dictionaries, Biblical Antiquities, maps, books on Biblical Interpretation and on Bible Revision, Commentaries on the New Testament, and a mass of literature by the foremost scholars. Biblical literature was given a popular form and gained an immense circulation. It was prepared by the most eminent scholars of the world, who gave their best thinking to the explanation of Biblical truths for the people. This literature found its way into a multitude of homes, bringing a better knowledge of the Bible than was ever before possible. In this great work the American Sunday School Union either led the way or had a large share. Its nine periodicals attained an annual circulation of between seven and eight millions of copies.

Enlarged Educational Work. A little

later the Union engaged in a nation-wide campaign of education and reform by the larger distribution of literature. Thus when the Spanish American war came, soldiers in camp and hospitals were promptly furnished with over 100,000 portable library books for the knapsack, a large number being sent even to Manila and the Philippines. Nearly at the same time about 200,000 works were furnished to asylums, almshouses, reformatories, army and navy posts, penitentiaries, prisons, and other public institutions, for the inmates who were unable or unwilling to purchase them, but ready to read them when placed in their hands. The Union instituted and has sustained a teachers' study class at its headquarters in Philadelphia for upward of thirty-five years, which continues to be well attended.

Better and Wider Bible Study. It is the purpose of the Society to make decided improvements in its work from time to time. One of the latest is a new plan for better Bible study, and for a wider familiarity with the truths of Scripture in the home. For this purpose it has again strengthened its editorial staff, enlarged and improved its periodicals, outlined a plan for the betterment of rural communities, morally and spiritually, through the study of the Word and the training of competent persons in those communities as leaders in this work. Already this advance movement has received the hearty approval and support of a large number of educators, philanthropists, and Christians in all parts of the country.

Summary. The following are a few remarkable advances which the American Sunday School Union was either the pioneer or leader in promoting:

1. The first select Uniform Lessons with graded instruction.
2. Union Questions founded on Uniform Lessons used for a generation.
3. The only Society with paid missionaries to organize and equip Sunday schools on the Union principle.
4. Extension of Sunday schools in the vast Mississippi Valley territory.
5. Planting and sustaining country Sunday schools in the South Atlantic states.
6. A $12,000 American foreign missionary campaign.
7. Founded the first weekly Sunday-School Teachers' Journal (a large folio).
8. Proposed the first National Sunday-School Convention in America.
9. Issued the first ten dollar libraries of 100 bound volumes, each volume having 72 to 272 pages, for Sunday schools; four such libraries of one hundred volumes each, were issued.
10. Distributing tens of thousands of "Silent Comforters" for camps and hospitals in the Civil War, and of "word-method" of learning to read for Freedmen.
11. Issued first graded pupils' lesson papers on the new Uniform Lessons.
12. Finally, in 90 years of the Society's existence, millions of dollars' worth of literature, including Bibles and Testaments, have been distributed; thousands of new schools have been organized, and churches have followed. A great multitude of young and old that none can number for three successive generations have confessed Christ in these Union schools and have proved their confession by faithful service in the churches of their choice and by a lifelong loyalty to their Lord and Master.

EDWIN WILBUR RICE.

SUNDAY SCHOOL UNION, LONDON. —The Sunday School Union—often styled the "British" Sunday School Union, although its operations extend into many foreign countries—was established in London in the year 1803. Its origin, like that of many other religious and philanthropic institutions, was humble and unpretentious. Three young men, who were in earnest sympathy with the then rising movement for substituting voluntary teaching for the system of paid masters and mistresses adopted by Raikes (*q. v.*), met in conference to consider how best such instruction could be carried out. One of them, William Brodie Gurney (*q. v.*), threw out the suggestion of an association of workers, so that (to quote a phrase uttered long after) "the knowledge of each might become the common property of all." The idea soon developed into effort, and a meeting was held in July, 1803, when a federation of Christian teachers was formed under the title which it has borne ever since.

Not until nine years later did the infant society venture on a public anniversary, which, however, was a pronounced success and an expansive force, resulting in

continuous progress and expansion until the present time.

As the number of affiliated schools and teachers increased, it was found necessary to subdivide the Union, and four Metropolitan Auxiliaries were constituted, for North, South, East, and West London respectively. At the present time, a century later, there are twenty-four auxiliaries. Provincial Sunday School Unions began also to be formed, and now number nearly three hundred.

The membership of the Union being based on an alliance of actual workers, and not on mere subscribers or other supporters, its constitution was and is necessarily democratic; both the connected Metropolitan and Provincial Unions sending their representatives to the central executive. Thus in the course of years the Council has grown from a small group of leaders to a large and influential body, meeting in London four times in the year.

The Union, almost from its foundation, has also been a publishing society. The children who were first gathered into its Sunday schools were chiefly of the poorer classes; and, owing to the backward condition of popular and elementary education, they were lamentably ignorant and illiterate. In consequence, religious instruction had to be mainly, and in many cases exclusively, oral; and, meanwhile, the teachers had to supplement their special duties by imparting the rudiments of secular knowledge. Among the earliest publications of the Union, therefore, were alphabet boards, spelling books, and reading books, the latter containing simple religious and moral truths. Some few of the children were able to read fairly well, but the cost of Bibles and Testaments continued for many years to limit their personal possession by Sunday-school pupils.

During the second quarter of the nineteenth century, the cause of popular education made important strides; and the impetus was shared by the contemporary Sunday schools. Infant *schools* for week-day instruction led to Sunday-school infant *classes;* while the conviction was spreading that efforts should be made to retain under instruction the young people who had passed from childhood into adolescence, instead of giving them "honorable dismissal" from their respective schools, as had previously been the case. Thus "Senior classes" speedily became an integral department of Sunday school organization.

Almost imperceptibly, in addition to these developments, Sunday-school influence had begun to gain that hold upon middle class society which it has never lost. Yet it is a remarkable fact that very few junior members of the "upper classes" of society are to be found among the pupils in English Sunday schools. Even after so long a history, the knowledge of the humble origin of the Sunday school appears to linger in the mental vision of many Christian people when this institution is mentioned. This is not the case, however, in the United States of America, between whose workers and those of Great Britain much cordial intercourse has subsisted since the middle of the last century.

In another part of the present volume some account will be found of the long-continued efforts of the leaders of the Sunday School Union to provide suitable lessons and lesson helps for schools and teachers. (See Graded Lessons, British; Lesson Committee, British Section of the.) It is sufficient here to mention that the publications of the society now comprise all that is needed for the proper organization of Sunday schools and the equipment of teachers, besides an extensive variety of Biblical works, and pure literature for children and youth, together with valuable serials for both teachers and taught.

About the time that the Union was celebrating its jubilee, and preparing to occupy its present Memorial Building in the Old Bailey, a deep and growing conviction was spreading in Sunday-school circles, that a fuller training was needed for the religious instruction of the young, and that a competent knowledge of the Bible and its doctrines should be supplemented by an acquaintance with the principles and art of teaching.

There can be no doubt that the normal and training colleges already in existence for day school teachers suggested the desirableness of some similar, if more restricted, course of study and preparation for those whose duties in the Sunday school were so similar in principle, however different in the subjects of their instructions. Other causes may have oper-

ated, but the time had evidently arrived for initiating a movement second to none in importance to the Sunday-school cause.

For some years there had been a Teachers' Preparation Class meeting weekly in the rooms of the Union, and this had been the progenitor of many others in London and the provinces—some being organized by Local Unions, and others carried on in individual schools. The object of these classes was simply to study the matter of the Scripture lesson appointed for the ensuing Sunday, and thus, by mutual aid, a very large amount of valuable material was diffused among teachers.

Still, however, no provision had been made for affording instruction in method, or actual training in the work of imparting divine truth. A sense of this deficiency led to the establishment of training classes, in which demonstrations of teaching were given by experts, and afterwards reproduced by the students themselves: together with lectures on cognate subjects. The central class in the Union Memorial Building still continues in active operation, and not long since celebrated its jubilee. Many similar classes are found throughout England as well as in the Metropolitan area.

In 1861, a few members of the Union Council commenced the first college for Sunday-school teachers, which was held in the central building and in close association with the training class. The purpose was to provide a course of lectures on Biblical and educational topics of a systematic character. The effort achieved a temporary success, but as was subsequently recognized, local extension was needed to maintain a constant supply of students. However, in 1899—a generation later—the college was reorganized on a broader basis and now includes the whole range of preparation and training work besides the supervision of the annual examinations for teachers and pupils.

Of these a brief summary will suffice. The first Scripture examination for teachers was held in 1868, and was restricted to the London schools. In the following year Provincial teachers were admitted as candidates, and shortly after an examination was added in the principles and art of teaching. At the present time the curriculum comprises four ordinary subjects, viz., principles and art of teaching, Old Testament, New Testament, and Christian evidences: and two advanced—Scripture, history and doctrine, and Christian ethics. Preliminary courses have been added of an elementary character. A correspondence department also renders valuable aid in special cases of teachers in isolated districts. Hebrew and Greek classes were also conducted in past years, and are now represented by lessons provided through the columns of the *Sunday School Chronicle*—the official organ of the Union.

In this great work of teacher training the Union has from the first been deeply indebted to the aid, always ably and willingly afforded by the officers of normal seminaries, and by the principals and professors of theological colleges, as well as by many other Christian ministers and laymen. (See Teacher Training in England.)

The lately developed interest in all that concerns children and youth has brought "child psychology" and cognate subjects under popular recognition and has awakened new attention and interest on the part of parents, as well as of teachers and of all sections of the Church of Christ.

In the Report of the Union for the year 1816, the missionary note is clearly struck. Though as yet unable to secure a Sunday-school agency in France, it was recorded that a beginning of such work had been made in Ceylon, by a Wesleyan missionary who had been a Sunday-school pupil in London. Thenceforward the claims of foreign missions took a more definite place in the society's annals. In 1818, Sunday schools were reported in France and Holland; the Cingalese schools had multiplied, and others had been established in Madras, South Africa, Newfoundland, and the West Indies. A Union of schools was also reported as having been formed in the then remote colony of New South Wales. Two years later, a Canadian correspondent wrote to thank the Committee of the Union for grants of books, by the aid of which fourteen new schools had been established.

At that time but little could be spared for such distant operations from the then extremely limited funds placed by the Christian public at the disposal of the Union. In the year 1862, the first of a series of "World's Sunday School Conventions" (as they would now be called)

was held in London, in the Memorial Building of the Union. Over 400 delegates, British, American, colonial, and foreign were present, and the proceedings were marked by an intensity of interest and enthusiasm never exceeded in later gatherings.

Inspired by this reunion and by subsequent conference with an esteemed delegate from the United States—the late Mr. Albert Woodruff (*q. v.*) of Brooklyn, N. Y.—the Union Executive determined to institute a Continental Sunday School Mission. Commencing in France, Germany, and Holland, the work has progressed with ever-expanding opportunities of usefulness till the present time. To the above countries may now be added Spain, Italy, Bohemia, Russia, Sweden, Norway, and the Baltic Provinces. It is impossible to speak too highly of the devoted and self-sacrificing zeal of the various local missionaries. (See Foreign S. S. Association.)

The World's Convention held in 1889 was, like its predecessor, fruitful in practical issues. Acting on a resolution then passed, the Union Council determined to appoint an organizing secretary for India. The means of support were supplied by the Committee who superintended the work of the International Bible Reading Association ("I. B. R. A."). This valuable Association had been founded by the late Mr. Charles Waters and has reached a total membership, at home and abroad, of 950,000 members. An ideal representative was found in Dr. James L. Phillips, the son of an American missionary. Five years of devoted and successful labors were followed by Dr. Phillips's death. After some months a successor was found in the Rev. Richard Burges, who has carried on the work with ever enlarging avenues for educational and evangelistic efforts among the children of India. The training and examination arrangements at home are being repeated in many languages of the East. A second missionary was subsequently appointed.

More recently a vigorous movement has been organized for Sunday-school development in China, embracing the opportunity afforded by the removal of restrictions upon Christian teaching in that vast Empire. A China Sunday School Union has been formed, and an efficient secretary has been found in the Rev. E. G. Tewkesbury of Boston, U. S. A.

The philanthropic work of the Union is directed mainly to the physical benefit of needy children from the poorer classes who attend Sunday schools in London and the home counties. The munificence of the late Mr. Passmore Edwards enabled the Union to provide as a Holiday Home a beautiful building at Clacton on the Essex coast. Aided by the same distinguished philanthropist and other friends a Convalescent Home for ailing children was provided in 1894, at Bournemouth, Hants, where a work of restoration is continually being carried on in renovating and preserving many young lives.

The Union also possesses at Hastings, Sussex, a retreat for women teachers needing rest and change.

Besides the foregoing and other agencies which do not call for special enumeration here, the operations of the society include departmental efforts for the promotion and encouragement of summer schools for teachers; and evangelistic gatherings for children and young people, at various seaside resorts during the holiday months; of organizations in connection with the cause of temperance among the young; and of the Home Department (*q. v.*) of the Sunday school, and the Cradle Roll (*q. v.*); for the ideas for the two latter agencies Great Britain is indebted to her fellow-workers in the United States.

The influence and practical aid of the Union have from time to time been sought and rendered to movements designed to promote the physical, moral, and spiritual welfare of young people, even when the object was not limited to the Sunday-school area. Thus, at the begining of the Christian Endeavor movement, after hearing from its founder, Dr. Francis E. Clark, an exposition of its design and mode of operation, the Council decided to undertake the task of fostering the new agency and commending it to their constituencies throughout the country. By these means the movement was enabled to grow and extend itself with a rapidity which would otherwise have been impossible until able to be self-sustaining. (See Young People's Societies [Great Britain].)

More recently the Union has added to its operations the oversight and manage-

ment of the Life Brigade movement for boys and girls, as devised by the late Rev. Dr. Paton of Nottingham. This has proved a marked and growing success. (See Boys' Brigade; Boys Life Brigade; Girls [England], Special Work among.)

The latest statistics of the Union record a grand total in the United Kingdom, British Colonies, and India, of 25,655 schools, 258,849 teachers, and 2,680,379 pupils.

W. H. GROSER.

SUNDAY SCHOOLS IN ENGLAND BEFORE ROBERT RAIKES.—The Puritan period of English history yields what is probably the earliest experiment with a Sunday school before the days of Raikes. Its initiator was the Rev. Joseph Alleine (born 1634—died 1668), Puritan divine, best known as author of *An Alarm to the Unconverted.* Reference to his biographical records shows that, while assistant minister at the Church of St. Mary Magdalene, Taunton, he gave "almost incredible labor" to catechizing. In addition to the weekly catechizing of pupils in Taunton free school, he gave special attention to the religious instruction of children and young people in his family visitations, besides questioning them concerning his sermons and testing their knowledge of the Bible. Moreover, he won the youth of the town to afternoon attendance at his church, where, in the presence of their elders, he carefully catechized them, basing his questions on the "Assembly's Catechism," dealing also with written replies to questions distributed among the young people during the previous week. In 1667-1668, the closing year of his all too short life, Alleine, when invalided, was for several months a resident in the city of Bath. Even in his extreme weakness of body, his burning zeal led him to be taken regularly to the day schools and almshouses of the city. In the former places he persuaded teachers to adopt the "Assembly's Catechism" in order to insure the religious training of the pupils, among whom he distributed religious booklets upon which he questioned the pupils in later visits.

Nor did his labors end here. During his week-day journeyings and visitings, he made friends with many young people and invited them to his lodgings on the Sabbath days. Here his Sunday school was started, and here he gave Biblical and doctrinal instruction to sixty or seventy children until failing strength compelled him to bring his labors to a close.

In 1703 the saintly Bishop Wilson is said to have established a Sunday school for children in the Isle of Man.

The period of the great Methodist revival witnessed another experiment in Sunday instruction of children. In this instance, however, the effort was due to a pious, enthusiastic woman, by name Hannah Ball (*q. v.*). She was born March 13, 1733, was converted in 1765 and died August 16, 1792. To the Buckinghamshire town of High Wycombe, where she lived, there came the great evangelist, John Wesley (*q. v.*). Other Methodist preachers followed. Miss Ball, a woman inclined to religious mysticism, was deeply impressed by these preachers. She corresponded with John Wesley who wisely warned her against emotionalism and urged her to engage steadily in Christian work. She became a visitor of the sick and of the prisoners in jail. In 1769 she started a Sunday school, meeting the children every Lord's Day and instructing them in the principles of Christianity, by such work, as she stated in a letter to John Wesley, "earnestly desiring to promote the interests of the Church of Christ." This Sunday school was maintained until her death. It was continued for a while by her sister and then ceased; but, at the beginning of the nineteenth century was restarted by the High Wycombe Methodists.

In the garden County of Kent, the Rev. William Jones was rector of Pluckley, 1765 to 1777. He published *An Essay on Church Government* issued about 1768, and in the Preface affirms, that, as part of his parochial duties, "he made it his business and found it his pleasure" to teach the children of the people privately in his own house, and publicly in the church. He adds, "I am for the present the only Sunday-school master in the place."

About this same time another clergyman had been following similar methods in the North of England.

This was the Rev. Theophilus Lindsey (*q. v.*) (born 1723-died 1808), who has often been named the pioneer of the Sunday school. From his biography, however, it would appear there is but a slender

basis for this statement, as his chief strength seems to have been given to preaching and to religious controversy. Mr. Lindsey was educated at Cambridge, and for many years acted as chaplain and tutor to noble families. In 1763 he was appointed vicar of Catterick in Yorkshire, resigning his charge in 1773, when he entered the Unitarian ministry. While at Catterick, he promoted catechetical classes for his young people, and started a children's charity school. From the pulpit he strongly urged, "that every house should be a little church," and that the children and young people should have religious instruction in the home. Mrs. Cappe, in her brief Memoir of Mr. Lindsey published in the *Monthly Repository,* gives an interesting description of his character and labors, and refers appreciatively to his public and private instruction of children belonging to his congregation, and of servants and others who attended classes in his own study. In 1765 Mrs. Cappe established religious classes for young people at Bedale in Yorkshire, following Mr. Lindsey's methods.

Contemporaneous with Mr. Lindsey were two men who might with justice be termed Sunday-school pioneers. Both lived in the North of England. One was a layman, Mr. Adam Crompton, paper maker of Little Lever, Lancashire, who, about the year 1774 or 1775 started a Sunday school and supported it for several years at his own expense, putting in paid teachers, the best known of whom was James Heyes, generally called Jemmy O' th' Hey. It was Jemmy's custom to summon his Sunday pupils by means of an old brass mortar and pestle.

The other pioneer was the Rev. David Simpson, M.A., an Evangelical clergyman in the County of Cheshire. Here, in the town of Macclesfield, he commenced Sunday schools in 1778. Mr. Simpson was an educational enthusiast and organized week-day evening schools. For such pupils as could not attend these, he held a meeting on Sunday, when they were instructed to spell and read, all being taken to the services of the church.

During the lifetime of Mr. Raikes and within a few years of his death, numerous assertions were made claiming the originating of the Sunday school idea for other people in his county of Gloucestershire.

Doubtless, there were many instances of individuals, who, in their homes or elsewhere, brought children together for religious teaching; or, who had helped in establishing catechetical classes for them, but such experiments were individual and fitful.

One of the best attested cases is that of Rev. John Marks Moffatt (*q. v.*), an Independent minister at Nailsworth, Gloucestershire, who in 1772 and onwards organized gatherings of children on Sundays for Biblical instruction. In 1784, he had correspondence with Mr. Raikes.

In Mr. J. H. Harris's biography of Robert Raikes mention is also made of a Mrs. Bradburn, wife of a noted Wesleyan preacher, who before her marriage used to collect the children in the nave of the parish church and ask them questions on religion. Others who had made similar experiments were Messrs. Samuel Webb of Painswick, and William King of Dursley.

Mention should also be made of two other Gloucestershire worthies. The one was a celebrated bishop, Robert Frampton (b. 1622-d. 1709), schoolmaster, clergyman, missionary, and later, Bishop of Gloucester, who afterwards became a nonjuror. In the latter part of his life especially, he laid great emphasis upon the early religious training of children.

Mrs. Catherine Boevey of Flaxley Abbey, Forest of Dean, Gloucestershire, was a wealthy philanthropist and a great lover of children. In addition to establishing a charity school for boys and girls of her district, she had them to her house on Sunday, six at a time, giving them dinner and hearing their answers to the catechism questions. She died in 1726.

After examining the various claims it seems quite clear that, with possibly one or two exceptions, the essential ideas of the Sunday school did not find a place in the fitful experiments above mentioned. In nearly all instances the work may be described as catechizing by the priest or minister, rather than as Sunday-school teaching. Investigation of these incidents but serves to strengthen the fact that Robert Raikes (*q. v.*) must still be held in honor as the founder of the modern Sunday-school system; and that, side by side with him, must be placed William Fox (*q. v.*), founder of the Sunday School Society, who did more than any other man

to spread abroad knowledge of the methods originated by Mr. Raikes.

CAREY BONNER.

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SUNDAY SCHOOLS IN ENGLAND FROM ROBERT RAIKES ONWARD.— During his lifetime Robert Raikes was privileged to see wondrous firstfruits of a world-wide harvest which afterwards followed his seed sowing. In part, this was due to his own position of influence, and to his use of the press in spreading information, but in a still larger measure it resulted from the work of "The Sunday School Society" founded in 1785 by William Fox (*q. v.*). This organization for several years vigorously carried on its "support and encouragement of Sunday schools" throughout the English counties.

Jonas Hanway (*q. v.*), traveler and philanthropist, one of the Society's leaders, published under date of 1786 *A Comprehensive view of Sunday Schools for the use of the more indigent inhabitants of cities, towns, and villeges through England and Wales* with a *copious school book for the use of Sunday scholars.* In this work Hanway outlines rules for Sunday schools; advocates the appointment of committees and visitors; gives counsel concerning the duties of masters, mistresses, and teachers, school discipline, the object of the Sunday school ("to teach children Christianity"), and its size (limiting this to thirty); and advocates the use of registers containing necessary details relating to the pupils, dates of admission, discharge, etc. He deals at length with the adaptation of lesson material to the capacities of the children, pronouncing the Scriptures in sentiment and language "the least fit book for the *first study* of children except in short, detached lessons," and draws up a scheme of suitable lessons, with stories, prayers, and hymn verses. This unique book must have helped to a remarkable degree in spreading Sunday-school ideas.

The Society moreover gave direct assistance by establishing Sunday schools in various parts of England, by circulating explanatory literature, persistently bringing the claims of the Sunday school before archbishops, bishops, clergy, and ministers, and by making grants of spelling books, Bibles, and Testaments. At the end of eighteen months it reported 147 schools with 7,242 pupils. In 1805, after twenty years of labor, the numbers were, 2,542 schools, 226,945 pupils, and grants had been made of nearly 28,000 spelling books, Bibles, and Testaments; while £4,147 had been voted for the payment of teachers. Gradually, the paid teacher, whose task was chiefly to instruct children in reading and writing, was supplanted by the voluntary teacher, who, because of advancing elementary education, could devote his energies to religious instruction. The change was an important factor in the extension of the Sunday-school system.

The year 1784 saw the formation of the celebrated Stockport Sunday School (*q. v.*) conducted by representatives of all denominations as a religious institution for the town. So steadily did it grow that in 1805, a large building was erected with accommodations for over 5,000 pupils. The school is still maintained, and Stockport possesses the "largest Sunday school in the world."

These and other pioneer efforts prepared the way for the founding of "The Sunday School Union" into which "The Sunday School Society" was ultimately absorbed. Formed in London, July 13, 1803, the Union soon advanced to a strong position of leadership in Sunday-school affairs. (See Sunday School Union, London.) It was interdenominational in character, and its founders sought to organize the Sunday schools of the land, bringing into being Metropolitan Auxiliaries and Provincial Unions for the purpose of mutual encouragement and strength. The formation of these unions has in a remarkable manner fostered and extended the Sunday-school movement in England. At the present time there are 300 such organizations constituting the national body.

Its 25th Report records the affiliation

of 6,855 schools, having 811,000 teachers and pupils, including some schools in parts of Wales and Scotland. In the middle of the century the official figures for England and Wales, embracing schools unconnected with the Union, were 25,655 Sunday schools, with an estimated 258,-849 teachers, and 2,680,379 pupils.

The growth of the movement soon rendered necessary the publishing of literature, and this need the Union endeavored to meet by issuing, among other things, Lists of Selected Scripture Lessons, reading books, magazines, and hymn and tune books both for pupils and teachers, with Notes on the Lessons, etc.

The Union was aggressive and missionary in character, and in early years made grants of literature and money to Sunday schools in the West Indies, South Africa, Newfoundland, Canada, India, and many other lands. To-day there are associated with it the India Sunday School Union with upwards of 600,000 teachers and pupils; the China Sunday School Union; and other organizations in Australia (*q. v.*) and New Zealand. In 1815, it formed the first Sunday school in France, and now supports, wholly or in part, twenty-three Sunday-school missionaries in various countries upon the continent of Europe.

Another of the Union's Agencies is the International Bible Reading Association for the promotion of daily Bible reading in connection with the International Lessons. (See Bible Reading Association, International.)

Among the helpful reforms initiated by the Sunday School Union during the one hundred and ten years of its existence, the following have been especially successful: (a) The systematized lessons now merged into the International Lesson system. In later years the British Section of the Lessons Committee has been strengthened by the election of representatives appointed by the chief denominations. (See Lesson Committee, British Section of the.) (b) The introduction of the day of universal prayer, known also as Young People's day and Decision Day (*q. v.*), observed on the third Lord's Day in October of each year. (c) The promotion of conferences and conventions for teachers. (d) The establishing of a teachers' training college with courses of lectures on Bible study, the art of teaching, Christian ethics, apologetics, etc., and the awarding of diplomas to those who succeed in passing the examinations in these subjects. (e) The granting of library books to Sunday schools at greatly reduced rates, and of traveling libraries for village Sunday schools. (f) Annual Scripture examinations for pupils. (g) The granting of loans free of interest for new school buildings, and for bringing old buildings up-to-date. (h) The erection and establishment of Convalescent and Holiday Homes for pupils, and a Home of Rest for women teachers. (i) The Cradle Roll; the Home Department; Life Brigades for boys and girls; and the Christian Endeavor movement.

The most effective and far-reaching modern reform has been the institution of the Primary Department, introduced by the Union through its extension lecturer, Mr. G. Hamilton Archibald, and leading to the logical development of the graded Sunday school.

During the past ten years Mr. Archibald has visited the chief towns of England, holding in each place a week's course of Lecture Conferences on Sunday-school reform based upon child study, arousing unparalleled interest in the subject, and gradually bringing about a remarkable reform in methods, gathering around him capable and earnest helpers, and raising up a generation of trained young teachers, who work upon true educational lines. There are now more than 4,000 of these departments with associations of Primary teachers in all parts of the country, all such associations belonging to the National Primary Association of The Sunday School Union.

The National Primary Association in seeking to maintain a high ideal sets forth that the term "Primary Department" applies properly only to those schools which fulfill the following conditions, viz.:—

1. Separate accommodation from the rest of the school, with separate opening and closing exercises.
2. Special furniture adaptable to the Primary order of service.
3. Lesson material graded to suit the needs of the children.
4. The use of "expression" exercises.
5. Small classes under the charge of young teachers.

6. A weekly training class for teachers; preferably held on an evening during the week. Attendance at this training class to be a definite condition of teaching on the Sunday. The Committee lays *special emphasis* on this point.

The fulfillment of conditions five and six constitutes the minimum qualification which allows officers of a department to become full members of a Primary Association.

Mr. Archibald's labors have been crowned by the forming of the Training Institute for Sunday School Workers at Westhill, Birmingham (*q. v.*). Of this he is director of studies. Here young teachers go into residence and receive training in pedagogy, child study, and Sunday school organization, the institution being under the auspices of an interdenominational Board.

The success of the Primary Department (*q. v.*) has led to a propaganda for the formation of Junior departments, the best known leader in this movement being Miss Emily Huntley, an extension lecturer of The Sunday School Union, who by her lectures and conferences, and by her books, is doing fine service for the reformed Sunday school. (See Junior Department.)

The grading of the Sunday school is steadily progressing by the formation of Intermediate and Senior departments, the latter being also known in England as "Sunday, or Bible Institutes" with which are associated various week-night activities.

The British Section of the International Lessons Committee has issued "The Standard Courses of Graded Lessons" for which The Sunday School Union and various denominational publishing houses have prepared explanatory notes in magazine and volume form, with new sets of Scripture pictures. (See Graded Lessons, British.)

In promoting these reforms the Union has labored in friendly coöperation with the chief denominational Sunday-school organizations.

Recent years have witnessed a remarkable awakening of denominational interest in the religious education of young people, and each of the leading churches has now its own Sunday-school or Young People's department.

The Episcopal or Established Church organization is known as the "Church of England Sunday School Institute," while in the last few years other of the Episcopalian organizations have also given attention to Sunday-school work. The Church of England (*q. v.*) issues its own courses of lessons with an adequate expository literature, and possesses a residential training college for Sunday-school leaders, besides using its parochial and district organizations for teacher-training and grading. (See St. Christopher's College, Blackheath.)

The various sections of Methodism have their own vigorous departments, the largest being that of the Wesleyan Methodist Church. In 1874, by resolution of Conference, a Connexional Sunday School Department was founded. (See Wesleyan Methodist S. S. Department.) Efficient leadership has been given in greatly improved organization, in the publication of magazines, lesson notes, handbooks, and apparatus, so that at the present time the Wesleyan Methodists have some of the best equipped schools in England.

The history of the Primitive Methodist Church begins with a Sunday school opened in 1811, being a building "erected for the school and preaching." The denominational founders were fully alive to the strategic value of the Sunday school, and class meetings for children were a feature of the early propaganda. In 1832, the Conference issued its "regulations for Sunday schools," and from even an earlier date up to the present time, the church has been rich in young people's literature. In 1874, the Primitive Methodist Sunday School Union (*q. v.*) was formed, and has played an important part in bringing the schools of the denomination to their present position of activity and usefulness. A recent commission has investigated causes of decrease; giving valuable suggestions for the remedy.

The United Methodist Church (*q. v.*) —a modern amalgamation of three minor Methodist bodies—also has its Young People's department, and Sunday schools. Among the smaller divisions of Methodism with Young People's department and Sunday schools may be noted the Wesleyan Reform Union and Independent Methodists.

In 1908, the Congregational Union (see

Congregational Church [England]) formed a Young People's department, which, during the five years of its existence, has rendered fine service to its denomination, particularly in the direction of educational advance through the introduction of newer methods, better organization and literature, as well as by conferences and examinations.

In 1911, the Baptist Union appointed its Sunday School Department. (See Baptist Sunday Schools [Great Britain].) The committee and officers have followed lines similar to those of the other denominations and with excellent results.

In connection with the Presbyterian Church of England (*q. v.*), there is an "Instruction of Youth" Committee exercising oversight of Sunday schools and religious work among young people, giving excellent lead in literature and in the grading of pupils and in lesson material.

In 1847, the Friends First-Day School Association (*q. v.*) was founded. Of late years the Association has given especial attention to the question of literature and apparatus for grading.

Each of the churches here named has its own Young People's secretary exercising oversight of the departmental organization.

The Unitarian body has for several years had a Sunday School Association giving admirable leadership to the denominational schools, with strong emphasis upon high ideals of religious education. (See Unitarian Church [England].)

The latest figures available for other religious bodies in England are:

	Teachers	Pupils
Salvation Army.	12,386	93,401
Brethren.....	6,000	60,000
Churches of Christ.. .. .	1,583	15,392
New Church... ..	761	7,806
Moravian.....	700	6,400
Countess of Huntingdon.	439	3,635
Free Church of England.	400	5,000
Christian Association.....	239	2,065
Reformed Episcopal. ...	296	3,103
Ragged School Union. ...	4,326	42,030
London City Mission.....	1,261	20,550
Stockport School.	461	5,138

The last decade has been marked by a general and continuous decrease in Sunday-school membership. The decline is one of many indications of growing national indifference to religion and an increasing passion for pleasure which constitutes a most serious present-day menace to national growth. The remedies are to be found in an increased devotion to Christ and to the children on the part of Sunday-school teachers, and in the use of the best methods and material in the religious training of the young people connected with the churches.

CAREY BONNER.

SUPERINTENDENT, THE.—Historically the superintendent is one of the oldest officers of the Sunday school. He was usually the creator of the school, the man who saw the children's need and called to his aid those who might meet it. The first superintendents were the pastors of the churches in which the schools met. In an important sense all true superintendents have been pastors of their schools. The schools outside of churches were organized and directed by laymen. Robert Raikes was the superintendent of the first school for destitute children in England. (See Raikes, Robert.) In America the General Conference of the Methodists provided in 1824 that the preachers should establish Sunday schools.

The duty of superintendents varied even in the earlier days according to the type of school. In those which were organized in churches the pastor, as superintendent, or the layman holding this office, would either teach the whole school as one large class or would move about the room supervising the work of the teachers and directing the assembling and dismissal of the school. In time the latter duties were magnified and the typical superintendent magnified his office at "the desk" as a director of "opening and closing exercises."

There are three easily distinguished types of superintendent. (1) The presiding officer of an ungraded school; (2) the directing officer of a graded school, frequently having departmental directors or principals under him; and (3) the officer immediately responsible for the school in a church having a director of religious education responsible for all its educational activities. (See Director of Religious Education.) One other type has recently come into existence, as at New Haven, Connecticut, where a director is really superintendent of a group of schools

including nearly all in the city. He is therefore a city superintendent of Sunday schools. The duties and functions depend on the conditions and ideals under which the school is working.

I. Certain principles of working hold true of all the three types described. 1. *He, or she, should be elected by the local church.* If the school is the church engaged in the religious education of the young, then the church is responsible for the efficiency of the school. It must, therefore, select the officer whom it will hold answerable to itself for this institution. Wherever there is a Board of Religious Education or of the Sunday school in the local church, as there ought to be in every church, the superintendent would be either nominated or selected by this Board. While it is true that the superintendent is a voluntary officer his acceptance of the office places him under the same obligation of responsibility as does the acceptance of the salary in the case of a paid superintendent. (See Superintendent, Paid.) That responsibility can only be held clear as he owes his position to the body to which he is answerable. The election of a superintendent by the popular suffrage of pupils or of teachers would be scarcely more ludicrous in a public school than it is in a Sunday school.

2. *Elected by the church he must report to the church.* He must regularly send an account of his stewardship. He must report, not simply an abstract of the stereotyped "secretary's report" (which is not a report at all but an echo of statistics), but a showing of the manner in which and the degree to which the school is actually accomplishing that for which it is organized. The school represents an investment, not alone of money but of high social values in the time and energy of persons. Such an investment must produce commensurate results. In order to determine the efficiency of the school in producing desired results the superintendent evidently

3. *Must understand clearly the aim of the school* and have at least an intelligent appreciation of its educational method. He must be able to ascertain whether results are being secured, why they are, or why they are not. He must know how organization serves. He must be able to tell good teaching from bad. In a word he cannot supervise an educational process unless he understands the process. Does this mean that he must be a professional educator? No, though professional educators with the religious aim may often be used wisely. But it does mean that he must have the educator's spirit, he must be a learner with a mind patiently seeking to discover the laws controlling the process which he directs and the best methods of applying those laws.

This means a very different type from the superintendent whose proficiency consists in ability to imitate the minister at the desk. There are no efficient superintendents who are not students, students of the "educates" (as Prof. Adams calls those who are being educated), and of the educational process in their institutions. Every superintendent ought to be expected to read at least one new book on his work every year. It would not only increase his efficiency, it would give him a vantage ground in urging teacher training.

4. *He is responsible with the pastor for the teaching.* He must, therefore, have the final word on the selection of teachers. While they may be chosen by the Board they should not be appointed without the superintendent's approval and usually, upon his nomination. He should know as to their qualifications in character, intelligence and training. He should watch their fidelity to the organization; observe their work with sufficient frequency and care to form a judgment on its character. He should require from each teacher a written report on the progress of each pupil, showing the results in each case. He should encourage consultations on difficulties and cases of discipline. In order to supervise the teaching he should hold regular cabinet meetings with all his teachers, at which the policies of the school with each grade and the special problem of any class are brought before all the teachers and official staff. In a graded school he will hold regular consultations with the principals in charge of departments. Here the needs, the deficiencies and merits of teachers must be carefully studied.

5. *He is responsible for the administration of the school.* Consulting with

others, preferably with a "cabinet" consisting of his principals and teachers, he should nominate all officers to the Church Board. (See Cabinet, S. S.) His ability will stand revealed in this task. He stands or falls as an executive officer. An efficient executive is one who secures capable persons who can be held responsible for their special departments and duties. The wise superintendent will not only spend much time and thought on selection; he will spend even more on the preparation of his officers; he will train them up in the school. Regardless of his own future relations to the institution he will select young people for their fitness and will provide for their general training in religious education and for their specialized training for specific tasks. (See Leadership, Training for.)

He will supervise the work of all officers, wisely and helpfully inspecting their work, securing regular reports, suggesting improvements and training them for enlarged tasks by increased responsibilities. He will call his officers together at stated times for unified study of the school, for consultation on weaknesses and needs. He will cultivate their *esprit de corps* so that they will be a united, coöperating working body.

6. *In many schools the superintendent will have personal charge of the school's worship.* Even where schools meet in departments separately for worship he will count its general oversight one of his first duties. For the direction of worship he will (1) make preparation. Worship by children needs even more careful direction than that of adults in order that it may rightly contribute to their religious development. He will study the meaning and purpose of worship, select its parts, choose its materials and come, not only with a prepared program each Sunday, but with a program covering long periods and aimed at definite results. (2) He will actually conduct the worship, not simply standing in front, but leading all in one direction. He will, to this end, maintain order so that all may, without hindrance, come into social unity in worship. He will regulate admissions to the room, the moving of persons therein, the habits of rising, being seated, singing and reading. (3) He will organize his worshiping group so that all have a part and special groups have special parts according to their ability, *e.g.*, juvenile choirs, orchestras and special reading groups. For this he will secure assistants as choir leaders, orchestra leaders, and class officers with special duties in worship. He will organize worship as an integral factor in the purpose of the school. It will occupy only and exactly its time, will develop habits of attention, orderliness and the emotional attributes of aspiration, joy and loyalty. (See Bell, Use of the; Desk Talks; Worship in the S. S.)

7. *He must be a growing part of a developing organization.* The school moves forward as a part of the development of society; he must move forward in his thinking, planning and ideals ahead of his school. He must therefore read the best on education, especially on education in his type of institution, in order to keep abreast of his work. He must pay this price of leadership. A good superintendent knows his own school and knows the school world. He reads, thinks, plans, executes, inspires; he grows and leads a growing work.

8. *He will make his school really the church at work in education* by (1) enlisting the understanding and sympathy of the pastor; (2) bringing its work to the consciousness of the church; (3) fitting it into the program of the church; (4) seeing that it is provided for in the church budget; and, (5) seeing that it is the educational avenue to the full life of the church.

II. Certain conditions of his work vary with the type of school organization. (See Organization, S. S.)

1. *In the ungraded or "centralized" school.* The superintendent is peculiarly the personal center of the school's life. The office ought to be the only one which the church lays on him, for it is all of a man's task; he should be free from other responsibilities. He must bend himself to the task of (1) fitting his school to meet all the needs of his community; (2) leading it to its largest working efficiency, to the best type of organization of which it is capable, (3) securing and preparing the workers for its enlarging service. The best testimony to his efficiency in a one-man school will be that it is no longer a one-man school.

2. *In the graded school without a professional director.* The superintendent can have no finer task than to become efficient as the lay director of religious education in such a church. He must understand the educational reasons for gradation and for the type of organization under him. He should study to make a graded school really a progressive, continuous program of religious education for the young, fitting into the whole life of the church and related to the other activities for youth.

He will have special relations to his heads of departments, or principals, giving them full responsibilities, and securing reports from them; unifying their work and providing them with all assistance and assistants needed.

Where there is separate worship in departments he will have special care as to its character and order. The plans of worship should be worked out in a council of all department heads together with himself.

He will work to secure school unity (1) in the working forces, by frequent general conferences; (2) in the school, by occasional general assemblies, social gatherings, special festivals, literature which presents the school as a unit to the community, and week-day school rallies endeavoring to stimulate a sane and helpful school spirit.

3. *In graded schools having a professional director.* Here the superintendent is by no means a superfluity. The director has all the educational work, including Young People's organizations, Brotherhoods, lecture courses, etc., under his direction; the superintendent is the executive officer of one of these institutions. He is related to the director as the president of a church society is related to the pastor. He carries out the school's part in the whole educational program. The church holds the director responsible for the whole educational plan; the director holds the superintendent responsible for the school. Since the director is responsible for the whole plan he must determine the place of the school in that plan; in counsel with his Board and with the school cabinet he will arrange the general program of the school, especially—with a view to its fitting into the whole educational scheme—the curriculum of the school. Then the superintendent will accept full responsibility to direct the school in carrying out its part. There will be no friction providing the superintendent—and director—subordinate to all other considerations the religious educational purpose. (See Church School; Educational Agencies of the Church, Correlation of the; Graded S. S.; Superintendents' Organizations, S. S.)

H. F. Cope.

SUPERINTENDENT, PAID.—The great work of the Sunday school has been done generally by voluntary and unpaid workers, and this will continue to be the rule. With the increase in the numbers enrolled, and the more complex organization demanded by modern educational methods, the duties of the superintendent in large schools impose a tax upon time and strength beyond the capacity of the busy man. It becomes necessary in an increasing number of churches to ask for more service than one can give in addition to his daily vocation. The paid superintendent is given duties which differ in part from the director of religious education (*q. v.*). His work is more distinctly administrative. The superintendent is responsible

1. For the organization of the school. Reporting to the educational committee of the church, it is his duty to see that the organization is made complete and fitted to the need of that particular school.

2. It is his duty to see that the organization is made effective after the plans have been laid. He is responsible for the efficiency of divisions, departments, and organized classes. The choice of heads of departments and of teachers belongs in large measure to him. He should know effective administration and good teaching, and be able to guide and encourage. He should understand the duties of the officers and give such training and direction that each one shall work successfully in his own place.

3. He is responsible for the program of the Sunday school week by week. His care is given long in advance to the regular program and to the special days—the marked events in the Sunday-school year. The worship of the school, the prayer, Scripture reading, and song are in his hands. If it be reverent and inspiring, it

will come in large measure from his influence.

4. He is responsible also for the equipment and supplies, the intelligent adjustment of room, the allotment of space, provision of best possible equipment within means—matters which determine in large measure the effective working of classes and departments. It is no small task in a large school to provide the supplies adequate for the wants of the school and yet observe economy in expenditure.

5. To him belongs the planning and guidance of week-day activities. Whatever is undertaken in the way of social work and recreation should be under his supervision—reading rooms, gymnasium, clubs, the charity work, the athletics, and organized class activities.

6. He should guide the Sunday school in the survey of the community for the development of the Sunday school to meet its full obligation to the population within its reach. This will be far more than a mere visitation and more than supervision of visitation and securing names and numbers. It means the establishment of relationship to unchurched people, especially children and young people, with constant activity and effort to bring them to the Sunday school. (See Social Service and the S. S.)

7. He is in a large measure the pastor of the Sunday school. His relation to the individual pupil should be very close and personal. He should be acquainted with the home life and have time for visits in many homes. He is the spiritual leader of the Sunday school and is responsible for its inner life. He should have frequent and prayerful consultation with the teachers in groups and as individuals, and keep the religious motive, the winning to Christ and the building up of Christian character, supreme.

8. With these duties, he is the counselor and confidential friend of the minister regarding the young life of the church. (See Superintendents' Organizations, S. S.)

FRANKLIN MCELFRESH.

SUPERINTENDENTS' ORGANIZATIONS, SUNDAY-SCHOOL.—In one hundred of the largest cities of the United States and Canada not more than thirty-five organizations can be found composed exclusively of Sunday-school superintendents. Philadelphia has six organized on denominational lines, while the others are almost without exception interdenominational. In Canada and the southern states they are almost unknown, but throughout the remainder of the United States they are evenly distributed from Portland, Me., to Portland, Ore.

Aim. 1. Bringing together Sunday-school officers for mutual inspiration and help.

2. As clearing house for collecting and distributing practical and tried Sunday-school methods.

3. A concentrated representative body capable of promoting and managing teacher-training classes.

Organization. 1. Board of Managers, consisting of president, vice-president, secretary, treasurer, and five or more directors, all elected by ballot for one year.

2. Committees, chosen by the Board. These should be selected with care, as on them depend the strength and effectiveness of the organization. A few of the important committees are:

1. Social
2. Supper
3. Membership
4. Entertainment
5. Graded Lessons
6. Boys' Work
7. Girls' Work
8. Library
9. Visiting
10. Teacher Training

The work of the first seven committees is clearly indicated by their titles. The purposes of the last three may require some explanation.

The Library Committee secures by donation or purchase the latest books on Sunday-school work and keeps them in circulation among the members.

The Visiting Committee visits various schools and prepares a list of those which are particularly strong along certain lines.

The Teacher Training Committee is perhaps the most important committee of all. It organizes and conducts a class in which teachers may be trained especially in modern pedagogy and psychology in order that they may better understand the child mind and the means of proper approach to the pupil at the different periods of his development.

Membership. All voting members should be Sunday-school officers. School tickets may be issued to those schools already represented by one or more of their officers. These tickets should be transfer-

able and will form a valuable means of getting the teachers in sympathetic touch with the work of the union.

Meetings. 1. The Board and Committees should hold a meeting at least once a month in addition to general meetings.

2. General Meetings should be held not oftener than once a month, nor less frequently than six during a year. If meetings are held too often it is difficult to sustain interest, or to give the committees time to do effective work, or to afford the officers time in which to prepare an interesting program.

Organizations of superintendents have large possibilities for effective Sunday-school work. At a meeting of two hundred superintendents in Boston, Mass., in 1914, it was estimated that through them no less than 20,000 Sunday-school members were reached. It has been found comparatively easy to secure prominent speakers for such bodies representing, as they do, a great host of teachers and pupils.

The danger in such an organization is that the attractiveness of its meetings may be overemphasized to the detriment of its committee work. Its strength lies in keeping as many persons as possible definitely at work. The best means for cementing its work with that of its constituent schools lies in establishing effective courses for teacher training.

F. C. Folsom.

SUPERVISION OF TEACHING.—Specialization in S. S. Teaching; Superintendent.

SUPPLEMENTAL LESSONS.—In the years preceding the launching of the Uniform Lesson system in 1872, it was the general custom to require the younger children in the Sunday school to memorize a large number of passages of Scripture and church hymns, and in many cases the answers to questions in a catechism. There was, however, no agreement among teachers concerning either the amount or the character of memory work that should be assigned. After the introduction of the Uniform Lessons the teachers still felt the need of having some definite plan for memory work aside from the golden texts associated with the lessons, and gradually among the more advanced teachers the plan came to take the form of material for instruction, as well as material for rote memorization. This was seen to be necessary in order to supplement a system which gave a different series of lessons to each successive group of children passing through the Primary grades. It was felt that there should be some fixed plan which would make it certain that each child leaving the Primary should have stored in his memory at least a few of what were deemed to be the most important Bible stories, verses, and passages. In this way a body of supplemental teachings was formed in response to a need then but dimly realized, and toward the satisfaction of which teachers were blindly groping.

Some of the denominations had issued suggestions for supplemental lessons for use in their own schools, "to supply the deficiencies which are unavoidable in any system of uniform lessons." But these differed as widely as did the outlines prepared by individual teachers.

In 1896, Mrs. J. Woodbridge Barnes, at that time president of the New Jersey Primary Council, and of the Newark Primary Union, as well as Primary Field Worker for the Pennsylvania State Sabbath School Association, Rev. E. Morris Fergusson, State Secretary for New Jersey, and others associated with them, became convinced that the best way to increase the efficiency of Primary work would be to rescue supplemental teaching from its chaotic condition and unify and systematize it. The New Jersey Summer School of Primary Methods, then about to hold its third session, offered a favorable opportunity for bringing the whole subject to the attention of Primary teachers, and this was done in the three schools held that year at Schooley's Mountains, Asbury Park, and Ocean City.

Mrs. Barnes led these conferences, and the first discussion in each case was upon the question, "What should a child of twelve have learned in Sunday school?" As answers were given, everything that a majority of the teachers present were willing to indorse was written upon the board. The list when completed read as follows:

Bible stories, including the life of Christ. Selected memory verses. Teaching and training on giving, temperance,

and missions. The Ten Commandments. The names of the Apostles. The Lord's Prayer. The Twenty-third Psalm. The Books of the Bible. The Apostles' Creed. The Beatitudes. Church hymns. Bible geography. (The church catechism and teaching regarding church duties were named, but later taken out as properly belonging to the next period.)

After this list had been tabulated, three divisions were marked upon the board and labeled for the three divisions of what was then known as the Primary class. The first division included the years three to five; the second six to eight; and the third nine to eleven. The teachers were asked to decide which of the things that they had considered essential for the whole period, should be taught in each division. The following lists give the conclusions reached.

Years 3-5: Bible stories including life of Christ; children's prayers; simple commandments; simple Bible verses; simple Beatitudes; verses, exercises, and songs on giving, temperance, and missions; hymns.

Years 6-8: Bible stories including the life of Christ; the Lord's Prayer; Commandments continued; Bible verses; the Beatitudes; giving, temperance, and missions; church hymns; the Twenty-third Psalm.

Years 9-11: Bible stories including the life of Christ; prayer; the Ten Commandments; Bible verses; the Apostles' Creed; giving, temperance, and missions; church hymns; names of the Apostles; the books of the Bible; Bible geography.

During the formulation of this outline interesting discussions arose, for there were teachers present who had taught the books of the Bible, the Beatitudes, the Commandments and even a harmony of the Gospels to their Primary pupils, and were firmly convinced that all these things were understood, at least to a degree which made them valuable. The fact that the outline as finally agreed upon was so simple in character is a tribute to the open-mindedness of the teachers. It is also worthy of note that the decisions reached by three different groups of teachers were alike in all essential particulars. Exceedingly important work was done in the next few years in experimenting with the outline, many of those who used it reporting each year at the summer school, comparing their experiences and gaining light for further experimentation.

In 1902, the Elementary Department of the International Association, of which Mrs. Barnes was then the superintendent, issued an outline of Supplemental Lessons for the Elementary Grades. This outline was a decided step in advance over all that had gone before in the fact that it was closely graded, and that the emphasis was placed upon the truths to be taught. In the preliminary notes printed with the outline, it is clearly stated that "these supplemental lessons are *not* for rote memory work."

Some of the statements introductory to these lessons show what an advance had been made since the years when rote memorizing was considered all sufficient.

"There are certain fundamental truths which it is believed that the pupils of the Beginners', Primary, and Junior ages should know, and when these truths can be expressed in Bible words, whether in the form of Bible verses or hymns, they are still more valuable to the child. Teachers of children, even when the pupils have not been graded into classes and departments, have taught their pupils something besides the regular Bible lesson. Such lessons whatever they were, might be called supplemental lessons. Such teachers were trying to meet the need of their pupils, but did not do it in a systematic way. The study of the child and the desire to give to each succeeding class or group of classes in these departments the same lesson, has led to the systematizing of the work and the grading of the supplemental lessons so that the truth taught, the Bible verses and hymns learned, and the facts acquired may be suited to the needs and capacities of the pupils. These verses should be made into interesting lessons, that is, they should not only be explained but developed as other lessons are, that the pupil may grasp the truth of the text. Then the text should be thoroughly memorized by the pupil."

The advance in the ideal of grading is seen in the fact that for the Beginners only three short texts are given for each of the three years, and the statement is made that children at this age are not ready for memory work, as such, and that

the verses were selected that through them certain fundamental truths might be taught.

In a note preceding the Primary outline the fact is emphasized that while it is expected that the verses shall be memorized, the development of their meaning and the impression of the truth they contain is of the first importance.

These outlines were at once adopted as a whole, or taken in part and adapted by the various denominations. In that way, as well as through the work of the International Elementary Department, their use was rapidly extended. (See Graded Unions of S. S. Teachers.)

Few of the leaders in Sunday-school work, even those who were responsible for the formulation of this valuable outline, realized the influence it was to exert in arousing sentiment in favor of a graded curriculum; but that it should do so was inevitable. When the system was once established it was found that both pupils and teachers were more interested in the supplemental than in the Uniform Lesson, and the teachers began to perceive what might be accomplished in Sunday school if all the material used for instruction could be graded. The introduction of graded supplemental lessons at Denver in 1902 made possible the unanimous adoption at Louisville in 1908 of a resolution authorizing the preparation of a thoroughly graded course of lessons covering the entire curriculum of the Sunday school. (See Memory Work.)

JOSEPHINE L. BALDWIN.

SURPLUS MATERIAL DEPARTMENT.—SEE WORLD'S SUNDAY SCHOOL ASSOCIATION.

SWEDEN, RELIGIOUS INSTRUCTION OF THE CHILDREN IN.—The religious instruction of the children in Sweden is carried on in three different institutions: (1) The public school; (2) the confirmation class; (3) the Sunday school.

I. The Religious Instruction in the Public School. After the introduction of Protestantism into Sweden, 1527, there was no organized instruction of the children of the people for more than two hundred years. Very early during that period one reads of schools for children in a few places and even of bequests being made for the maintenance of such schools. In the law for the church, enacted 1686, it was enjoined upon "the curate and the precentor diligently to instruct the children," and that "in the church should be held examinations in the catechism every Sunday," and for this it was the duty of every member to be present. The participation in the instruction was voluntary, but at this time it was considered a privilege to have one's children instructed in the Christian doctrines, and in addition to this in the first elements of the common courses.

Already a great many of the people could read. This is clear from the requirement of the same law, 1686, that nobody was allowed to become betrothed who could not read the smaller Catechism of Luther. The year before (1685) a royal order had been issued according to which the minister "could not admit any of the old people to the sacrament if they could not read the Confession of Faith and the consecration words, and none of the young people till they could read all the smaller catechism." Even earlier at the Diet of 1682, the Fourth Estate (the peasantry) asked "that His Royal Majesty would graciously in some places provide small schools for children and some allowance for their wardens."

At that time the instruction was almost exclusively given by the ministers or precentors of the church, which as a rule included only the catechism, the hymn book, and reading in the Bible. The instruction was strictly Lutheran, inasmuch as all the citizens must be members of the Lutheran confession, and it was compulsory, according to the same ecclesiastical law (1686), to partake of the sacrament at least once a year. Expatriation and loss of right to inheritance were the punishments of the erring.

Foreigners had the right to perform the exercises of their religion, but it must be done in their own homes behind closed doors. If the children were not educated in the Lutheran doctrine they could not be citizens of the country. Those who did not attend the services in the church were punished. According to a law of 1726, private meetings for religious instruction and edification were strictly prohibited and participation in such meetings heavily punished. This law was in

force till 1858, although liberty of conscience was expressed in Sweden's new Constitution which was adopted in 1809.

It is undeniable that the church did a great work in giving more or less religious instruction to the children; but it became more and more clear that the instruction thus given could not be adequate according to the new standards of education. The Government took the whole question in hand and after thorough investigation promulgated the law of June 18, 1842, with regard to the general instruction of the people. The ministers no longer served as instructors. Teachers were educated and appointed, and gradually Sweden secured its excellent public-school system. In the curriculum of the public schools Bible reading, Bible history, and the catechism took the foremost place. In addition to this were the usual common branches.

At that time Sweden had 1,009 regular public schools with 43,277 children in 377 parishes. Now there are about 20,000 teachers and nearly 1,000,000 children in the public schools. The schools are governed by boards, and the rector of the parish is by law the chairman of the board. The teachers *must* be members of the Lutheran State Church and religious instruction is compulsory for every child. Parents who are members of other denominations than the Lutheran State Church have the right to exempt their children from the religious instruction given in the public schools, but by law they are obliged to give their children equivalent and satisfactory instruction in religion. As a result there is not a child in Sweden who has arrived at the school age, who does not receive religious instruction.

II. Religious Instruction in the Confirmation Classes. When the children who belong to the State Church reach the age of from twelve to fourteen years they are instructed by the minister, who gathers them in classes once a week or oftener for a few months, and at the end of this instruction they are admitted to the sacrament.

This kind of religious instruction was introduced by Bishop Sirenius in his diocese in 1763, but not until 1811 did it become general in all parts of Sweden. That year it became law. This law, however, is set aside insomuch that the confirmation is not compulsory.

III. Religious Instruction in the Sunday School. The first attempt to organize a Sunday school was made about 1834 by a young painter in Stockholm by the name of Ludvig Tellström, who was afterward a missionary among the Laplanders. He had been converted under the preaching of a Wesleyan minister, Rev. George Scott, who lived in Stockholm between 1830 and 1842, as pastor of an English Wesleyan congregation. Ten years later two women, Miss Augusta Norstedt and Miss Mathilda Foy, daughter of the English consul, opened Sunday schools. But such endeavors were very few and not very successful.

About 1850, Mr. Per Palmqvist and Miss Betty Ehrenborg visited England and upon their return to Stockholm they organized Sunday schools according to the English form. From this small beginning Sunday-school work has grown in magnitude so that there are now, 1915, altogether in

	Schools	Officers and Teachers	Pupils	Total
The Baptist Church	1,227	4,909	62,319	67,228
Evangelical National Society	1,400	4,000	60,000	64,000
Methodist Church	198	1,321	20,099	21,420
Free Baptist Church	109	150	1,635	1,785
Swedish Mission Union	2,561	8,676	117,864	126,540
Salvation Army	243	1,832	24,213	26,045
Seventh Day Adventists	50	70	518	588
Swedish Salvation Army	25	100	1,000	1,100
Lutheran State Church and others without statistics at least	700	2,000	30,000	32,000
Grand total	6,518	23,058	317,648	340,706

K. A. Jansson.

SWEDENBORGIAN CHURCH.—See New Jerusalem Church.

SWITZERLAND, RELIGIOUS EDUCATION IN.—1. The Land and the People. Switzerland, bounded by Germany, Austria, Italy, and France, is one of the smallest states on the European continent. It covers an area of 15,976 square miles, measuring in its greatest length 210 miles and in its greatest breadth 140 miles, about one fourth of its surface being non-productive and, on account of the altitude and barrenness of that section of the country, uninhabitable. The population numbers 7,753,293 (census of 1910), making an average of 235 to the square mile. The larger part (about three fifths) of the population speaks the German language.

French is spoken in the west and southwest, Italian in the transalpine canton of Ticino, and Romansh by a small fraction of the people of Grisons in the extreme east.

2. Government. The republican form of the government of Switzerland in its earliest beginnings dates back to the fourteenth century. The present Federal Constitution came into force by a majority vote of the people on May 29, 1874. The 22 cantons forming the federal republic are on the basis of absolute political and religious liberty. The federal government has its seat in the city of Berne. Each canton has its own constitution and legislation and conducts its own affairs independently.

3. Religion. 58 per cent of the population are Protestants (Swiss Reformed) and 41 per cent are Roman Catholics. (Census of 1910.) The predominantly Catholic cantons are: Luzern, Uri, Schwyz, Unterwalden, Zug, Fribourg, Solothurn, Appenzell (I. Rh.), Valais, St. Gall, and Geneva. The Reformed and Roman Catholic churches are recognized in most cantons as state churches, their clergy being supported and their other expenses being defrayed by the state, *i. e.*, by the cantonal government. Geneva and Basel have separated state and church. Since 1873 the "Old Catholic Church" has a number of parishes in Aargau, Geneva, Solothurn and Zürich, and a bishop residing in Berne. Independent or free churches have been formed by secessions from the Protestant State Church and are flourishing especially in the French-speaking western cantons. In the German-speaking region the Methodist Episcopalians, the Evangelical Association, and Baptists are the leading independent churches, the Methodists having a flourishing Book Concern in Zürich. As late as in the middle of the nineteenth century Switzerland had a religious war, but complete and absolute liberty of conscience and creed is guaranteed everywhere by the present constitution. Stringent legislation has restricted Roman Catholic politics in Switzerland. A papal decree constituting Geneva a new diocese was denounced as a measure contrary to cantonal law in 1872, and in 1873, the Federal Council refused the recognition of a Vicariate apostolic created by the pope.

The Jesuits as well as all religious orders and associations affiliated with them are constitutionally prohibited. All functions clerical and scholastic are forbidden to Jesuits. The Roman Catholic Church of Switzerland is not under the jurisdiction of an archbishop, but the five bishops of Switzerland stand directly under the pope. No new bishoprics can be created without the approbation of the federal government. The cantons have the right to maintain peace and order between the different religious communities and to prevent encroachments of ecclesiastical authorities upon the rights of citizens.

4. School System. Switzerland has an excellent school system, offering educational opportunities of all grades and kinds up to the university. Large sums are annually spent on schools by the cantons and communes with substantial grants from the Confederation. The latter has supervision over all primary schools, but the cantons have the administration of them. The results of the instruction are tested annually by the Confederation in the examination which the recruits for the army have to undergo.

Though the Basel University was founded as early as 1460, comparatively little was done by the state for public education until in the early part of the nineteenth century a revolution swept over some of the cantons. Then the whole public-school system was reorganized and put on a higher level. To-day the school age varies from the sixth to the sixteenth year. Attendance during the prescribed period is compulsory, it not being possible to obtain exemption from any grade by passing a certain standard. The instruction as well as all the equipment are free. Two thirds of the schools are mixed; in towns, however, and in all cities, the boys are generally separated from the girls.

In the German-speaking cantons the smaller towns and villages provide for the younger children by day nurseries (*kinderbewahranstalten*) generally under private management with public financial help. The larger towns have kindergartens, where the training is free, but not compulsory for children from four to six years. These kindergartens are generally conducted on Froebel's system, and there is no formal instruction.

5. Religious Instruction by the State.

(a) *In Public Schools.* Religious instruction was the foremost object in the schools of Switzerland from the very beginning. The first school law (1555) required the pastors, who at that time were the teachers, "to pray, read, and write with the boys and on Sundays to teach them singing the Psalms." A hundred years later the law demanded "instruction in the five chapters of the Christian religion, spelling, memorizing of the catechism, writing and singing." Until 1874, the schools were entirely under the control of the State Church, religious instruction was compulsory, and of course was given in the faith of the respective established churches —an intolerable situation, especially for Protestant children in Catholic cantons. By the new Constitution this condition was changed and freedom of conscience in the matter of religion and choice of faith were granted: "Liberty of faith and of conscience is invulnerable." At present the religious instruction of the child until it has completed its sixteenth year is to be determined only by the authority of father or guardian. Religious instruction is no longer compulsory in Switzerland, but the opportunity is offered even up to the highest classes of the gymnasia.

In public schools the classes in religion cover the following ground: First to third school year: Awakening and cultivation of religious sentiment in the child by telling simple stories. Fourth year: Selected scenes from the Old Testament and stories of a generally religious and moral character from everyday life and from history. Fifth year: Selected stories from the life of Jesus. Sixth year: Explanation of the Parables and portions of the Sermon on the Mount. Up to this year the teacher gives the instruction. In the seventh and eighth years a State Church pastor takes charge of the classes and teaches the life and doctrines of Jesus, the more important parts of the book of Acts, and selections from church history. (Zürich plan.)

In all communal schools the character of the religious instruction is determined by the faith held by the majority. In Roman Catholic cantons (like Schwyz) the public schools are practically still under the entire control and in the service of the Roman Church. Three fourths of the teachers are members of Roman orders, largely "teaching-sisters" that claim a salary of only $80 to $100 per annum. Their school does not begin until the morning mass is over. The crucifix is found in school rooms as well as the holy-water font, and Roman prayers and the rosary are repeated during school hours according to the pleasure and personal religious preference of the teacher. The children are taught to participate in children's communion, in processions and local pilgrimages. The general instruction suffers under the excess of time given to religious exercises and the teaching of the catechism and Bible history, which includes the Apocrypha and is interwoven with many Roman legendary tales.

Public school teachers in Switzerland receive their training for religious instruction at the normal schools or "seminaries," where one to three hours per week for the subject is obligatory. The Protestant theology taught these future teachers of religion is generally of an extremely negative type, in consequence of which fact on the one hand, private normal schools conducted on a strictly orthodox basis have sprung up, and on the other hand, teachers having lost their faith in the old Bible tenets are beginning to refuse to give religious instruction. Its entire elimination from the public school is demanded by a minority which is rapidly increasing under the influence of socialistic ideas of France and of the clamoring of many for separation of church and state.

(b) *In the Church.* The direct and official influence of the State Church on the religious training of its children begins, generally speaking, in the higher classes of public schools (about the twelfth year) where the religious instruction is usually conducted by the pastors or priests of the established church. Parallel to the regular classes in school is the catechetical instruction of the children outside of school prior to their confirmation during one to five hours per week according to the time given to this work. Here of course the denominational character of the religious teaching is emphasized. The children are taught the elements of dogmatics, ethics, and of Bible knowledge. At the final examination they are expected to be able to recite not only a large number of important Bible passages, verses, and hymns, but practically the whole catechism.

In addition to this an extension and deepening of the previous instruction is aimed at by means of the official *Kinderlehre,* or children's services. These are held in the churches on Sundays and are open to the public. The four years' instruction, always based on a prescribed Bible passage, is on subjects covering about the following ground: First year: Old Testament biography. Second year: The Life and teaching of Jesus. Third year: History of the beginning and development of the Christian church. Fourth year: Doctrines of Christian faith and life. (Zürich plan of 1912.) The character of the teaching varies with the theological standpoint of the instructor from stanch orthodoxy to the most extreme liberalism. Children of Free churches do not participate in the religious instruction given in the public school and by the State Church. They receive an equivalent religious training by their respective pastors, and in Sunday schools.

6. Sunday Schools. The earliest records of religious work among children similar to the American Sunday schools date back to the eighteenth century and are connected with the Swiss Moravians and Rev. John Fletcher (*q. v.*), the friend of Wesley, who on a visit to his native town of Nyon in 1771, started a Sunday school in his house. But these were sporadic efforts without lasting fruit.

The beginning of regular Sunday-school work, *i. e.,* systematic religious instruction of children by voluntary lay teachers, was made by the Rev. César Malan (*q. v.*) in 1817, at Geneva, and very soon Sunday schools sprang up and flourished all along the lake and in all French-speaking Switzerland. The German Cantons followed several decades later. And here the Free churches have the merit of having started the good work, while for a long time the State Church most emphatically refused to have anything to do with what was considered a dangerous innovation. Even force was used to suppress it. The records show that a number of Sunday school workers were privately and officially persecuted, some even severely fined for having helped to maintain the Sunday school. As late as 1891, at a conference of State Church clergymen at Basel, a leader said, when the Sunday school was being discussed: "I am opposed to the Sunday school not only because it is an exotic, methodistic, unprotestant plant, but more especially because the religious training of the children is first of all the business of the parents." It was a late and futile protest, and was itself emphatically protested against by others. The Sunday school had already won the battle in the land; unbiased men of all religious connections, convinced of its necessity and merit, defended it and extended the work.

In various parts of the land Sunday-school associations were formed for the purpose of training teachers; and even for the schools of the State Church a very efficient field agent was employed. To-day (1914) the statistics show the following figures: In the State Churches of Switzerland 1,700 Sunday schools with 5,300 teachers and 112,000 pupils.

In the Free churches: (headed by the Methodists) 530 schools with 2,393 teachers and 45,148 pupils.

Total: 2,250 Sunday schools, 7,693 teachers and 158,000 pupils.

The high Sunday-school ideal of the English-speaking world has not as yet been realized, nor even fully understood, by the Sunday school workers of Switzerland. The Sunday school is generally considered an institution for children not beyond the age of confirmation. As an institution for systematic and comprehensive Bible study for people of all classes and of every age it has not developed beyond its infancy. But unquestionably the great World's Sunday School Congress at Zürich (July 8 to 15, 1913) has had a helpful effect on the development of the Sunday-school work in Switzerland. With its complete exhibition, it was a revelation to those interested and it will linger in their memories and will bear precious fruit.

A. J. Bucher.

SYNTHETIC BIBLE STUDY.—This method of Bible study, associated for years with the name of the author, was never so denominated by him. It got its name from others after it had been in use for some time, and who, having received benefit from it, desired to describe it. The name, in turn, called for an explanation, and the author is in the habit of explaining it by saying that "synthesis" has the opposite meaning to "analysis." When

we analyze a thing we take it apart and consider it in its various elements, but when we synthesize it, we put it together and consider it as a whole. The synthetic study of the Bible therefore is the study of the Bible as a whole, and each book of the Bible as a whole and as seen in its relation to the other books.

If one is to study history—really to study it, and for the first time—he would find it desirable first to read an outline of the world's history, perhaps a small book, but one that would give him almost at a glance a survey of the whole field. The impression might be dim, but he would feel a satisfaction in having swept the horizon, and in knowing that everything he saw or learned thereafter would be within those limits. Then he would be intelligently prepared to take up in their order each of the three great divisions of history—ancient, mediæval, and modern —and study them more particularly. He would then concentrate his attention on a single division, multiplying the books read, but limiting the range of thought to some special period or nation. And so at last he would become master of the subject.

The mountain climber exploring a new region ascends the highest summit first. He thus gathers a bird's-eye view of the whole, and can pursue the investigation of the lower levels with an understanding of their relativity that confirms his grasp of the situation at every turn. This is the plan that needs to be pursued for successful and enthusiastic Bible study. Let the student see what the Bible is as a whole, and then he will have a desire to study it in detail. To do this certain simple rules should be observed, which are here condensed from the author's little book, *How to Master the English Bible.*

1. Begin to study the Bible at the Book of Genesis. As Dr. Smith says in his book, *The Integrity of Scripture:* "Inherent in revelation there is a self-witness. The latest portion points to the beginning, and the beginning, with all that may be limited and provisional, contains the germ of the end."

2. Read the book—that is, the particular book being studied. It is not asked that it be studied in the ordinary sense, or memorized, or even sought to be understood at first, but simply read. This is one of the last things which many people are willing to do. They will read books about the Bible, but to read the books of the Bible itself seems another matter; and yet no one could master any corresponding subject by such a method. (See Bible Reading; Bible Study, Place of, in the Preparation of the S. S. Teacher.)

3. Read the book continuously. This suggestion stands for two things: the reading of the book uninfluenced by its divisions into chapters and verses, and the reading of it at a single sitting. The divisions, while effecting a good purpose in some particulars, are a hindrance to the mastery of the book in others. The reason for reading at a single sitting is that many of the books of the Bible have a single thread running through the whole, or a pivotal idea around which all the subsidiary ones revolve. To catch this thread or seize this idea, it is absolutely necessary to see the book as a whole, which can only be done by faithful adherence to this rule.

4. Read the book repeatedly. The book in hand is not to be laid aside for another book of the Bible until mastery is obtained. Usually this is not accomplished by one reading, but only by repeated readings after the manner designated. The first reading may not be very satisfactory in its results, and it may require courage to do it again and again; but the effort brings a wonderful and inspiring result at the last. Even the Old Testament prophets, which some have described as "the desert of the Scriptures," will "rejoice and blossom as the rose" under such treatment, and the discourses readily distinguish themselves by structure and subject.

5. Read the book independently, *i. e.,* independently, at first, of commentaries and other outside aids. These are invaluable in their place, but in the mastery of the English Bible in the present sense of that term, their place is not before but after one has constructed for himself an outline of a given book. An imperfect outline of one's own at the outset is better than a perfect outline of another, for the need to alter when its imperfection is discovered will prove a valuable discipline and education. It is a great gain to know the Bible for oneself in such a way that carrying it with him wherever he goes, he

may be measurably independent of other books in its study and use.

6. Read it prayerfully. The triteness of this rule should not be permitted to belittle it. Coleridge said, "The Bible without the Holy Spirit is a sundial by moonlight," and a greater than he said, "We have received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given us of God" (I Cor. 2:12). Andrew Bonar discriminated between a minister's getting his text from the Bible, and getting it from God through the Bible; a distinction which holds good for a spiritual apprehension of any part of the Bible.

If these rules are followed faithfully the Bible will become a new book, and the reader or the student will be conscious of an awakening enthusiasm in its study born of a sense of mastery and power. (See Inductive Bible Study.)

J. M. Gray.

T

TARDINESS.—See On Timer's Tribe.

TEACHER, SPIRITUAL AIM OF THE.—The marked advance made in recent years in Sunday-school method, equipment, and ideals is one of the greatest assets of the Church at the present day. The method of division into the various departments; the graded lessons; the apparatus of blackboard, map, and carefully drawn syllabus; the more thorough preparation of the teacher; the system of examination in studies pursued—all of these are potential of the richest results by way of ultimate harvesting. But these admirable accessories should not obscure the main object of all effective work among the young.

The great object of Christianity may be variously stated, but each true statement will be consistent with the rest. It is to ensure soul-health; to neutralize the self-motive and to substitute the all-mastering and all constraining motive of love; to make the soul receptive of the life and indwelling of Christ; to instill into it the germ of the new humanity of which Christ is the head; to transform the individual into a humble, trusting, loving disciple of the divine Redeemer; to introduce him into the fellowship of God; to make him meet for the inheritance of the saints; to constitute him a member of the one holy Catholic Church in heaven and on earth. It is only necessary to state these great spiritual aims of Christianity, in order to make it clear that no merely intellectual achievement can meet the case. The springs of motive must be reached, the will must be affected, the purpose of the soul must be directed and fixed.

The soul is the seat of individuality. Whatever makes for personality, character, idiosyncrasy has its center and foundation there. But the human soul is related to two worlds—to the natural and physical on the one hand, and to the spiritual and timeless on the other. The body is the medium of communication with the one, and the spirit the medium of communication with the other. The efforts of the earliest teachers of the young child—the parents, the nurses, brothers, sisters, and friends—are to enable it to use the strange instrument which we call the body, which has been placed at its service by an all-wise Providence; to teach the child how to explore and use its powers of vision, taste, smell, hearing, and touch, of movement and of speech, of self-help, and self-control. The next step should be to teach the child to use the wondrous spiritual machinery, so that it may equally explore and employ its senses of spiritual affinity—the eye, ear, taste, smell, and touch of the spirit—and that these may become as assured of the unseen as the body is of the seen. It was in this connection that Paul said: "Though our outward man is decaying, yet our inward man is renewed day by day . . . while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

To articulate the soul with the spiritual through the proper use of the spirit, so that by it the influences of the eternal world may operate as strongly on the soul as do those of the material world through the body, is one main object of Christianity, as taught by the Apostle. In fact, he delineates a condition in which the soul becomes more alive to the higher than to the lower, to the eternal than to the temporal, to the celestial than to the earthly. This does not impair any of the natural properties or faculties of the soul. Rather they are heightened and energized, so that the mind works more lucidly, the imagination paints with fresher creativeness and richer colors, while the will becomes the undeviating vassal of the loftiest behests of conscience and of Christ.

Such are some of the ideals that should animate and inspire the teacher of youth. They may not be formulated in these phrases; but to bring the soul to God,

to put it in the way of becoming a partaker of the divine nature, to lead it through the act of faith to the joy of assured pardon, acceptance, and peace, to receive the guerdon of all the prayers, tears, lessons, and efforts of months or years in the definite knowledge of the introduction of the young soul into the family of God and the Church of Christ, must ever be the cherished object of all teachers who entertain a proper conception of the great work to which they have been called by the Good Shepherd's voice. (See Teacher, S. S., Pastoral Duty and Opportunity of the.)

The steps of this vast transformation and unfolding may not be apparent to the soul itself. Just as the powers of the physical unfold by almost insensible degrees, so do the spiritual. There are no violent transitions: "Consider the lilies how they grow." "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear." It is thus with a child. And these rules should always be borne in mind.

1. It is never wise, in dealing with a child, to encourage introspection. The attention of the young soul should be always directed to some person or ideal outside itself, in the study and contemplation of which the inner change will almost certainly be brought about. The transitions from one stage to another in the inner life are almost as gradual as those in the physical world, and as imperceptible to the casual observer. The kingdom does not come with observation, and to concentrate attention on the hour of its genesis, and the phases of its advance, is as hurtful as to direct the attention to the processes of respiration and the rhythm of the heart.

2. It is always wise to impute righteousness. To blame and chide is to take up the reproaches of conscience, and to charge home the accusations which have already depressed the soul with a sense of hopeless despair. That there should and must be a measure of just condemnation and even punishment is obvious; but the first opportunity should be taken to impute righteousness. The young disciple should learn that though there has been undoubted and culpable failure, the life is nevertheless capable of casting off its clinging parasites, and rising into mature and vigorous health. It was thus that Christ accosted Peter. He told him that he had in him the capacity to become Cephas, the Rock; and what he was assured of as a possibility became an inspiration, leading to successive increments of vital godliness.

The child heart does not realize the difficulties which a larger acquaintance with natural laws and phenomena produces. The young soul lives less in the intellectual, and more in the subliminal and spiritual. The chief organ of vision is not the head, but the heart; not the understanding, but the intuition. Do not, therefore, be always explaining and proving and arguing. Let the truths of the everlasting Gospel be lucidly and fervently declared, and the young heart will leap toward and embrace them as of a piece with its own hidden yearnings and intuitions.

4. Truth should ever be presented "as it is in Jesus." The dogmatic and theological statement of truth has its place, which the present age is somewhat inclined to forget or ignore. Even the Apostle congratulates his Roman friends that they had been obedient to that "type" of doctrine into the mold of which they had been poured. There must be a bony skeleton formed under the flesh, if the shapeliness and vigor of the body are to be preserved; and there should be a definite and formal *credo* at the back of all religious experience, else it will become molluscous and feeble. But in the earlier stages of Christian experience the soul must be kept occupied with the beauty and glory of the Redeemer. The Holy Spirit himself has no other aim than to take the things of Christ and reveal them before the retina of the inner vision, until they transform the life into the same likeness.

It is good to describe the highland village where Jesus spent thirty years, but better to show how humility and obedience, the sincerity and simplicity of true manhood shone in the mild beauty of those uneventful years. It is good to trace the successive stages of his earthly ministry, but better to learn to discriminate the rays that contributed to the pure solar

beam of his influence. It is good to trace the way of the Cross, but better to keep the soul under arrest there until it hates the sin that crucified him, and sets its face towards Calvary, enamored of the grace manifested in those last hours, and finding in the Cross the everlasting incentive to patience, forgivingness, resignation, and prayer.

It has been shown, as the result of careful investigation, that there are three periods when young lives are specially susceptible to the movements of the Divine Spirit. The ages of nine, twelve, fourteen and fifteen, seventeen and eighteen are especially open to impression, and need to be carefully watched by the devout and earnest teacher. Of course, in many cases, especially where children have been brought up under Christian influences, the Love of God may have stolen over the inner hemisphere, as the dawn over the summer heavens; but where there has been no clear evidence of decision for Christ, it becomes the teacher to be especially on the alert at any of the periods mentioned, for an opportunity of unfolding and enforcing the claims of Christ, and challenging an immediate verdict and decision of the soul. "This hath Christ done for thee—what is thy reply!"

In some cases, at such a challenge, a glad expression will be suddenly given to a decision made long before and almost unconsciously; but in other cases, the soul may there and then decide that henceforth it will yield to the claims of Christ. It is never wise to ask if the Saviour be loved, for many may shrink from affirming that their small response can be called by that sacred word. It is the will, the mind, the heart that must decide. "Wilt thou go with this man?" "Wilt thou be made whole?" "Thy people shall be made willing in the day of thy power." When King Emmanuel comes to Man-soul, it is Lord Will-be-Will, who makes obeisance and surrenders the keys.

With a faithful teacher it must always be a matter for anxiety, for intercessary prayer, and for the application of persistent though unobtrusive methods, until the soul is won. The naturalist cannot observe the habits of the inferior animals, the hunter cannot stalk down the game, the fisherman cannot fill his basket, apart from persistent and persevering application. And the Sunday-school teacher cannot win his class with slighter expenditure. If we can live contented without seeing definite decisions for Christ, we shall be left to do so. But as soon as there is soul-travail, there will be soul-birth. (See Child Conversion; Evangelism through Education.)

The methods that will be made use of are various: (1) The quiet personal talk and appeal in the walk or interview, when teacher and pupil meet by appointment or apparent chance. (2) The letter timed to arrive on the birthday, or during illness, or when smarting under the sense of failure. (3) The summons to work which demands personal religion as its prerequisite. (4) The special appeal in times of revival. But we can never forget the divine words: "By all means to save some." "Fitches are beaten out with the staff, and the cummin with a rod. Bread grain is ground. . . This also cometh forth from Jehovah of hosts, who is wonderful in counsel, and excellent in wisdom."

F. B. Meyer.

TEACHER, SUNDAY-SCHOOL.—It is the purpose of this article to discuss (A) The general qualifications of the Sunday-school teacher, both as to personality and intellectual equipment. (B) The particular qualifications required for work in the various departments of the school. For other phases of the subject the reader is referred to the headings listed at the close of this article.

It is increasingly necessary that the Sunday school should set high standards of personal ideals and training for its teachers. At the same time these demands should not be made unreasonable, nor should we discourage those who, though lacking opportunities for academic study, are endowed by nature with qualities which more than compensate. Religious education has to do with character, and the qualities of mind and heart that make one an inspiring leader are of greatest value. Still one should not be satisfied with a theory of Sunday-school work that enables him to rest content with anything less than the best personal equipment attainable. Those who are determined to make the best use of their oppor-

tunities usually achieve results superior to those obtained by persons with more opportunities but with less personal energy. With the present facilities for training, with improved lesson texts and helps, and with the awakened conscience of the church in matters educational, it is not only possible, but necessary, to insist upon standards which would have been quite unattainable ten or fifteen years ago.

A. General Qualifications. I. *Personality.* 1. Religious. It is the object of the Sunday school to make religion a vital force in the lives of its pupils. This can never be done unless the teacher has a genuine religious experience. Dr. Horne has defined religion as "Primarily what the man is, what he feels in the presence of the Supreme Being; and then, *and then,* what he thinks and does in consequence of such feeling." The religious teacher must have a basis of deep and true feeling with regard to God and his own relationship to God. Without this there is slight chance that one's thinking or action will be sufficiently clear or decisive to produce results. No effective leadership can be built upon a coldly intellectual or a formally ethical faith. The type of experience demanded is well illustrated in the classic example of Isaiah, as described in the sixth chapter of his prophecy, where the prophet tells of his call to his life work. This experience is narrated in the imaginative language of an artistic and poetic soul, but its elements are universal and essential: a vision of the reality and presence of God in the world, a conviction of personal dependence followed by a new sense of power through divine grace and a consequent belief in a personal mission, a call to duty and service.

The first demand is, therefore, that the teacher shall feel deeply, think clearly and seriously, and act decisively in regard to religious matters.

2. Temperamental qualifications. Here again, the traits desired are those that make for leadership among children and youth. Religion is not alluring if presented in a lugubrious or sadly solemn manner. Such demeanor may have been pardoned once, but it is out of place now and will repel rather than attract.

At the opposite extreme may be placed that sentimental attitude which indulges in flowery expression and spends much time in blissful contemplation, but is barren of fruitage in service.

The type of personality demanded is that which looks out upon life with strong, calm faith, not blind to its evils and needs, but declining to be downcast thereby; sure of the ultimate triumph of righteousness, but also sure that this triumph is to come through vigorous and aggressive action on the part of those who so believe. Such a person will be serious, but not sad; obedient to the call of duty, but giving his service with a glad and willing spirit; conscious that there are higher and more eternal treasures than those which are material, but vigorous and determined in the day's work, realizing that the only hope of a rich inheritance in the future lies in a faithful stewardship of present affairs.

In his personal dealings with the pupil the teacher needs a fine combination of alertness and self-control. He needs that sympathetic insight which enables him to understand the needs and the possibilities of the life he tries to train and makes him quick and ready to perceive each opportunity for a telling stroke when it arrives. He needs also that self-control which enables him to respect the individuality of the pupil, to wait for the time of harvest before attempting to gather it, to refrain from violating the deepest and most sacred instincts of the soul by attempting to carry its citadel through rude assault.

Sympathy is a prime requisite for the teacher. Without it he will neither invite nor receive those confidences that throw wide the doors of opportunity. At the same time, the teacher should also remember, as President King has said, that "Love has the double duty of promoting character and of promoting happiness." It is easy to give fair advice, but unless one holds clearly in mind the truth that happiness bought at the expense of duty can never be lasting, the error of attempting to drive such a bargain will often be made. The teachers whom their pupils look back upon with affection and respect in after years are those who give no room for doubt as to their sincere friendship and who make equally certain their determination to hold each pupil up to the highest possible standards of character and achievement.

This combination of qualities has a de-

cisive bearing upon the important problem of discipline in the class. Good discipline is not achieved by inspiring the pupil with the fear of a tyrant, nor by weakly begging him to be good for the sake of sentimental affection. Good order is the result of respect for the leader and this is freely yielded to one whose personal character justifies it and who expects it as his right and insists upon it in the cases where such insistence becomes necessary. (See Class Management.)

II. *Knowledge.* The work of the teacher may be compared to that of a civil engineer and the quality needful for success is that called executive ability. This depends in any line of work upon an accurate knowledge of the work to be done and of the materials and forces with which one has to deal. In the case of the Sunday-school teacher the work is the development of Christian character, and the elements are the *pupil* in whom that character is to be developed, the *subject matter* for religious instruction, and the *methods* to be used in bringing *pupil* and *subject matter* together.

1. The Pupil. The teacher must know the pupil both generically and specifically. If he be a teacher of boys he needs to know boys in general and also what each individual boy with whom he has to do is like. The first of these is included in child study, the second is the result of personal and individual acquaintance.

a. Child Study. The object of child study is to give knowledge of the fundamental laws which govern the development of the child physically, mentally, and morally. The teacher needs to know how vitally and in what manner the mental and moral life is affected by the physical, of how great importance a sound body, a clean and wholesome manner of living, a normal environment at home, at school, on the playground, or at work are in the development of character. He needs to know the fundamental laws of feeling and of thinking, and how these two are blended in the law of willing. He should know that it is the will at which he must aim, for here is the citadel of Man-Soul and without the will there can be no strength of character. (See Adolescence and its Significance; Psychology, Child.)

The teacher must know that the laws of mental life are the same whether the child thinks about God and religion, or about arithmetic or science. Certain of these laws one must understand if he is to teach anything, such as, for example, the laws of interest and attention, the instincts, and the laws of habit. (See Attention; Instinct; Interest and Education.)

The law of development is of great importance and the teacher should know the characteristic features of the various periods of life: infancy, earlier and later childhood, boyhood and girlhood, adolescence, manhood and womanhood. Each of these periods has its own circle of instinctive tendencies, interests, relationships, and modes of thought and action. To attempt to treat a boy of the teen years like a little child is mischievous in its results; as is also the attempt to deal with the child on the theory that it is just a "little man or woman."

Not only is this knowledge of general laws of value in dealing with all pupils, but the teacher needs also to know the individual traits of his pupil. It is important first of all to recognize and respect individuality. There is no set type of religious life that is valid for all. Religion is an intensely personal affair, it is what *each one is,* what *he* feels in the presence of *his* God, and the teacher should learn to recognize and rejoice in any real religious experience that may develop, even though it be different from his own.

Individuals also differ in the rate and quality of their development. It is never safe to classify all children under the headings of a chart, or to assume that a boy's thirteenth birthday marks a sudden jump from boyhood to adolescence. Life does not proceed by fits and starts, but by continuous growth. One child of nine may be ahead of another at eleven. Physical endowment, conditions of home life and training, and individual temperament and experience cause decided variations. Especially is this true in the case of religious development upon which the home life has such marked effect. (See Personality of the Child.)

Other individual conditions must be taken into account as affecting the particular problem which this or that pupil faces. The kind of home and parentage; the opportunities or lack of them for wholesome recreation; the way in which

one earns his living—all these things and others like them determine the temptations, the kind of standards, the chances for success or failure; in short, the needs of each individual; and the teacher must know and consider these factors if he is to be a wise and helpful guide and counselor.

b. Subject Matter. This includes, first of all, the Bible as the main source of materials for religious instruction. The teacher needs a comprehensive knowledge of its composition, history, and literature. He should know what parts are best adapted to the needs of the particular grade he has to teach, how best to take the fundamental truths which it teaches and make them real in the experience of the pupil. However much may have been accomplished in times past by a method which dealt with Scripture as a collection of isolated texts upon which to base moral and doctrinal homilies, this method is no longer adequate. The teacher of to-day should know the Bible in the light of the best historical study, and this knowledge should be so comprehensive as to reveal the essential unity of the sacred writings, a unity based upon the continuous and progressive revelation of divine truth contained therein. If the teacher can secure for himself a clear vision of the progress of the Hebrew people in their struggle for a clearer conception of God, of his nature and his will for man, culminating in the supreme revelation of him in Jesus, that teacher will have the surest guide for understanding the struggle of the child, the boy, the youth, the man toward the same goal. (See various articles on the Bible.)

But there are materials outside the Bible that should enter into the religious training of the young people. God's revelation of himself did not cease with the last writing of the sacred canon, the prophets have not entirely passed from the earth, nor did the history of the Christian Church stop with the last chapter of Acts. The mistake is sometimes made of giving the Bible so distinctive a place as to set it too much aside from human life, with the result of lessening its power of appeal and authority in the affairs of to-day. The Sunday-school teacher should study the history of Christianity since the New Testament era, and should know the main points of the history of his own church and of its missionary activities. He should know enough of the other religions of the world to have a rational conviction as to the superiority of his own faith. He should know enough of the opportunities and accomplishments of Christianity in modern social service to be an intelligent guide to others. Only through such knowledge can he lead the pupil into an intelligent faith, based upon the fundamental truths of Scripture, illustrated and strengthened by the facts of Christian history and finally crystallized into a character that has been developed through service. (See Extra-Biblical Studies.)

c. Method. There is no fixed rule for the work of the teacher. The best teachers may be said to have been born, not made. Yet there are few teachers so good that they may not be improved by a study of pedagogical methods. First of all there should be a clear understanding that character training proceeds not by mere instruction but by securing expressive activity on the part of the pupil. Character cannot be imposed upon the child, or put on like a suit of clothes, and the attempt to do so usually results in a misfit. As President King has put it: "All development in character comes through personal association and work." The teacher needs first of all to realize his proper place as an associate and counselor to the pupil as he works out his own salvation.

There are methods too of conducting the work of instruction which every teacher should study and in which he should endeavor to perfect himself. Story-telling, the art of questioning, the making of a lesson plan and illustrative work are some of these. The teacher should also understand the general plan of Sunday-school organization and administration to be able to coöperate helpfully in its work. (See Illustration; Lesson, Plan of the; Questioning, The Art of; Stories and Story-Telling.)

B. Special Qualifications for Departmental Work. 1. Kindergarten. The teacher of very little children needs above all to be young in spirit, though wise in experience. She must have that winsomeness of manner and sympathetic insight into the life of the little child that will endear her to him. At the same time there must be a clear recognition of the respon-

sibility of her position and the fundamental importance of right beginnings which usually comes only with years of experience. Above all she must have a genuine and reverent religious spirit. The little child is reached chiefly by indirect suggestion and it is of first importance that he be surrounded by a religious atmosphere that shall be inspiring and satisfying. The teacher must recognize the limitations of childhood and, while careful to lay the foundations deep and strong, she will refrain as yet from attempting to build the superstructure. (See Kindergarten, S. S.)

As to material and method, the kindergarten teacher should have at her command those parts of Scripture that are particularly adapted to little children. She should be mistress of the art of story-telling and conscious throughout that her task is to help the child think of God as his wise, powerful, and loving Father and Protector, of God's church as his Father's house; and of the world as also belonging to his Father God who loves all his creatures. (See Beginners' Department.)

2. Primary. The qualifications required for work with the Primary child of six to nine years of age are very much the same as for the previous period. The same winsomeness of manner, sympathetic insight, and clear perception of the issues involved are needed. Perhaps even more of patience with the restlessness of childhood which has somewhat outgrown its earlier attractiveness is required. The Primary child has passed from the limited circle of home into the wider associations of school and playground. In the give-and-take of this life he comes to recognize mutual rights and duties. It is the particular task of this department to build upon the earlier consciousness of God as Creator and Preserver the recognition of the claims which God makes for obedience and loving service in return for his love and help. The teacher must therefore be fertile in suggestions as to how the child may serve God at home, at school, and in the other relations of life. (See Primary Department.)

3. Junior. Strength and skill are keynotes of the requirements for success with the Junior child. His intense physical restlessness and activity is a symbol of something which profoundly affects his life. He has grown larger and stronger and more independent. Life has become very much more complex. His games and various occupations require far more of skill and adjustment for their successful accomplishment. This is the basis of the well-recognized trait of this period, its hero-worship. The boy knows that there are many things he wants to do and wants to do them well. Hence his interest and loyalty go out to any one who can do the same things and do them better than he. From this it is but a step to a lively interest in the men and women who have done things worth while. The teacher needed here is the leader to whom he will give the allegiance that worth commands. And what is said of the boy applies to the girl as well. From now on the sexes should be separated, and it is desirable that men should lead the boys' and women the girls' classes. In this there is no disposition to discredit the work done by many rare women with boys' classes, and the need for masculine leadership here is not so imperative as in the next period. But the fact remains that there are problems facing the boy during this and many succeeding years of his life that no one but he who has been a boy himself can fully understand. (See Boys, Men Teachers for.)

As to the materials for study, this is the period for the stories of the men and women who have done their work in the world and done it well.

4. The Teen Ages. The years of adolescence are the most trying of all to the pupil and the most exacting in their demands upon the teacher. He must first of all understand clearly the trying experiences through which the pupil is passing, the alternate impulse toward self-expression and the shrinking back for fear of misunderstanding and ridicule, the growth of the altruistic spirit and its terrific conflict with selfishness, the temptations incident to the unfolding sexual life and the safeguards that may be brought to bear. The teacher at this period must be friend and counselor, not dictator. He cannot drive from behind nor drag the pupil after him; he must rather walk by his side in intimate fellowship. This necessity brings with it another, that his own character and wisdom shall stand the test of such close acquaintance. (See Intermediate Department.)

His teaching material will be drawn widely from life. (See Biography.) His presentation of the Bible will be of such nature as to make it very real and closely akin to everyday life and he will give especial attention to training in service through various forms of organized activity. Executive ability in selecting the right persons for the various tasks and in persuading them to undertake them will count for much. (See Activity . . . in Religious Education; Social Aspects of Religious . . . Education; Social Service and the S. S.; Vocation Day in the S. S.)

Above all the teacher will recognize the spiritual opportunities of this period and will present the claims of religion so convincingly and persuasively as to win allegiance to them. (Child Conversion; Evangelism through Education.)

5. Senior and Adult Classes. While distinctions might be made between these two, they may well be treated together. The essential qualifications for success with men and women are not widely different from those already mentioned. It is to be remembered that each period has its special problems and the best leader is one who can most wisely advise in such cases. With younger men and women the problems that are imminent are the choice of a partner for life, of one's vocation, home making, etc. All these problems are to be viewed in the light of religion in order to strike a proper balance between the life that now is and the life that is to be, and a teacher is needed for counselor and guide. With older men and women, the problem is to extend their knowledge of religious truth, to deepen their convictions of duty and of service and to lead them to look upon the larger affairs of life from the standpoint of a well-ordered philosophy of religious faith. He who would be leader here needs to have convictions that are the result of careful thinking and that have stood the test of experience. He should have sufficient intellectual training to command the respect and attention of those whom he would teach and his moral character should be without question in the community. (See Adult Department; Senior Department.)

In whatever period the teacher's work may lie there are certain qualifications that are essential: an intelligent comprehension of the needs and impulses of the pupil, a friendly sympathy that invites but never compels confidence, an adequate knowledge of the truth that is to be the subject matter for instruction, and a life experience that shall enable one to interpret the teachings of Scripture and of life itself in an inspiring and satisfying manner.

H. W. Gates.

See Pedagogy; Teacher, Spiritual Aim of the; Teacher, S. S., Pastoral Duty and Opportunity of the; Teacher, S. S., Personality and Character of the; Teacher Training; Teaching, The Laws of; Teaching, Value of, to the Teacher.

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TEACHER, SUNDAY-SCHOOL, PASTORAL DUTY AND OPPORTUNITY OF THE.—The work of the Sunday-school

teacher deserves the fullest recognition as essentially and preeminently church work. In our Lord's program for the extension of the kingdom, preaching and teaching are given equal emphasis as vital and essential agencies. The church, according to the New Testament, is to be taught, and by a great preaching and teaching force.

The teacher's duties and responsibilities do not end with the teaching of the lesson. Like the minister of the Gospel the teacher has pastoral as well as educational functions. To him, too, the Master would say, "Feed my lambs." "Be a shepherd to my sheep." No phase of the teacher's work has a higher dignity or greater responsibilities than the pastoral aspect. It is worthy of the greatest sacrifice, and should burn as a passion in the heart. When the church gives its first attention to such feeding and tending of the whole flock as will make the members of the church a vast pastoring and teaching force, the problems of Christianizing the church and of civilization will be put in the way of speedy solution.

In a very important sense each Sunday-school teacher should discharge the duties of an *assistant pastor,* both in connection with teaching, and between the teaching periods. At least five phases of pastoral effort should be studied and practiced by the teacher:

1. *Personal Care for Each Individual Pupil.* For this the teacher has peculiarly favorable opportunity, because of intimate personal acquaintanceship with the pupil. This intimate acquaintanceship should be seized upon as opening the way for kindly personal oversight and care with a view to the highest welfare of the pupil, spiritual and temporal. "The teacher of a band of children," says John G. Holland, "combines in his work the office of parent and pastor, and has more to do in shaping the mind and morals of a community than pastor and parent combined." But the mere teaching of the lesson, however skillfully performed, can not accomplish the work. It is the personal element, the heart contact and individual interest that are essential and almost irresistible in their power. There is no fairer or richer land to possess and cultivate than is found in the Sunday-school class, and never were the reinforcements it can bring more sorely needed than at the present time.

2. *Personal Effort to Lead the Pupil to Christ.* One of the most effective agencies in Christian work is the personal interest on the part of the teacher in the religious welfare of the pupil. The power in the life of a single teacher is beyond all human imagination. In the grasp of the hand, in the look of the eye, in the word of the lip, in the heart's touch is the possibility of eternal salvation. There may be no opportunity in the kingdom of heaven so to be coveted as the Sunday-school teacher's personal power. The neglect to use it is almost unpardonable on the part of the teacher.

A part of the duty of the shepherd is to lead the sheep. The Sunday-school teacher should know the personal attitude and relation of each pupil to Jesus Christ, and should seek in a kindly, not objectionably persistent or officious way, to show those who have not found Him the way to Jesus Christ. Especially should the teacher know what ages are most favorable for securing decisions and what influences are most helpful at such periods. If his class happens to be of the age when the decision period is approaching he will watch with solicitous care for opportunity to offer friendly but unobtrusive suggestion. With equal zeal he should seek to lead those already committed to Christ to an ever closer fellowship with him through a more intimate knowledge. (See Evangelism through Education.)

This age is confronted with the statement that family religion is declining, that religious education is being relegated from the home to the Sunday school. In proportion as this is true, the field enlarges and the possibilities increase for the Sunday-school teacher as an assistant pastor. This larger definition of the teacher's office will result in a more careful selection of religious teachers, and provide them with more adequate training.

3. *Personal Effort to Win the Pupils to Membership in the Church.* Following in order the leading of a class to Christ is the winning of each member to the church and its services. Only in exceptional cases should persons not members of the church be employed to teach in the Sunday school. Such a course is

quite as inconsistent as the employment of a pastor who is not identified with the church. The teacher, as a consistent believer in the church as the divinely constituted agency for promoting the kingdom, should use his good offices to lead those who accept Christ to membership in the church. He should be as insistent upon this second step as upon the first, and his opportunity is one that is in many instances beyond the reach of the pastor.

4. *Personal Effort to Win the Pupil to Attend the Public Services of the Church.* One of the manifest defects of the present-day Sunday school, widely prevalent, is growing indifference to the public services of the church. This must be changed if the Sunday school is to be in the future an efficient factor in building up the church, the chief agency for the growth of the kingdom. The Sunday school is one of the organized agencies of the church through or by means of which the church seeks to realize its purpose. It is, therefore, not an institution in and by itself. It must be clear that our love and responsibility for children are not met by making the Sunday school a substitute for the church. Important as is the Sunday school, it was never intended to be a church nor a substitute for a church, and can not take the place of the church in the child's religious life. The chief need of children is not instruction, but impressions that inspire right impulses. Children need the spiritual culture that comes only through the worship of the great congregation. The spiritual atmosphere of the sanctuary becomes the breath of life to the soul, not only of adults, but of children as well—a holy medium, a hallowed afflatus, a spiritual ozone, which, though involuntarily absorbed, vitalizes the higher nature. (See Worship, Children's.)

The Sunday-school service, therefore, can not be substituted for the public church service of worship and instruction without great detriment to and possibly the ultimate passing of both. If the present-day tendencies toward separation are to be arrested and changed, it will be largely effected by those who teach in the Sunday school. The Sunday-school teacher must be a regular attendant upon the public services of the church, if the best results of his work are to be achieved and conserved. (See League of Worshipping Children.)

5. *Personal Effort to Influence those who Accept Christ and Unite with the Church to Active Participation in the Various Activities of the Church.* Let no one think that attendance upon the services of the church constitutes the whole of Christian activity. Every church should be a center of organized and of personal activity—instructional, devotional, evangelistic, benevolent, social, etc.; and every member of the church should actively participate in one or more of these various phases of organized or personal activity. The Sunday-school teacher, who should always be active in some phase of church work aside from teaching in the Sunday school, should endeavor to lead his pupils into active service in behalf of his fellowmen, the church, and the kingdom. All this implies that the teacher should be first of all a consistent Christian, then possessed of the best acquired qualifications that circumstances render possible.

The supreme result to be achieved by the teacher after bringing each member of his class to Christ, is to raise in their souls pure religious feeling, and to train them for a life of service in the Kingdom of God. It is a great thing for a young life to discover its relation to God, but it is a greater thing to answer the end of our salvation, or of our discovery of union with God, in whole-hearted service. Here is indeed a definite task, to bring young hearts into a full realization of the end for which Jesus has revealed himself to them, and to help them reach that end. Great artists spend years upon a single picture; with a touch here and a touch there they approach it, and when a long period has passed they bring it to completion. By the same process the Christian life is perfected.

H. H. Fout.

TEACHER, SUNDAY-SCHOOL, PERSONALITY AND CHARACTER OF THE. —The whole process of human history is being worked out through the mutual interaction of personalities. Everywhere, in all departments of life, advance is made only through the peculiar contribution of individual minds and characters. The mystery of individuality, the element of

the Infinite that seems to inhere in each being, constitutes indeed a puzzle for the metaphysician. Not all of each person can be explained either by his ancestry or his environment. Rather there is something original and unique which is the foundation of what we call the individual. In the life work of the teacher this element of personality requires to be very deliberately considered by each one who would do his work effectively. There are four features which operate very distinctly and prominently in the process of education, namely, the pupil, the school, the subject, and the teacher. Each is livingly related to all. The development of the pupil proceeds from the influence of the others upon him and the reaction, instinctive and deliberate, of his own individuality. We are here concerned with the peculiar influences exerted by the teacher.

1. The first, which most minds fasten upon in considering the equipment of the teacher, is the range, accuracy, and adequacy of his *knowledge,* and the *training of his mind.* The Germans, who are well known as the most effective educationists in the world, make it a rule that the teachers, even of the younger children, shall be technically masters of the subject which they teach. They must spend long years in specializing work, and they must be very thoroughly drilled in the art of bringing their specific subject to bear upon the minds of the children. They have discovered that no one can teach who is only a little ahead of his pupil, and that the effectiveness of instruction is profoundly affected by the measure in which the teacher has mastered a particular subject.

It is true that in the field of religious education the aim of the teacher is not merely to convey information, but inspiration; not merely to relate facts, but to unfold principles, yet we are beginning to discover that the conveyance of inspiration is somehow related to the conveyance of instruction, and that the permanence of the interest awakened in the child's mind is very largely dependent upon the intelligent apprehending of moral and spiritual principles. From this fact has arisen the modern demand for what is called "teacher training." It is clear that if the next generation is to receive true religious education, educators must themselves be more thoroughly instructed alike in the history of the Bible and in the nature of the living truths which they are bringing to bear upon the characters and lives of the children.

2. It is very evident that the personality of the teacher in the work of instruction must reveal what we call *personal experience.* In all educational topics this element is present if the teacher is to have real authority and effectiveness. Even the teacher of mathematics must have enthusiasm, delight in that apparently dry subject. He must have a personal sense of its value, a personal joy in the beauty of its processes—that is to say, mathematics must have entered into his experience in a positive and living way. This is no less essential in those fields of instruction that bear directly upon moral and spiritual life. Here the teacher must be one for whom religion has become the supreme fact, a divine force. To it his life must evidently be given, his interest in it must be vital, all his qualities must be aflame with the sense of the infinite meaning and value of the truths underlying his faith. This personal experience utters itself in the whole method of the teacher. It need not make him unnatural or formal, but it should give a certain energy, directness, clearness, to his very manner of teaching and to the very forms of his expression.

3. In addition to this intellectual equipment and personal experience, there are certain *fundamental elements of character* which are essential to the ideal teacher. (a) There must be a note of *reality.* This arises naturally from what has been said in regard to personal experience, but it requires emphasis, because the tone of reality cannot be simulated, and the absence of it is fatal to influence over even the youngest child. The sense of contact with the Divine is not something that one can successfully pretend to have. The absence of it betrays itself to all who have any frankness in their own natures.

(b) Reality gives rise to *sincerity,* but sincerity penetrates very deeply into the regions of motive and aim. The sincere teacher is one whose eye has not only seen the truth to be taught, but has seen also the thing to be aimed at in conveying that truth to the pupil's mind. Self is

forgotten, meaner ambitions and aims have disappeared, the pupil's eternal interest is seen to be at stake, and the teacher deals with that directly.

(c) Sincerity is not identical with *earnestness,* but no man can be earnest without being sincere. There are those whose sincerity is coincident with a certain coldness or aloofness or self-repression, which are fatal to the task of any teacher. The man who grasps reality, who cherishes sincerity, is to go on to win the passion of an earnest soul. Even about what we call secular things the great teacher is always full of the moral quality of the *earnest* soul. The religious educator cannot do his life work unless he have this flame within himself.

4. The successful teacher must always exercise certain qualities in his *attitude towards the pupil.* Every teacher should examine himself as to whether he is allowing these to have full play in his work. It is true that some of them cannot be artificially produced by an act of will, but they can be wisely, deliberately cultivated. (a) No one can teach who has not a living *interest* in the pupil. Without interest, the mind of the teacher is not bent upon the peculiar personality and needs of the individual scholar. It is tragic if a class consists of so many unknown quantities for the teacher, if each does not stand out distinct and real. The teacher must seek the peculiar fascination that there is in each personality for the seeing eye and the affectionate heart.

(b) Interest will lead on to *sympathy,* for it is when the particular difficulties and possibilities of the individual have become defined and have awakened our interest that they begin to pull upon our emotions. Each pupil has these in his own way and measure, and the wise teacher is always seeking for them that he may remove the difficulties without hindering the progress of the mind, and that he may discover to the pupil's own perception the possibilities that lie before him.

(c) All this will require *patience,* and that of a singularly pure and self-effacing kind. Patience that speaks through tightened lips and hard eyes betrays itself as impatience scarcely concealed. True patience endures in the depths, smiles sincerely as well as serenely on the surface, can be even playful in the effort to remove a difficulty or correct a fault or bear with a trying weakness. It is strange and sad that tradition from ancient times associates ill-temper so steadily with the name of a teacher, which proves that this virtue is as difficult as it is essential.

(d) One of the most essential features of the successful teacher is his *power of adaptation.* Having definitely conceived of the pupil's mind, and being master of the topic in hand, being clear also as to the end which he has in view, he seeks at every moment to adapt himself, his range of knowledge, his form of statement, his spirit, to the immediate need of the pupil. The supreme art of teaching is so to adapt oneself and one's knowledge as to make the subject absolutely clear. Yet in the process of making it clear, it must be made living, relevant to the situation, interest and task of the scholar. Teaching which is not apposite to the scholar's age and needs is not teaching at all. The result of this power of adaptation is that teaching becomes a dialogue, a process of fellowship. The moment the pupil's interest is gone, or the moment the teacher's presentation of the subject is irrelevant, that moment his work has become a monologue, and very dreary.

5. In attempting to describe some of the more important elements of the teacher's personality and attitude towards the pupil we have been compelled to refer to the necessity for cultivating these qualities. It is necessary, therefore, to add that to the teacher one of the supreme dangers of teaching is that of creating a self-conscious manner and awakening a self-critical attitude in the very act of teaching itself. It is, therefore, essential to insist that when the teacher is at work he must forget himself, he must become absorbed in his pupil, in his topic, and in his purpose. He must find out how he can discipline himself, discover and correct his faults, develop his strength, without allowing the task to intrude itself between him and his work. One way of securing this is undoubtedly the continual recollection of the supreme issues that are at stake, and a very earnest determination so to conceive of the three elements of the task named above that the living self of the teacher will be the more naturally and effectually brought to bear upon

the mind and will and character of the pupil.

6. There is no distinctive quality needed in the religious teacher as distinguished from the teacher of children in secular schools, save only this, that for the former, religion is itself the supreme and vital reason for his work. He conceives of the Christian life as the fulfillment of man's true life, and the living knowledge of God as the glorious attainment possible to every human child. The religious educator, therefore, cannot do his work and make his peculiar contribution to the story of the Church and of the State unless for him religion has become the supreme fact in life, and unless he holds steadily before him in the exercise of all the teacher's functions the one supreme purpose—to bring the child mind under the power of Christian truth.

W. D. MACKENZIE.

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TEACHER TRAINING IN AMERICA.—First Attempts. In the year 1824 the American Sunday School Union published some small books upon the subject: "The Teacher Taught and the Teacher Teaching." These may be regarded as among the first efforts in the United States to provide training for teachers. The first National Convention in 1832 suggested a National Normal College for Sunday-school teachers, but the suggestion seems not to have borne fruit. The first teachers' training class was organized in 1857 by Rev. John H. Vincent (*q. v.*), then a pastor at Joliet, Ill. The first institutes were held at Freeport, Ill., and Detroit, Mich., in 1861.

Progress was arrested at this point by the Civil War. In 1864, under Bishop Vincent's leadership, a permanent Sunday School Institute for the northwest was formed under the auspices of the Cook County Sunday School Association, and a course of lectures was given. During this year also an institute was held in New York under the direction of R. G. Pardee (*q. v.*) and Ralph Wells.

The work begun by Dr. Vincent developed later into the Chautauqua movement, which took its rise in the Sunday School Teachers' Assembly, held at Chautauqua in August, 1874. (See Chautauqua Institution.) This met annually for three years, the sessions lasting for two weeks and covering a course of forty lessons. In 1876 a committee representing ten denominations formed the Chautauqua Sunday School Normal Lesson Course.

The Assembly Normal Union was organized in 1884, and undertook to standardize the work of training teachers. The Normal Union course, indorsed by the Chautauqua Assembly, was issued in two books and provided work for four years' study. Diplomas were awarded upon its completion and efforts were made to extend the plan throughout the country.

In 1886 a normal department was established by the Executive Committee of the Illinois Sunday School Association, and in 1888, Rev. H. M. Hamill, D.D., was appointed its superintendent. This was soon followed by the organization of a similar department in Dayton, Ohio, under the leadership of Col. Robert Cowden.

There was general recognition of this movement in 1896 when the International Association adopted a resolution in which specific reference was made to "teacher training." In his report to the Denver Convention in 1902, Mr. Lawrance, the general secretary, stated that there were over 1,300 normal classes with a membership of about 14,000 students, and that 1,500 had received diplomas during the year.

Standards and Courses of Study. Dr. Vincent, in 1866, recommended the following specifications regarding a course of study in institutes and normal classes: "First: A series of about fifty exercises, to extend through one or two years, as circumstances may determine, as follows:

"1. Five lectures by a professional and experienced teacher on the principles and art of teaching.

"2. Ten lectures on the Bible, its history, writers, inspiration, original languages, style, evidences, etc., with some simple statements concerning Biblical criticism and interpretation.

"3. Ten specimen lessons for infant, advanced, and adult classes.

"4. Ten exegetical exercises from Old and New Testament history, from the Psalms, Prophecies, and Epistles.

"5. Ten catechetical lessons for concert recitation on Bible history, geography, chronology, ancient manners and customs, etc., covering in comprehensive lessons the field of biblical archæology.

"6. Five lectures on the organization, objects, history, management, church relations, and development of Sunday-school work.

"Second. A prescribed course of reading, which shall insure the careful perusal of the best books on teaching."

At Winona Lake in 1903 the International Executive Committee appointed a Committee on Education, among whom were President Thompson of the Ohio State University, President Mullins of the Baptist Theological Seminary at Louisville, and Dr. Martin G. Brumbaugh, then Superintendent of the Philadelphia city schools. Mr. W. C. Pearce was appointed Teacher Training Secretary in August, 1904. The Committee held its first meeting at Louisville in December, 1905, and immediately addressed itself to the task of formulating standards and rules to govern the granting of diplomas. Hitherto these matters had been in charge of the various State Associations, twenty-eight of which maintained teacher-training departments, many of them preparing their own courses of study. So great was the diversity and confusion arising from this method of procedure that the Committee on Education, in 1908, called a conference of denominational leaders and International secretaries to meet in Philadelphia for the purpose of improving, extending and unifying the standards of teacher training. All the larger denominations participated in this conference and its findings became the basis of the further work of the Committee in its relation with the various denominations and State and Provincial organizations. The action was expressed in the following articles:

"It was unanimously voted as the sense of the conference that the standardization of the teacher-training work is desirable.

"It is the sense of this conference, in defining the minimum requirements for the Standardized Course for Teacher Training, that such minimum should include:

"Fifty lesson periods, of which at least twenty should be devoted to the study of the Bible, and at least seven each to the study of the pupil, the teacher, and the Sunday school.

"That two years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than one year.

"That there should be an Advanced Course, including not less than one hundred lesson periods, with a minimum of forty lesson periods devoted to the study of the Bible, and of not less than ten each to the study of the pupil, the teacher, the Sunday school, church history, missions, or kindred themes.

"That three years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than two years.

"We declare it to be the responsibility of each denomination to promote to the utmost the training of teachers for the Sunday school; and that it is vital to the uplift of this work that the denominations have the cordial coöperation and support of the International Sunday School Association."

The International Association began vigorously to promote the organization of teachers' training classes, and at the San Francisco convention in 1911 was able to report an enrollment of 3,505 classes with a membership of 41,509 students. While the number of persons in training in 1905 was estimated to be in the ratio of one to every sixty-four officers and teachers, in 1911 the ratio had become one to twelve, or one to eight, if the enrollment through denominational offices were also included. During the triennium ending in 1911, over 27,000 students completed the First Standard Course and 570 diplomas were issued for the Advanced Standard Course.

Ever since the Philadelphia Conference in 1908, the work of training teachers had been developing within the various

denominations as well as through the initiative of the International Sunday School Association. Many of the denominations had prepared their own textbooks in accordance with the Philadelphia specifications. Others had made selection of those already approved by the International Association and in some instances secured their own imprint editions. The Southern Baptists published a Normal Manual as a general course and seven other books to meet the demands of the Advanced Standard Course. The Northern Baptists also prepared a complete series of textbooks covering the fields of Bible material, study of the pupil, pedagogy, school organization, missionary methods and church history. The Canadians prepared interdenominationally a series of textbooks. These courses were promoted in training classes and by correspondence. The Methodist Episcopal Church organized a Board of Sunday Schools with an educational department having in charge its work of training teachers. A series of textbooks was prepared for the First Standard Course and a more elaborate one, "The Worker and His Work" series, to meet the requirements of the Advanced Standard Course and to provide for specialization in teaching. They also encouraged the taking of these courses by correspondence. The Congregationalists were among the first to emphasize the importance of observation and practice in the training of teachers.

The denominations encouraged training classes to enroll at the denominational headquarters and at the completion of the course of study provided some form of denominational recognition. In some cases this consisted of a certificate or "incomplete diploma" as recognition for the completion of the First Standard Course, while the full diploma was reserved as recognition for the Advanced Standard Course. Some denominations indicated the completion of separate textbooks by affixing seals to the diploma. Others simply supplied a denominational seal for the diploma issued by the International Sunday School Association. Examinations were conducted often from denominational headquarters, though some denominations authorized the International officials to serve as their agents.

Graded lessons (*q. v.*) were introduced in 1909, and soon found general acceptance. These lessons raised new problems for the teacher, their avowed aim being to meet the varying needs of childhood. They also laid a new emphasis upon the need for specialization (*q. v.*) in teaching and hence in teacher training. Specialization had already been attempted in primary unions and further effort was now made through local conferences of the institute type. (See Institutes, S. S.) The denominations accordingly took steps to deal more directly with their constituencies in these matters, appointing educational secretaries and providing them with the necessary office force and facilities for field promotion.

With this new development of denominational initiative and with the new needs made evident by the use of graded lessons, some dissatisfaction arose with the courses promulgated under the specifications of the Philadelphia Conference and some uncertainty was felt as to the proper division of responsibility between the denominational and interdenominational promoting agencies.

The Sunday School Council of Evangelical Denominations (*q. v.*) was organized in Philadelphia, in 1910, bringing together into close coöperative relations the official Sunday-school representatives of twenty-eight denominations in the United States and Canada. The Council appointed a special Teacher Training Committee which addressed itself to the study of the entire situation to determine what revision in teacher training standards might be desirable.

The question of standards was approached from another angle through a Commission of the Religious Education Association, under the chairmanship of Prof. W. S. Athearn. This Commission made an exhaustive investigation and presented a report which was published in *Religious Education* (April, 1912).

The discontent with existing standards finally found expression in the report of the Committee on Education of the International Association presented at the Chicago Convention, June, 1914.

"1. That the results in increased teaching efficiency are entirely inadequate when compared to the time and energy expended.

"2. That 51 per cent of the enrollment fails to complete the course.

"3. That the reading habit has not been created, and libraries have not been encouraged.

"4. That a sense of self-sufficiency has been created in those who are unprepared.

"5. That the First Standard Course has not served as an incentive to more advanced study.

"6. That the First Standard Textbooks have been inadequate in both the quantity and quality of their content.

"7. That the element of time required for the learning process has been ignored in the '50 lesson' scheme.

"8. That the average Sunday-school teacher is prepared to pursue a much higher type of work than that provided in the First Standard Course, and that such courses are now offered to the same people in secular branches by extension bureaus of state and nation."

As a result of conference at this Convention certain recommendations were submitted to the Sunday School Council at its meeting in Cleveland, Ohio, January, 1915. These were finally embodied in substance in the report of the Council's Teacher Training Committee:

"1. That as early as possible the denominations should plan to issue only one Teacher Training Diploma, and that not less than 120 lesson periods be requisite for the recognition.

"2. As to the subject matter constituting a proper Teacher Training Course, it is urged that the denominations include at least the following subjects in fair educational proportion, namely:

"The Bible as suited to the Sunday-school workers' needs;

"The study of the pupil in the varied stages of his growing life;

"The work and methods of the teacher;

"The Sunday school and its organization and management.

"3. As early as possible all denominations should include specialization in their Teacher Training Courses, particularly for pastors, superintendents, and general and department officers and workers.

"4. That for any completed section of the Teacher Training Course, a certificate or equivalent recognition may be awarded.

"5. That the length of time to be devoted to the completion of the diploma requirements should be left to the denominations severally, but it is recommended that ordinarily not more than forty lessons should constitute one year's work in the local church, and that not more than twenty additional lessons should be credited to the student during the same year for work in institutes and lecture courses.

"6. That the plan of examinations be left to the denominations severally, but it is recommended that written tests be held from questions prepared under the direction of the supervising body.

"7. That the denominational Teacher Training Course should be adopted and used by the educational institutions of the respective denominations, or, as far as practicable, a higher course should be instituted in colleges and universities for the training of Sunday-school specialists.

"8. Whenever, in the higher grades of any Sunday school, work is done equivalent to the work required by the Teacher Training Course, credit should be allowed therefor.

"9. Whenever in a school of methods or city training school, whose leadership has been approved by the denomination, work has been done equivalent to that prescribed by the denomination for the Teacher Training Course, it should be credited toward the Teacher Training diploma.

"10. The policy of choosing and appointing capable persons locally to have charge of the conduct of Teacher Training is commended, and to this end denominations are urged to do all they can to train this local leadership.

"11. The issuance of Teacher Training diplomas to pupils under sixteen years of age should be discouraged.

"12. We recommend that as rapidly as possible courses in specialized work be instituted looking toward postgraduate awards.

"13. Pastors are urged to undertake Teacher Training as a pastoral obligation and a most productive field for labor.

"14. The Council recommends that each denomination take early action in accordance with the above."

The Wider Use of Existing Educational Agencies. During recent years, in addition to resources for training teachers in classes within the local church, there has

been a growing disposition to provide facilities in colleges and theological seminaries for training lay workers and pastors for the educational work of the church. Certain colleges, notably in the Middle West, have coöperative relationships with the State Boards of Education whereby teachers' certificates are granted by the State upon the completion of certain specified courses in psychology and education offered in the colleges. In some instances an analogous arrangement has been made between certain denominational Sunday-school Boards and the departments of Bible study, psychology and education in colleges, both agencies uniting in a joint certificate. Such coöperation must be regarded as still in the experimental stage, however promising in its possibilities.

A more satisfactory development has been taking place in the theological seminaries, many of which have already established departments of religious pedagogy (*q. v.*). It is hoped, through such agencies, not only to familiarize the future ministry with the educational problems of the church, but also, in some instances, to train a specialized and expert ministry for professional service as educational directors. (See Director of Religious Education.)

Several theological seminaries, and some colleges, have further undertaken to provide facilities for the training of educational leaders through the medium of the summer school, as, for example, the Massachusetts Agricultural College, Middlebury College, the University of Chicago, Pacific Theological Seminary. A more popular type of summer school is also found at Northfield, Mass.; Asbury Park, N. J.; Lake Geneva, Ill., sometimes being held under the auspices of State Sunday School Associations, and again in connection with the Y. M. C. A. (*q. v.*) A still more specialized type of school is found in the conferences conducted by the Missionary Education Movement, of which Silver Bay is an example. These conferences appeal especially to college students and attempt to train them for the teaching of mission study classes. (See Missionary Education in the S. S.)

At the present time a great variety of opportunity for training is open to the teachers in Sunday schools. The various types of instruction now available may be summarized as follows:

Opportunities for Training. I. *In Preparation for Teaching. The Training Class in the Sunday school.*

First Standard Teacher Training Course.

II. *For Those Now Teaching. The Short Course Study Class.*

The Advanced Standard Course textbooks may be pursued generally in short courses extending over a period of about ten weeks each. Subjects available: Bible study, child study, methods of teaching, organization and history of the Sunday school, Church and denominational history, etc.

Classes in the above courses may be enrolled either with the denominational Sunday-school headquarters, or with the Interdenominational Sunday School Association; examinations and credits are given by the enrolling agency.

Such courses are now available in several communities, interdenominationally, through the city institutes. In localities in the vicinity of colleges or theological seminaries it is often possible to obtain instructors, or extension lecturers, from the faculties of these institutions.

Teachers' Meetings. In these gatherings may be discussed, weekly or monthly, the problems which affect the school as a whole. For a limited period a textbook may profitably be followed or practice given in the use of a special method.

Department Conferences. Many schools have weekly or monthly meetings of the teachers in the various departments, discussing in each one the problems peculiar to that department. These departmental meetings are often merged, once each month, in the general teachers' meeting.

Local Institutes, Conventions, or Department Unions. These provide opportunities similar to the above, through international coöperation, where a single church or denomination is unable of itself to do so. The programs of these are often so arranged as to lead to denominational credit.

Reading Courses. Many individual teachers follow systematically some course of reading, either of periodical literature bearing upon the work of teaching, or of books dealing with special phases of the teacher's work.

Correspondence Courses. Where more thorough individual work is desired the correspondence course furnishes an excellent opportunity under expert supervision. Several denominations now offer correspondence courses as do also some colleges and universities. (See American Institute of Sacred Literature; Biblical Instruction by Correspondence.)

Summer Schools. A most valuable and convenient means of training is offered in summer schools, of which there are many excellent ones in different parts of the country. Some of the best are able to secure as lecturers the most expert teachers in the country and have courses so arranged as to be progressive from year to year. (See Method, Schools of.)

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SEE CHURCH SCHOOL; CITY PLAN OF RELIGIOUS EDUCATION; CITY TRAINING SCHOOL; EDUCATIONAL AGENCIES OF THE CHURCH; HARTFORD SCHOOL OF RELIGIOUS PEDAGOGY; INSTITUTES, S. S.; MOODY BIBLE INSTITUTE OF CHICAGO; PEDAGOGY; PSYCHOLOGY AND PEDAGOGY, CONTRIBUTIONS OF, TO THE WORK OF THE S. S.; RELIGIOUS TRAINING SCHOOLS; TEACHER—various articles; TEACHER TRAINING IN ENGLAND; UNION SCHOOL OF RELIGION.

See also the special articles on the different denominations, and on the various departments of the S. S.

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TEACHER TRAINING IN ENGLAND. —The necessity of training Sunday-school teachers has long been recognized, and isolated experiments have been made in this direction for a great many years. Most noteworthy among these have been the efforts of the Sunday School Union through its "College Committee" which has for some time arranged for weekly lectures on appropriate subjects, and conducted annual examinations for teachers.

With the revival of interest in Sunday-school work the subject has entered upon a new phase, and there is considerable activity in all the English Christian communions in the endeavor to produce an adequately trained teaching staff. It is being increasingly recognized that the teacher is the key to the whole situation.

I. The subject divides itself into four main parts. The first part refers to the training of present teachers in the ordinary ungraded school. Provision for such training has been attempted in several ways.

(a) In many centers (chiefly university towns, *e. g.,* Liverpool, Newcastle, Birmingham, etc.), there have been courses of University Extension Lectures (*q. v.*) on the principles and practice of teaching, child psychology, and related subjects with special reference to the work of the Sunday-school teacher, which have been very successful. To this class belong the courses of weekly lectures organized by the Sunday School Union in London (*q. v.*).

(b) In other places, groups of schools have organized common classes for the training of teachers in the generally recognized curriculum: *e. g.,* Bible study, child study, and teaching method, together with supplementary subjects, *e. g.,* Church history and Christian evidences.

(c) There have been efforts in individual schools in a great many cases to gather their teachers together for the study of appropriate textbooks.

(d) Several of the churches (the Anglican, the Wesleyan Methodist, and the Primitive Methodist) have organized successful correspondence courses.

The Sunday School Committees of the several churches have sought to unify the various activities in teacher training which have been made within the scope of their oversight. They have encouraged every effort of the kind, and have stimulated the teachers by the provision of certificates and diplomas. But on the whole the endeavor to train the *present* teacher in the ungraded school has proved disappointing. Much good work has been done and multitudes of teachers have profited by it. But the actual proportion of those already teaching who have availed themselves of the opportunities provided has been very

small; and it has been found in experience that where classes have been organized, they dwindle seriously after the second year.

II. Attention has therefore been turned to the training of the *future* teacher. In this matter the Wesleyan Methodist Church leads the way. It has inaugurated a scheme of establishing a training class for teachers as a regular part of the ordinary Sunday-school session. The most promising of the Senior pupils are gathered into this class under a competent and expert leader and are taken through a well-planned course, which includes monthly practical demonstrations. The other Methodist churches (Primitive and United) and the Presbyterian Church have stimulated effort along similar lines.

III. It is becoming increasingly evident that the training of the teacher is likely to be more effectual in connection with the development of the graded school. In the Primary Department in England, attendance at the training class is compulsory on all young teachers; and at this class the training includes not only lesson preparation but as complete and thorough a grounding in the general principles which underlie the teacher's work as may be possible. In actual experience this has proved very successful, and it is likely that the growth of the Junior Department with similar obligatory attendance at a weekly training class will do more than any other effort to secure an adequately trained teaching staff. As the young teachers of the Primary Department pass into the Junior School, they are already habituated to the weekly training class, and in practice no difficulty is found in persuading them to continue their attendance. In the Junior Department training-class work of a much more advanced kind is possible; and it is not improbable that a teacher who has spent three years in the Primary Department, and other three in the Junior, will have received as much in the way of theoretical training as will be necessary for the actual business of teaching.

IV. It will be some time before the problem of teacher training may be regarded as solved. We may, however, notice certain parallel developments which are likely to accelerate the movement very considerably.

(a) The problem of supplying departmental leaders who will also be effective trainers of teachers is being met by two interesting and hitherto successful experiments. The Anglican Church has established a college for this purpose—St. Christopher's College, Blackheath (*q. v.*), and through the enterprise of the Society of Friends, a similar very well equipped institution, opened to all the churches, has been set afoot at Westhill, Selly Oak, Birmingham. (See Training Institute for S. S. Workers, Westhill, Selly Oak.) Both these schools are providing a steady, though as yet inadequate, supply of Sunday-school leaders.

(b) Holiday Conferences for Sunday-school workers are multiplying rapidly. In connection with Westhill, there is an annual Easter Conference (*q. v.*) which is very well attended, and in which all denominations are represented. Denominational Holiday Conferences (*e. g.*, the Presbyterians) have departments devoted to Sunday-school teaching. The Church of England Sunday School Institute held no less than twelve "training weeks" in addition to twenty days of instruction and forty-three courses of lectures in one year. (See Church of England.)

Now practically all the denominational Sunday-school authorities have their "Teacher Training Committees," but there is need of coordination and of an agreed standard of teacher training. An experiment in this direction has been made, but is at present in abeyance.

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SEE BIBLE TRAINING INSTITUTE (GLASGOW); BISHOP OF LONDON'S S. S. COUNCIL; DEACONESS INSTITUTIONS OFFERING TRAINING FOR S. S. WORK; PEDAGOGY; SCHOOLS OF RELIGIOUS PEDAGOGY; TEACHER TRAINING IN AMERICA.

TEACHERS' MEETINGS.—Since the adoption of the Uniform Lesson System in 1872, weekly, or semi-monthly, meetings of teachers have been commonly held for the purpose of studying the lesson for the following Sunday. The [most] common custom has been to appoint the most capable Bible scholar in the church to come before the teachers, tell them what to think, what to say before their classes, and, so far as possible, how to say it. That form of teachers' meeting is barren of

educational results, except to the leader. The tendency of the traditional teachers' meeting was to produce groups of dependent teachers, without personal initiative in the art of study or in the art of teaching and who were more or less helpless on the following Sunday. Various schemes have been devised to adapt the teachers' meeting to the concrete needs which the teachers face, but no scheme has provided adequate help.

The introduction of the system of Graded Lessons, with rich and abundant provision of truths adapted to the minds to be taught in class, a carefully articulated system of constructive and progressive studies (see Graded Lessons, International, History of the) has changed completely the conditions confronting the teachers and has made an entirely new type of teachers' meetings a practical necessity.

Called upon to face a wholly new educational situation (see Denominational Basis of Religious Education), the weekly meeting of teachers is properly devoted to the task of showing teachers how to adapt Christian truth to the minds of those who are to be brought to Christ and trained for Christian service. Most of the thoroughly efficient teachers' meetings are built about the basis of the following minimum program:

1. *Devotions,* brief but carefully prepared prayers and Scripture readings designed to help teachers realize not only their complete dependence upon the presence and guidance of the Spirit of God, but also God's dependence upon them adequately to represent the living Christ to their pupils, to be, in His behalf, true interpreters of life to those whom they teach.

2. *Instruction.* Thirty or forty minutes devoted to a study of some phase of religious teaching, based preferably upon the subject matter or methods of teaching used by Jesus, or some phase of child study. (See Teacher Training.)

3. *Departmental Preparation.* A separation of the teachers in each department into groups under their respective superintendents where the lessons of each grade in the department are presented, discussed, and articulated to the work done by all the teachers in that department. Graded missions, temperance lessons and other items of departmental interest are also discussed and determined. For such departmental councils several denominational publishers have helpful literature.

4. *Re-assembly.* Wherever it is convenient the superintendent or the executive chairman of the board of education informs the teachers of the officially adopted program of work for the school. Items of interest, and announcements of activities incident to the work of the whole school are presented.

In smaller schools, and especially in rural communities where there are two or more churches, the Graded Union makes available to all the help of the best workers in all of the local churches. The appalling spiritual and moral waste incident to divided church life in small communities is effectively overcome for teachers by the expanded teachers' meeting, or Graded Union. In connection with this coöperative work the Community Superintendent should be of much value. (See New Haven Religious Education Federation.) In all well organized Sunday schools the teachers' meeting is never confused with the workers' conference, or meeting of the board of education. Executive and administrative affairs should be considered at separate meetings by those who are entrusted with the transaction of the business of the school. Teachers have a right to be freed from mechanical administration of school and church in order that they may give themselves fully to the vital task committed to their trust. The new day in church life has brought new demands and more specific duties. If plans and programs are carefully prepared, the teachers' meeting may be made constructively helpful and fruitful.

R. P. Shepherd.

TEACHERS, PAID.—The work of the Sunday school has been usually a labor of love. Men and women of high intelligence and noble character have given freely of their time from a sense of duty—the joy of the work and the fruits of their labors have been their sufficient reward. For the great number this will ever be true, but there are circumstances in which the Sunday-school teacher may justly receive remuneration. Sometimes teachers of exceptional ability and experience are called upon to give time for work which they

cannot take, without compensation, from their ordinary duties. Occasionally teachers are asked to travel long distances and undertake the responsibility of classes away from their own churches, and in such a case it is as fair to pay the teacher as it is to pay the singer in the choir.

In a few modern schools a small remuneration has been given to each teacher, with the result, it is claimed, that a regularity and fidelity have been secured which have not been obtained under the voluntary system. Teachers of talent are often sought as teachers of training classes, for boys' classes, or for the week-day activities of boys' and girls' classes and clubs. For these special services, the church often pays a regular fee. It is work that cannot always be given as a part of the voluntary contribution to Christian service. The paid teacher may always be the exception. (See Union School of Religion.)

FRANKLIN MCELFRESH.

TEACHERS' REFERENCE LIBRARY.—The teachers' section of the Sunday-school library should include the standard reference books on religious education—books written by those qualified to speak with authority upon the various phases of the subject, presented in good literary style and suitable for reading and study by the average teacher.

This collection should be placed in the church, or in the public library, where it may be most accessible to the largest number of users. An annotated list of books for a teachers' reference library which will be very helpful to Sunday schools was prepared (1914) by the Teacher Training Committee of the Religious Education Association.

A carefully graded list of books is to be found in the work by W. S. Athearn, which is entitled *The Church School.* A list of books intended to be suggestive as an initial reference library for teachers will be found in the Appendix.

GRACE JONES.

TEACHERS, RESERVE.—SEE RESERVE TEACHERS, TRAINING OF.

TEACHERS, YOUNG PEOPLE AS.—The Sunday school has had very often a large number of young people among its teachers. The recent interest in the adolescent years brings with it a plea for an increase in number of such teachers. The appeal to them heretofore has been made oftentimes from necessity. The appeal now should be made a question of principle and efficiency.

Youth is the time of rapid acquisition. There is a marvelous power of assimilation in the teen years. Knowledge is never so interesting as when it is fresh in the mind, and for that reason, young people are oftentimes the most interesting teachers. It is a common experience that one never learns about the Bible so rapidly as when teaching it. The young teacher, impelled by a sense of duty and by the keen questioning of the class, makes a growth far beyond that of any one of the pupils. This very eagerness in gaining new phases of truth gives a delight in imparting it, and there is a *naïve* and joyous expression that enables the young teacher to come into close contact with the mind of the pupil where the mature judgment of the older person may fail. If Stanley Hall's saying that all the great creations of art and poetry were conceived in the teen years is true, then there is not only a freshness and vigor in acquisition, but a creative energy back of the mind that is characteristic of this period. While method and organized information are frequently wanting, yet these deficiencies are more than equaled by the sprightliness and rapidity with which the young teacher gains and imparts.

Youth is the time for service. The altruistic yearnings of the heart in the later teen years find noble expression in Bible teaching. The challenge to the young man to be a leader of boys calls upon him for the display of the manliest traits of character, because he realizes that he is to be to them a leader, an ideal, an older brother, a type of Christian manhood. The young woman who is asked to teach the younger girls finds herself criticized or admired as a type of Christian woman. She is expected to embody and to unfold to them the outward grace and inner beauty of a true Christian character. Younger boys and girls are known to be keen critics and also to be devoted followers.

The policy of the Young Men's Christian Association (*q. v.*) and of the leaders of Secondary Division work is now to give

the older boy the care of the younger, and to ask the young woman of Christian culture to win the groups of girls. Such marked success has followed this policy that it places a far greater responsibility upon young teachers; the week-day activities and social leadership must be left largely in their hands. If they be not the best teachers from the pedagogical standpoint, they are at least the best leaders. The advantages that youth possesses are: personal charm, sympathy with boys and girls, the love of social life, and vigor in outdoor sports. One word of caution is needed: the younger teacher should be under the supervision and guidance of teachers and officers of training and maturity, and only those chosen who have given proof of deep religious convictions.

FRANKLIN MCELFRESH.

TEACHING.—SEE PEDAGOGY; READING THE LESSON; REPETITION IN TEACHING; SPECIALIZATION IN S. S. TEACHING; TEACHER TRAINING; TEACHING, LAWS OF; TEACHING, VALUE OF, TO THE TEACHER.

TEACHING IN THE BIBLE, METHODS OF.—The Bible is a didactic literature. Even its most artistic forms are designed to convey important lessons. In the methods of teaching employed by the Biblical writers there is a wide range, and most of these methods are vitally suggestive for modern religious education.

Cult. Cult is one of the earliest forms of teaching, although not so designedly. It is the way of performing the various ceremonial acts of life, especially of worship, the way which the children of the tribe learn by imitation. So Isaac, Jacob, Joseph learned to build altars, offer sacrifices, to cut the animal in half in making a covenant. It is probable that a very large part of the Hebrew life far into the times of the kings was ordered by the unwritten traditions that had come down from the far past, learned by the children of each generation.

Ritual. When the ancient cult comes to be studied and reflected upon, and its various observances invested with meaning, it becomes a ritual. And this is in the highest degree an educational method. The whole sacerdotal system of the Hebrews, contained especially in Exodus, Leviticus, Numbers, Deuteronomy, was an elaborate pedagogic, in which the earlier cult was given religious significance. Jesus' formal education began with the study of Leviticus, and of the meaning of the sacrifices which were actually going on in Jerusalem. It was thus vitally connected with his life. There was also a ritual of the synagogue, and of the home life, especially in connection with the religious festivals. The Feast of Booths must have been a most significant lesson in the meaning of the national history. Our modern education has all too little of this ritual element with its great appeal to youth.

Story. If the preëminence is to be given to any one means of teaching, it probably must be given to the story. The tale is delightful to every age of life, it is most easily understood, it requires of the teacher no material equipment and no other ability than the power of picturesque narration, it is fitted to convey the highest moral and religious truths. The earliest Hebrew literature is story, and particularly that most educative form of the story, biography. The Hebrews were stirred to heroic living and religious faith by the tales of the heroes and the heroines of the past. The most effective preaching of the early church was found in telling the life and words of Jesus, and out of the wonderful story so often told by the eye-witnesses came our Gospels.

Historical Narrative. Historical narrative grows out of story. It is an important method of teaching when the story of the past is told with a view to influencing conduct in the present. Scientific history writing has this aim only remotely. The historical narrative of the Bible, laying chief emphasis upon biography, and seeking ever the moral and religious meaning of the recorded events, was designed always to teach lessons. The books of Samuel and Kings were written to show how sin is always punished and faithfulness rewarded, the book of Chronicles to prove that success had ever followed the due observance of the ritual law, the book of Acts to illustrate the universality of Christianity.

Literary Idealization. A further development of the story is to be found in the idealization of some great character or event of the past in order to teach a

desired lesson. A conspicuous instance of this in our own literature is Tennyson's *Idylls of the King.* It would be foolish to object that no such King Arthur ever lived, for it is the highest artistic skill to teach by the creation of an ideal personality or situation. This noble form of teaching was well developed among the Hebrews. It is found in Ecclesiastes, where the vanity of life is seen from the standpoint of a man, the most learned, the most wealthy, the most voluptuous. The book of Jonah in order to present the message of God's universal love uses the figure of an old prophet and of the long gone city of Nineveh for its materials. And the supreme masterpiece of Hebrew literature, the book of Job, employs an ancient patriarchal name to show how even if a man were morally and religiously perfect he might in the system of things in which we live suffer untold miseries, and yet should keep his faith in God.

Direct Injunction. The most natural form of teaching is simply to tell people specifically what they must do and what they must not do. This method has the great advantage of definiteness, leaving little opportunity for misunderstanding. There are two kinds of direct teaching, the mandatory and the hortatory. The former is the method employed by society to enforce performance of necessary duties. It is of course the coldest form of teaching, appealing for the most part to the motive of fear. The large body of law in the Pentateuch is of this nature. The hortatory form is frequently used by the prophets and the sages, and also by Jesus and the apostles. It is the teaching most advisable when some very definite duty is to be pointed out. Its weakness lies in the fact that it is wholly authoritative, leaving nothing to the initiative of the learner. However, many of the apparent directions of these religious teachers, especially of Jesus, are rather suggestive than definitive, principles of conduct rather than definite commands (*e. g.,* turning the other cheek).

Song. Religion and patriotism can be taught by music. The lyric singers of Israel were among the most effective of her teachers. The Blessing of Jacob (Gen. 49), the Song of Triumph at the Red Sea (Ex. 15), the Songs of Moses (Deut. 32, 33), the Song of Deborah (Judg. 6) are great in national odes, breathing faith in the God of Israel. The Psalmists sang of God's love and care, of his justice and truth, of his glory and majesty; they sang of the people's need, hope, fear, penitence, faith; they sang of the glories of the future. Only a few of the Psalms are definitely didactic, but the hymn book of the temple taught the people piety. The canticles in the early chapters of Luke's Gospel are early Christian songs. And it is thought that Eph. 5:14 may be a baptismal hymn, indicating that the apostolic church had its songs for stimulating devotion. Noble music should have a great place in religious education.

Proverb. Oriental peoples delight in the proverb, the pregnant epigram expressing a bit of wisdom derived from human experience. Not only the book of Proverbs itself, but most of the books of the Bible contain proverbs, *e. g.,* Gen. 22:14; Judg. 8:21; Jer. 12:5; Ezek. 18:2; Luke 4:23, 24; John 4:37; 1 Cor. 15:33; 2 Pet. 2:22. This would indicate that the use of these accepted propositions of morality and manners was common among all classes of teachers. It might be noted that the simplicity of the proverb, which makes it so valuable, is apparent only to the adult mind. The inexperience of childhood is often only confused by the proverb. Their use, therefore, for childhood should be confined to the most obvious.

Parable, Allegory and Fable. These are all forms of teaching by similitude, proceeding from the familiar and the known to the more difficult of comprehension. The Orientals delighted in all kinds of similitude and in one form or another this method of teaching occurs constantly in the Bible. It should be noted that, while pleasing and helpful to the adult mind, they are not usually adapted to children, who are incapable of the analogical reasoning that is requisite. The similitudes may be given to children as stories, but no attempt should be made to show the meaning.

The parable is a brief narrative or description from nature or from common life illustrating principles which obtain in the moral or religious sphere. We meet the parable frequently in the Old Testament, *e. g.,* 2 Sam. 12:1-4; 1 Kings

20:39f; Isa. 5; Jer. 24; Ezek. 17; perhaps also 1 Kings 19:11-14; Jer. 25:15ff; Ezek. 4:1ff; 24:3-5. This form of teaching was further developed by the rabbis, but it was brought to its perfection by Jesus. The naturalness, the profound insight, the exquisite literary beauty of his parables, make them teaching material of the highest value.

The allegory differs from the parable in that the thing presented to the eye or ear represents not itself, but something else like it, *e. g.*, Jesus refers to himself as the door, the shepherd, the vine. Psalm 80 contains an allegory of the vine. Jonah may be allegorical, the great fish representing Israel's enemies that swallowed her up and cast her forth again (cf. Jer. 51:34), though this is uncertain. The mysterious figure of the Servant of Jehovah (Isa. 40-55) is clearly allegorical, representing, as it does, sometimes Israel, sometimes the remnant, and at last the personalized sufferer.

Fable is defined as "a narration in which beings irrational and sometimes inanimate are for the purpose of moral instruction feigned to act and speak with human interests and passions." The notable Biblical examples are Judg. 8:8-15 and 2 Kings 14:9.

Object Teaching. This is essentially an acted parable. Instead of telling the story the teacher performs the act, thus gaining the much larger attention that belongs to visual presentation. The prophets very frequently employed this method, *e. g.* 1 Kings 20:37ff; Isa. 20; Jer. 18:2ff; 19:1ff; 27:2ff; 32:6ff; Ezek. 4, 5; 24:3-5; 24:16. In the case of Ezekiel it is not always clear whether he acted out all the things that are described. Hosea's use of his own sad experience has something of this character. John's baptism was a striking example of this pedagogical method. Jesus employed object teaching when he pointed to the birds and the flowers, when he set the little child in the midst, when he asked for the denarius, when he washed the disciples' feet, and in the triumphal entry into Jerusalem. Indeed the Lord's Supper itself is a great object lesson. The highest meaning of the miracles is as illustrations of religious truth. Their modern value is that of acted parables. (See Object Teaching.)

Vision. Vision has psychologically something of the value of object teaching. At least the teacher himself sees in imagination the physical forms which represent to him spiritual realities, and he seeks to reproduce these for his disciples by vivid description. Sometimes in their simpler form the visions of the seers are scarcely to be distinguished from parables, *e. g.*, Jer. 24, Amos 8, 9. More elaborate, but quite within the Western method of thinking, are Ezekiel's descriptions of his ideal journey to Jerusalem and of the conditions there (Ezek. 8-11). But the Oriental imagination outruns that of the Occidental in the initiatory vision of Ezekiel (chap. 1), in that of the dry bones (chap. 37), and in those of Zechariah. Apocalypse is a pictorial representation of the movements of history, in which the forces of good are seen as angels and spirits and those of scribes as gigantic beasts and unnatural monsters. Biblical apocalypse is found in Isaiah, Zechariah, Joel, but especially in Daniel and Revelation. This method of teaching is Oriental, and is not so suitable to the calmer temperament of the West. It should be noted, however, that these difficult symbols were probably far more easily understood when the books were written than they are to-day, when we have no longer the detailed knowledge to guide us.

Didactic Discourse. The teacher talks to the pupil. He awakens curiosity, he stimulates interest, he provokes inquiry. He explains his thought, he analyzes moral problems and suggests the way of solution. This gives us didactic discourse, one of the most natural and prominent methods of teaching. It was the method employed by the wise men of Israel, the sages, as seen especially in the early chapters of Proverbs. This method was developed by the scribes in the interpretation of the Law (2 Chron. 17:9; Neh. 8:7-8), and it was largely followed by Jesus. His brief sententious sayings have much of the character of the Wisdom literature. The chief value of the method appears when it is called forth by particular occasions and concrete problems. Jesus' teaching was largely of this character. He did not elaborate a system of ethics for all of life, but whenever a problem arose he discussed it on the basis of the great principle of religion. The

Sermon on the Mount is probably a collection of Jesus' sayings at various times, as occasion called them forth. Incidental instruction is the form which religious education may take most effectively in the family, and in Christian fellowship, and indeed much of Jesus' teaching was in the close companionship of the little groups of disciples.

Sermon. The dividing line between didactic discourse and the sermon cannot be clearly drawn. Teaching and preaching have much in common. When the teacher warms to his subject and seeks to persuade, making appeal to the will by stirring the feelings, he becomes a preacher. When the preacher clearly defines duties and doctrines, analyzes moral problems, conveys information, he is essentially a teacher. The sermon is distinguished for its sustained plea, its appeal to the many rather than to the individual or the few, its oratorical qualities of emotion and of style. These elements distinguish the exalted utterances of the prophets from the calmer teachings of the sages. A large part of the Old Testament was probably delivered first as public preaching, and was later put into literary form. The brilliant discourses of the book of Deuteronomy have the literary style of the sermon or oration. Jesus' teaching has the warmth and glow of oratory, but preserves the balance and poise of teaching. It is quite likely that his teaching has been preserved, while the elaborations of the teaching in his synagogue and other discourses, which may have had more of the sermonic quality, were not remembered. The controversial character of the early Christian propagandism, and the appeal to people to become converted to the new faith, produced the Christian sermon, as is evident in the preaching of Peter, Stephen, and Paul, preserved in the book of the Acts.

Epistolary Counsel. Didactic discourse, especially that arising out of the consideration of particular problems, most naturally develops into the latter, when the people addressed are removed to a distance. Jeremiah, desiring to give a message to his countrymen in Babylon, writes them a letter (chap. 29). Another reference in the Old Testament to the letter is 2 Chron. 21:12ff. And the conditions of the scattered churches of the apostolic age produced naturally the large body of epistolary teaching which makes up the major part of the New Testament. It is a very valuable method of teaching, for it comes with personal authority, and has all the personal feeling, the immediacy of interest, the practical concern with concrete problems that belong to the spoken message. The great place of the Epistles in the life of the early church may suggest to the parent and teacher the high value of the letter of kindly counsel as a method of religious education.

T. G. Soares.

References:

There is no separate work on this subject.

Bible Dictionaries treat each type of literature under its title.

Fitch, J. G. *Educational Aims and Methods.* (New York, 1900.) Contains a chapter treating the subject as it bears on modern teaching.

See also discussions under the topics Prophet, Priest, Sage, Scribe, Synagogue.

TEACHING, THE LAWS OF.—The title of a book by John M. Gregory, LL.D., ex-president of the State University of Illinois, is *The Seven Laws of Teaching.* The author discusses certain fundamental principles of pedagogy. The foundation of the discussion is laid in the analysis of every complete act of teaching, which includes "seven distinct elements or factors: (1) two actors—a teacher and a learner; (2) two mental factors—a common language or medium of communication; and (3) three functional acts or processes—that of the teacher, that of the learner, and a final or finishing process to test and fix the result."

From these elements the following seven laws are devised:

1. "A *teacher* must be one who *knows* the lesson or truth to be taught."

2. "A *learner* is one who *attends* with interest to the lesson given."

3. "The *language* used as a *medium* between teacher and learner must be *common* to both."

4. "The *lesson* to be learned must be explicable in the terms of truth already known by the learner—the *unknown* must be explained by the *known.*"

5. "Teaching is *arousing* and *using* the

pupil's mind to form in it a desired conception or thought."

6. "*Learning* is *thinking* into one's own *understanding* a new idea or truth."

7. "The *test* and *proof* of teaching done —the finishing and fastening process— must be a *re-viewing, re-thinking, re-knowing,* and *re-producing* of the knowledge taught."

These laws, for the practical guidance of the teacher, are formulated into the following seven rules:

"I. Know thoroughly and familiarly the lesson you wish to teach; or, in other words, teach from a full mind and a clear understanding."

"II. Gain and keep the attention and interest of the pupils upon the lesson. Refuse to teach without attention."

"III. Use words understood by both teacher and pupil in the same sense— language clear and vivid alike to both."

"IV. Begin with what is already well known to the pupil in the lesson or upon the subject, and proceed to the unknown by simple, easy, and natural steps, letting the known explain the unknown."

"V. Use the pupil's own mind, exciting his self-activities. Keep his thoughts as much as possible ahead of your expression, making him a *discoverer* of truth."

"VI. Require the pupil to reproduce in thought the lesson he is learning—thinking it out in its parts, proofs, connections, and applications till he can express it in his own language."

"VII. Review, *review,* REVIEW, reproducing correctly the old, deepening its impression with new thought, correcting false views, and completing the true."

J. T. McFarland.

Reference:

Gregory, J. M. *The Seven Laws of Teaching.* (Boston, c1886.)

TEACHING, VALUE OF, TO THE TEACHER.—The art of teaching and the service rendered by the teacher have been highly esteemed by all civilized peoples and the teacher of religion was even more definitely honored in the early church than at present. There is every indication that he will soon be restored to the place of honor that his service to the church demands.

But whatever measure of recognition may be accorded him in the church or in society, the personal and spiritual rewards that come to the conscientious teacher of religion can never be lost and will always constitute the best part of his compensation.

It is impossible to tabulate all the details of this spiritual reward, but they may be briefly summarized under four heads. Every sincere and successful teacher finds a rich return in the reflex influence of his work upon his own intellectual, social ethical, and religious experience.

Appreciation of the *intellectual* returns from such work has been strongly expressed in the words of one teacher: "My ten years of teaching in the Sunday school have been worth as much to me as a course in the University." While at first this may seem an exaggerated statement, second thought will justify it. It is an unquestioned fact that nothing gives so thorough a grasp of any subject as to put one's knowledge to some practical use; for this purpose nothing can surpass the effort to teach to another what one has learned for himself.

With this fact in mind, consider the range of human knowledge that is covered by any well constructed curriculum of religious instruction.

Dr. Nicholas Murray Butler, in *The Meaning of Education,* classifies the results of civilization, which furnish the material for education, under five heads: science, literature, art, institutional life, and religious beliefs. The teacher of religion must draw upon every one of these in the course of his work.

The first natural approach to the mind of the child is through nature and the divine laws by which the universe is governed. Human literature must be drawn upon for the best expressions of the divine impulse in the soul of man. The Bible itself constitutes an important part in the world's literature and has so largely influenced the thought of mankind that no full appreciation of the masterpieces of literature is possible without acquaintance with the sacred writers. Art has made use of religious themes for its finest creations and the religious teacher finds these indispensable in such instruction. Institutional life includes the history of man's attempt to master the art of living together and this furnishes a variety of illustration and material for

direct study in the Sunday school. Religious beliefs of man are what, after all, most clearly distinguish him from the brute. The study of this portion of human experience is a most important part of culture.

It is, therefore, apparent that the work of the religious teacher involves some knowledge of the entire round of man's civilized life and the use of that knowledge in such manner as greatly to enhance its value in his own intellectual life.

The *social* rewards of teaching are no less significant. The secret of success in living with others lies not only in the power to know and reason and the power to will and to do, but also in the possession of that sympathetic insight and impulse which enables one to share in the common life of all and to do work in harmony with others.

No finer opportunity for the development of such social feeling can be found than in the intimate relationship of teacher and pupil. The teacher of little children should enter sympathetically into the inner life of the child. The teacher of boyhood and youth should maintain such confidential relations as lead to the most intimate and stimulating revelations of secret ideals and ambitions. The reflex influence of these experiences is all the greater when one realizes his own share in their development.

One of the greatest demands of society is for the quality of efficient leadership, and the successful teacher is preëminently a leader. All growth in character, as President Henry Churchill King has reminded us, comes through "personal association and work." It is the highest function of the teacher to carry out this program with his pupils; to be to them a personal embodiment of a high ideal of life, and to help them to find suitable channels for the expression of this ideal in daily living. Nothing can more thoroughly test or more fully develop his social abilities than such a task, involving as it does the art of suggestion and indirect stimulus, the assignment of tasks fitted to each individuality, and the organizing of forces to work smoothly together. This is what constitutes executive power, and the modern organized Sunday-school class is a most favorable field for its exercise.

The foregoing considerations apply equally well to the *ethical* results of teaching. The teacher whose personal association with his pupils is to be an inspiration must possess the kind of character that he would see developed in them.

The teacher in any branch of applied science must have more than a theoretical knowledge of his subject. He must be able to do what he would teach others to do. In the field of morals this is all the more essential. Young people will not follow with confidence one whose life does not sustain his profession. They will say, with Emerson: "What you are thunders so loud I cannot hear what you say." The moral stimulus arising from this necessity is the most direct ethical result of the teacher's work.

The consciousness of this need often deters some from attempting a task for which they feel unfitted. But here, as in the intellectual phase of the work, the practice of teaching and leadership is the best possible means of bringing one up to the standard. There are at least two reasons why this is true.

Our actions are governed by our ideas. The more explicit our conception of any principle of conduct, the more surely will our action be governed thereby. But nothing can so clarify the thought of any one on such matters as the task of making them clear and convincing to others. The teacher must prove to the pupil that the life principles he presents are sound and practical and he cannot do this without greatly intensifying their vital power over his own living.

Moreover, the teacher, like the pupil, is subject to the law of imitation. No one can sympathetically observe the working out of a right principle in another life without being himself inspired and strengthened thereby. Many a teacher has had his own moral life profoundly stimulated by watching the progress of his pupils in their struggles with temptation and in the attainment of self-control. To witness such a contest and to realize that it is in some measure due to his own influence cannot fail to put the teacher on his mettle to maintain the leadership.

From the viewpoint of the *religious* life, the teacher's reward is a clearer vision of God in human experience. This is a vital factor in the religious life of any one. As Dr. H. H. Horne has defined it, religion

is "primarily what a man is, that is, what he feels in the presence of the Supreme Person, and then what he thinks and does in consequence of that feeling." If this be true, then a vivid sense of the reality and presence of God lies at the basis of religious experience.

Such a sense of God is cultivated in the devotional exercises of the class or the worship of the school, and the teacher's part in such exercises will be enhanced by the responsibility of leadership already noted. Of even more value is that realizing sense of the presence of God which comes as one watches the operation of his spirit in the soul of another. The great scientist Linnæus said: "I watched the unfolding of a blossom and bowed my head in worship." How much more impressive to watch the unfolding and growth of the life of a child: to few is this privilege granted more intimately than to the Sunday-school teacher, who may be a factor in the process.

The profession of teaching is unsurpassed by any and equalled by few in the range of its interests and reflex influences. The religious teacher may draw upon the whole field of human knowledge and activities and go beyond them all into the realm of the divine. The richness of his reward is well expressed by the prophet of old: "They that make wise [or, the teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

H. W. Gates.

See articles under Bible; Pedagogy; Teacher.

TEMPERAMENT.—See Children, Types of; Teacher, S. S.

TEMPERANCE SUNDAY.—See Temperance Teaching in the S. S.

TEMPERANCE TEACHING IN THE SUNDAY SCHOOL.—*Why Temperance Lessons?*—Some question the wisdom of setting apart certain days in the Sunday school for the special consideration of temperance. It is said that the orderly course of lessons is needlessly interrupted; that this one virtue is magnified beyond its due proportion; and that all necessary instruction in temperance might be given in connection with the regular lessons, as is done in giving instruction in faith, love, courage, honesty, and purity.

Though temperance might be so taught by a teacher zealous for the great reform, yet not all teachers recognize its importance, nor would many of them emphasize it as it should be emphasized without the constantly recurring spur of the special temperance lesson. Experiments made by German scientists of the most undoubted authority have proved conclusively the harmfulness of even small quantities of alcohol, which warns against moderate drinking, though in most lands the consumption of alcoholic liquor is increasing. It is a temperance crisis in the world's history, and calls for all the forces which the church can bring to bear by giving temperance education to the young in the Sunday school. Probably the need is not so great for special teaching in regard to any other virtue except purity, in which instruction can usually be given better in the home.

History of Temperance Lessons. Lessons suitable to temperance instruction were frequently selected, but previous to the International Uniform Lessons it was not common to designate any of them in the title as "temperance lessons." Not until the second seven-year cycle of the Uniform Lessons (1880-1886) was formal attention given to temperance. The first temperance Sunday was September 25, 1881, when the schools were left free to choose the Scripture passage. *The Sunday School Times,* Peloubet's *Notes,* and several publishing houses used 1 Cor. 9: 22-27. During the rest of the cycle the schools were expected to select their own temperance lessons, and to use for the purpose the quarterly review day. In the third cycle (1887-1893) the Lesson Committee (*q.v.*) assigned Scripture passages for the temperance lessons, but, up to 1892, placed them on review Sunday, optional with missionary lessons. In 1892 for the first time distinct temperance lessons were assigned, two in number: Isa. 28: 1-13 (January 17) and Dan. 1: 8-21 (May 22). The same course was followed in 1893, and since then almost every quarter has contained its temperance lesson with an assigned passage, sometimes fitting into the Bible study of the quarter and sometimes from an altogether different portion of the Bible. Originating in

Great Britain, the custom has grown up of celebrating the second Sunday of November as World's Temperance Sunday, and a temperance lesson is always placed upon that day.

Temperance in the Graded Lessons. In the Graded Lessons the temperance teaching may be introduced in connection with many of the courses; in addition, distinct courses are wholly or mainly devoted to it. For instance, in the second year of the Primary Lessons the third course, Lessons 46-48, "The Right Use of God's Gifts," are designated as temperance lessons. In the third year the sixth course, "Choosing the Right," Lessons 47-52, may be used as temperance lessons. Thus also in the third year of the Junior Lessons, the third course, "Responsibility, for One's Self, Neighbor, and Country," Lessons 36-39, are temperance lessons. In the first year of the Intermediate Lessons is a course, "Temperance Leaders in North American History." There is a temperance lesson in each quarter of the fourth year. In the first year of the Senior Lessons is "Liquor, Tobacco, and Opiates—a Social Menace," Lesson 33. Other temperance lessons are assigned for the Senior grade.

Other Agencies. Temperance instruction is given to the young folks of the churches by several important agencies—the Christian Endeavor Society, the Epworth League, the Baptist Young People's Union, and the other young people's societies. These all include in the year's prayer-meeting topics from two to four definitely temperance subjects. Many of these societies have their temperance committees. They sometimes form classes for the study of temperance textbooks. The city and State unions in which they are grouped often have temperance superintendents, who lead the young people in doing aggressive temperance work, sometimes entering the field of active politics.

The Collegiate Prohibition Association has organizations among the students of hundreds of colleges and universities, and classes are formed which use an admirable temperance textbook. The Loyal Legion and the Young People's Branch of the Woman's Christian Temperance Union do very excellent work in their local groups. The Lincoln Legion, the northern branch, and the Lincoln-Lee Legion, the southern branch, of the total abstinence department of the Anti-Saloon League, are effective in promoting personal temperance and pledge-signing. The International Order of Good Templars has a juvenile department.

Methods of Teaching Temperance in the Sunday School. Temperance Biographies may be prepared by the pupils and read to the class on temperance Sunday. Good subjects are John B. Gough, Miss Willard, Father Mathew, Francis Murphy. The biography may be divided among several young writers, each describing a section of the life.

Temperance Sharp-shooting is the giving of a series of disconnected items relating to strong drink and the temperance reform. These items will be culled by the pupils from sources indicated by the teacher, and as many "rounds" will be "fired" as the time allows.

Five-Minute "Lectures." This title is given to brief talks on various phases of the temperance question which the pupils prepare to give before the class. Suitable topics would be "The Dispensary System," "The Experience of Maine," "The Experience of Kansas," "Temperance in the Navy," "Temperance Progress in Europe," "How Alcohol Affects the Brain," "Alcohol and the Muscles."

Verse Applications. On every temperance Sunday the teacher should treat the lesson in its context and its general bearings before passing to the temperance teachings. To bring out the latter, assign to the various pupils the verses of which temperance applications may be made. Sometimes this includes practically every verse of the lesson. This assignment should be made a week in advance, that the pupil may be prepared for his part.

A Temperance Debate may enliven the temperance lesson. Divide the class into two sides, each side with a leader. Propose a number of questions for discussion, and allow the class to choose its theme. Such topics as "Resolved, that prohibition is a wiser temperance policy than high license"; "Resolved, that the temperance reform is better promoted by nonpartisan than by partisan action"; "Resolved, that the dispensary system is a failure"; "Resolved, that State prohibition cannot be effective without national control of the

liquor traffic"; "Resolved, that alcohol is not a food but a poison"; "Resolved, that alcohol should not be used as a medicine"; "Resolved, that a prohibition amendment should be added to the national constitution." The teacher will grasp any timely temperance topic for these debates, and will aid the class to find material. Each speech should have a strict time limit.

Temperance Talks may be given to the class or to the school by men or women who are able to speak interestingly, forcefully, and without sensationalism. A Christian physician who has strong convictions on the subject of temperance might prove a convincing speaker; so a Christian lawyer,—especially one familiar with the police courts—also a Christian policeman, and an employer of experience.

A Temperance Paper, The Crusader, may be edited by one of the class who is appointed for the purpose well in advance of temperance Sunday. Every member should contribute some temperance material, original or selected, and the editor would read the whole as a feature of the lesson. If it is good enough, it may be read to the entire school on the next temperance Sunday.

A Physiology Review. All the public schools are now required to give scientific temperance instruction, and the physiological teachings thus received by the pupils may well be reviewed in the Sunday school. The teacher should have a copy of the temperance physiology used in the public school, and may assign from it various topics on which the pupils are to speak, such as the effect of alcohol on digestion; on the action of the nerves; on the heart; on eyesight; on the action of the mind; on muscular strength.

Newspapers and Temperance.—If the pupils are encouraged to study the newspapers, they will gain many illustrations of the evils of strong drink. They may clip these items from the papers for a week before the lesson, and bring the clippings to the class. The teacher should run over them rapidly, reading the headings and commenting on them. Then pin the clippings together, and hang the long, sad record before the class as an object lesson.

Temperance Organizations. Pupils should become acquainted with the most important agencies at work for the temperance reform, and one temperance lesson may well be largely devoted to that purpose. Send to the headquarters of the organizations for descriptive literature, and assign one organization to each pupil well in advance of the day. They should report to the class what they have learned about these organizations. Thus will be studied the Woman's Christian Temperance Union, the Loyal Legion, the Lincoln Legion, the Lincoln-Lee Legion, the Prohibition Party, the Anti-Saloon League, the International Order of Good Templars, the Sons of Temperance, the National Temperance Society, the Collegiate Prohibition Association, the denominational temperance committee, and the temperance work of the young people's society.

Temperance Object Lessons. School physiologies, which incorporate so many temperance teachings, contain accounts of many chemical experiments illustrating the harmful effects of alcohol. If the pupils themselves perform and explain the experiments they will be effectively impressed even though they have already seen the same performed in the public school.

A Temperance Committee. If a standing temperance committee be appointed in the class place in its hands the plan for the next temperance lesson, and the pupils will take far more interest in it and will prepare for it more zealously and thoroughly. This committee should take entire charge on temperance day, and the chairman of the committee preside during the lesson hour. (See Scientific Temperance Teaching in the S. S.)

Temperance in All Things. Taking a broad view of the virtue of temperance will dignify the temperance cause in the minds of the pupils, and will lead them to perceive its fundamental importance. Almost every lesson has its temperance application, which the teacher should be careful to bring out. It should be a part of the duty of the temperance committee to find and to state these temperance applications. Temperance in money-getting, in ambition, in pleasure, in dress, in sleep, in eating—these are some of the applications of the lessons which are not *called* temperance lessons but are such nevertheless. (See Temperance Teaching in the Sunday School [Great Britain].)

A. R. Wells.

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TEMPERANCE TEACHING IN THE SUNDAY SCHOOL (GREAT BRITAIN). —It is impossible to give statistics showing the position of temperance teaching in the Sunday schools of Great Britain. No such statistics exist. What can be done is to gather together the available evidence, and the opinions of those most competent to speak on the subject. Such information discloses four centers of temperance influence in connection with the Sunday school, viz: (1) The observance of "Temperance Sunday"; (2) Temperance teaching on other Sundays; (3) The work of Bands of Hope; and (4) The work of the temperance organizations associated with the Sunday school.

1. The second Sunday in November is annually observed as "Temperance Sunday" throughout the Free Church denominations, and in most dioceses of the Established Church. The International list of Sunday-school lessons appoints a temperance lesson for the afternoon of that day, and the Golden Text, which it is intended that the pupils should memorize, relates to the subject of temperance, e. g., the lesson for "Temperance Sunday" afternoon, 1914, was Gal. 6: 1-10, and the Golden Text Gal. 6: 7. Naturally the use made of this opportunity depends in no small degree on the convictions and practice of the teacher in respect to total abstinence. In many instances an attempt is made to enroll the senior pupils as pledged abstainers.

2. "Temperance Sunday" is not the only day in the Sunday-school year on which the subject of temperance claims attention. The scheme of International Lessons gives prominence to temperance once a quarter at least. Indeed, many Biblical narratives afford a zealous teacher the opportunity to emphasize the folly and moral mischief of the liquor habit.

3. In its beginnings the Band of Hope movement owed little to the churches as organized bodies, but much to individual church members. The Rev. Jabez Tunnicliffe, of Leeds, was such an one. Aroused by the fall through drink of a teacher in his own Sunday school, he became in 1847 a pioneer of a new children's temperance movement which began in that year to be called "The Band of Hope." The first meeting bearing that name was held in South Parade Baptist Schoolroom, Leeds, on November 9, 1847. Gradually the movement won its way in the churches. Christian people who recognized intemperance to be a subtle and powerful foe to Christianity saw also that hope for the future lay with the children. Win them for total abstinence and hold them loyal to their pledge, and—it was shrewdly argued—Britain of the future would be free from the curse of drink. Hence, in the latter decades of the nineteenth century Bands of Hope, frequently connected with Sunday schools and usually more or less definitely under the Sunday-school administration, became general. The express purpose of the Band of Hope is to train children in the practice of total abstinence from intoxicating drinks. There were in 1912-13, 33,324 Bands of Hope in the United Kingdom, with a total membership of 3,772,680. The majority of these are under denominational control; e.g. there were in 1907, Bands of Hope in ninety per cent of the Congregational Sunday schools in London, and in sixty-five per cent of the Congregational Sunday schools throughout the country. A number of interdenominational Bands of Hope exist, chiefly in villages, to which children of all denominations—and of no

denomination—come. It is noteworthy that the Band of Hope in the slum quarters of great cities has succeeded even more than the Sunday school in attracting the children of the very poor to its meetings.

4. In addition to Bands of Hope there are various temperance organizations in touch with the pupils of the Sunday school. The Young Abstainers League was founded in the Wesleyan Methodist Church in 1911, and has since been adopted by other denominations. Its aim is to enroll all the young people of the denomination between thirteen and twenty-one years of age as total abstainers, and by means of an annual reaffirmation of the pledge to assure their allegiance to it. The Young Abstainers League strikes in at the earliest elementary school-leaving age (thirteen), for where business life begins not only does attendance at the Band of Hope frequently cease but the drink temptation often becomes personal and potent. The Junior Wesley Guild in Wesleyan Methodism, and Christian Endeavor societies in other denominations also give specific temperance teaching. The National Insurance Act of 1912, which practically required all young men and women above sixteen years of age to become "insured persons," quickened the activity of the Temperance Insurance Societies and many branches of these—particularly of the Rechabites and of the Sons of Temperance—have been established sometimes in avowed connection with the Sunday school.

HENRY CARTER.

SEE SCIENTIFIC TEMPERANCE TEACHING IN THE S. S.; TEMPERANCE TEACHING IN THE S. S.

THANKSGIVING DAY, OBSERVANCE OF.—The origin of Thanksgiving Day in connection with the early experiences of the Pilgrim forefathers is so well known that its repetition here would have little value. Every child of school age can give something of the data. It has been truly said that Governor Bradford little realized to what his act was leading when "he sent four men to shoot wild fowl that the little colony 'might after more specific manner rejoice together.'"

It may not be so well known that this "feast of ingathering" was at first only an occasional festival when some special aid or prosperity led the colonists to an expression of thanksgiving. After the Revolutionary War the feast became national, and since 1863, the President of the United States has issued annually a Thanksgiving proclamation.

This is the only religious festival for all the people. Other festivals are limited to certain faiths, but where there is faith sufficient to recognize a giver of good, there can people unite in a day of thanksgiving.

It is preëminently an American festival. It has not been handed down from the ancestral land, it has no superstitious rites as vestiges of an early time, as have other special days. The only festival similar to it in spirit is that of the Hebrews, but this promoted more especially a spirit of common patriotism.

Thanksgiving Day preparations in the average home place the emphasis on the day as at a time of great feasting. To the child's mind a feast is essential to a day of great joy. The words spoken to the Hebrews may be suggestive for us: "Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates . . . because the Lord thy God shall bless thee in all thine increase, and in all the work of thine hands, and thou shalt be altogether joyful."

In the school the historical association stands first. To bring to the boys and girls the stories of the struggle and the faithfulness of their forefathers is also well. But there is something still better for the development of character, and that is, to think why succeeding generations keep Thanksgiving Day and to cultivate a desire for its appropriate observance. This is especially the part of the church. The religious festivals need to be celebrated in the Sunday school lest they become simply holidays characterized by gala festivities. "Feeling makes a man universal," and "the highest education focuses the soul upon the largest loves"—love to the Great Father, love to the old home life, and devotion to the family spirit. A day that emphasizes the delights of home and family should therefore be observed in the most attractive way.

As the days go on stories of the old New England home comings, of the "feast of ingathering," may become a part of the folk stories of the American people.

FREDERICA BEARD.

THEOLOGICAL TEACHING IN THE SUNDAY SCHOOL.—Shall theology be taught to children in terms which they can understand and with adaptation to their unfolding capacities? Or, is it to be assumed that it is desirable to lodge in their memories approximately the same doctrinal statements which are suited to the mature, thus creating a bond of intimate association with these carefully worded statements and leaving to a later stage the putting of an adequate content into the memorized formulas?

In behalf of the second plan appeal can be made to the longstanding practice in a large part of Christendom. It may be claimed that the great sacerdotal churches —notably the Roman Catholic—have operated in accordance with this plan, and have found it distinctly efficacious for inculcating their doctrinal systems in the minds of their adherents. It may be alleged, furthermore, that Protestant communions which have drilled children and youth in doctrine after the prescriptions of this plan not infrequently have taken high rank for stanchness and efficiency.

On the other hand, it may be said that the example of a sacerdotal church, like the Roman Catholic, is not fully normative for a Protestant communion. The former, in harmony with its claims to doctrinal infallibility, can forbid its members to harbor the thought of modifying the formulas instilled into their minds. The latter, as repudiating infallibility, cannot consistently do this. It is debarred from ruling out the inquiry and testing spirit of its adherents. Moreover, in an age at all distinguished for mental alertness there is a hazard that this spirit will react with a force proportionate to the extent to which unassimilated doctrines have been thrust upon the immature. Even the sacerdotal churches are not exempt from this threatened difficulty. They may safeguard the tenure of doctrines which have been lodged in the minds of children and youth, so long as their overshadowing claim to authority is respected, but once let confidence in the legitimacy of that authority be undermined, and there is danger, not to say certainty, that faith in the dogmas so imperiously imposed upon passive subjects will begin to crumble. In addition to all the rest, it is not to be overlooked that the creation of zeal, however fervent, for doctrines not yet understood is scarcely a first-class achievement. It is too much like manufacturing attachment to party shibboleths as such, and too little like enkindling a vital interest in truth.

We see, then, that the advantages claimed for the second method are not well secured against a rather formidable offset. With this fact in view one may consider the relative merits of the first-mentioned plan. That this has an appearance of superior naturalness is quite undeniable. As in the rearing of the child the food supply is accommodated to the advancing needs and capacities of the body, common sense would dictate that instruction should be adapted to the successive stages of mental development. No modern educator would think of allowing a different method to prevail in the general scheme of education. Why then should an exception be made in the case of the religious or theological instruction introduced into the Sunday school? No unusual laws govern the appropriation of theological subject matter. In this sphere, as in others, interest is the spur to attention; and interest is dependent upon understanding. Formulas which convey no meaning, or only the scantiest fragment of a meaning, cannot be trusted to generate a vital interest. There is an unhappy liability that they will work toward an opposite result.

A detailed illustration of the proper way to teach theology in the Sunday school cannot, of course, be expected within the limits of this article. It will be worth while, however, to attempt a rapid sketch of the appropriate method of enforcing, in connection with different grades of pupils, the more prominent truths of the Christian system.

For this purpose select some of the more objective phases of theology, such as the doctrines respecting God, Christ, the Holy Spirit, and the Last Things. How shall these be taught to children, to youth, and to the more mature respectively?

As for the *children,* it is futile to at-

tempt to present God under metaphysical terms. Out of their experience in the family circle, they can best understand and appreciate him as the Heavenly Father. Their minds readily take in lessons on his goodness, his lovingkindness, his tenderness in caring for his children, and his utter dislike of all falsehood, unkindness, malice, and willful disobedience. Thus they may be given a vivid impression of the ethical nature of God. And this may be reënforced by a pictorial exposition of some of his metaphysical attributes. Without the mention of omnipresence or of omniscience the mind of the child may be led up to an effective conviction of the wonderful nearness of God, and his wonderful knowledge of us in all that we say, or think, or do. In relation to Jesus, the Christ, the great aim should be to fix in the imagination and thought of the child a concrete image of his human perfection. A glimpse of his power, as transcending human measures, need not be excluded; but the stress should be upon his gentleness, his patience, his compassion, his helpfulness, his purity, his deep aversion to all meanness and wickedness—in short upon the whole circle of virtues which enter into God's surpassing loveliness.

The words and deeds of the Master specially illustrative of these virtues should be instilled into the memory. To keep the first stage of instruction in Christology essentially to this range is the more appropriate, since faith in the true divinity of Christ, so far as this rests on his witness to himself, is rationally grounded in his exhibition of an extraordinary fullness and balance of the finest human traits. On the subject of the Holy Spirit the simple characterization of him as a heavenly messenger, who aids those who welcome good thoughts and good deeds, will suffice for the child.

In relation to eschatology, or the doctrine of the last things, an introduction to the pictorial representations of the Bible, and especially to the beautiful descriptions of the heavenly life, with little addition in the way of enforcement or explanation, will suitably meet the demands of the early stage of instruction.

In dealing with the *youth* in the Sunday school, the features of instruction just commented upon are not to be ignored, but rather supplemented. Representations about God which invite to simple trust, and which convey the impression that he is eminently approachable are by no means to be dispensed with at this stage. But the youth is likely to have gone beyond the childhood estate in his outlook upon the magnitude of the world, and so to be prepared for an enlarged conception of the greatness of God. His mind is open to impressions of majesty and might. And alongside of these it is desirable to create equal impressions of holiness and wisdom. The points of view which make for homage and are suited to deepen the sense both of independence and responsibility are now pertinent. Care must indeed be taken not to cover up the beauty and attractiveness of the Gospel picture of the Heavenly Father, but it is important also to teach reverence and to instill a sense of the depth and seriousness of divine relationships.

In the field of Christology it is appropriate in the teaching of youth, while keeping the picture of the humble perfection of Christ freshly in their minds, to direct their attention to the higher aspects of Christ's person as they are brought out in the New Testament, so that a vision of the greatness of his lordship and the glory of his saviourhood shall begin to dawn upon them. The problem of the union of the human and the divine in the Redeemer scarcely calls as yet for formal mention. The important thing is that the youth should be thoroughly grounded in the conviction that Christ is both brother and Lord, companion and Saviour.

With respect to the Holy Spirit, the plain tenor of the Scriptural references to his nature and offices may properly be brought home to the mind of the youth, but without reference to the more recondite questions which might be raised.

On the theme of eschatology it is fitting to make at least a beginning of going back of the symbolical language of the Bible and bringing out the essential truths therein contained.

The theological teaching adapted to those who, at least in a relative sense, may be classed as *adults,* differs from that just described, not by the omission of its essential content, but in making room for the consideration of the deeper and more

difficult questions pertaining to the several themes. A certain scope is to be granted to the inquiries which an earnest and active mind can hardly fail to raise respecting the attributes of God; respecting his relation to the world; respecting the person and the redemptive work of Christ; respecting the Holy Spirit's nature and agency, and respecting the outstanding characteristics of the life to come.

While a certain scope may be conceded to such inquiries, there are ample grounds for uttering a caution against exceeding the proper limits. In the first place, to supply discreet guidance on these deeper questions will tax to the utmost even the most competent teachers. In the second place, if a very large scope is given to the consideration of this order of questions, religious edification, which is a foremost aim of the Sunday school, stands in danger of being sacrificed to speculative curiosity. There is also a liability, unless the demand for limitation is duly regarded, that the expenditure of time upon the discussion of difficult problems shall become disproportionate to that devoted to a consideration of the pertinent data.

Such a breach of logical demand ought studiously to be avoided. For example, if any attempt is to be made rationally to construe the doctrine of the Trinity—and this is scarcely advisable in class instruction under ordinary conditions—it ought always to be prepared for by a careful study of the basis of this doctrine in the New Testament, by a cordial recognition of the fact that the doctrine of the Father, Son, and Spirit is woven into the very texture of this entire collection of Sacred Books. More might be said as to the desirability of limiting the speculative element. The principal dependence, however, must be placed upon the teacher's tact and his firm resolution to keep theological speculation within proper bounds. The wise teacher will regret to see the worshiper lost in the disputant.

A few words may be added in illustration of the appropriate method of dealing with the theme of inner religious experience. The child is not yet prepared to sum up life as a whole. He lives in the world of concrete and objective reality. Hence there is little propriety in directing his thought toward inner transformations which imply an estimate of life as a whole, and an ability to grasp intelligently an improved plan for its conduct. The main stress needs to be placed upon the concrete, individual issue. By making connection with a specific fault, serious enough to be emphasized, the child may be taught that he should repent and ask for forgiveness of the Heavenly Father as well as for help in all his future attempts to do right. In short, the teacher should endeavor not so much to bring about a crisis in experience, as to nurture moral sensibility and heartfelt trust toward the Heavenly Father and the Lord Jesus Christ.

With *youth* the conditions are appreciably different. Ability has now been developed to think about the meaning and the purpose of life, and to fashion an ideal for its conduct as a whole. The teacher, assuming this ability, may press home with gentle insistency the New Testament ideal of life and lead the pupil forward to the point of serious reflection upon his adjustment to that ideal. The right adjustment, whatever terms are used to describe it, is the all-important aim.

In teaching a class of *adults* the New Testament ideal of the true life needs to be kept to the front. But there will be occasions for amplification of the content of that ideal and for expanding the knowledge of conditions necessary to its attainment. Careful definitions of the terms usually employed to describe religious experience—such as justification, assurance, regeneration, conversion, and sanctification—may now be considered and discussed. It would not be wise, however, to convey the impression that these terms go very far in supplying a practical program. They are serviceable in a scientific analysis of religious experience. (See Crises in Spiritual Development.) However, when one is in pursuit of the experience itself attention is not to be centered upon them, since experience comes from the earnest contemplation of and the whole-souled surrender to the supreme object of faith; namely, God as revealed in Jesus Christ.

The reader is likely to observe that groups or classes have been referred to as if they were homogeneous. This was inevitable in a general sketch of method. The practical teacher will not neglect to

take account of varieties within the groups.

H. C. Sheldon.

THORNTON, HENRY (1760-1815).—Noted political economist and philanthropist; was born March 10, 1760. He was at one time one of the most influential members of the "Clapham sect." "He was the first treasurer of the Society for Missions to Africa and the East, started in 1799, which . . . became the Church Missionary Society." In Parliament he was a coworker with Wilberforce in the antislavery struggle, and one of the founders of the Sierra Leone colony. He was one of the founders of the "Society for the Establishment of Sunday Schools throughout the Kingdom of Great Britain," active in its organization, and was the author of the first circulars sent out by the Society. He was the first treasurer of the British and Foreign Bible Society. He died January 16, 1815.

S. G. Ayres.

THRIFT AS A FACTOR IN CHARACTER DEVELOPMENT.—Practical thrift as an element in the development of character in Sunday-school pupils has gained increasing attention during recent years. This means more than the inculcation, during teaching time, of the virtue of prudence, or the wisdom of cultivating a saving disposition. It goes beyond sound words to sound practice, in so far as sound practice may come within the reasonable means and legitimate point of view of the Sunday school. Many teachers and officers, therefore, with the knowledge and approval of the rightful authority, encourage pupils to deposit their available money in some well established bank or other financial institution. The reason for this is found in a more comprehensive view of the needs of the pupils than obtained formerly when civilization, especially on its economic side, was less complex than it is now, particularly in the larger cities and towns.

It is recognized that lack of thrift, combined with the temptations and pitfalls which threaten boys and girls in large urban centers, often leads to moral disaster, and that unless the pupils receive in the Sunday-school course some practical initiation into common sense methods of thrift, they may lack opportunity to receive it from any other source. It is taken for granted that a large number of pupils, though susceptible to religious impressions and capable of forming good moral habits, may lack the practical disposition for business matters and to that extent are less fitted for the battle of life. Besides, industry, good faith, honesty, and responsibility in money matters enter so largely into personal character that at the present time the Sunday school rightly considers these qualities as of a moral and religious concern which it cannot ignore in connection with its pupils.

Accordingly, many Sunday schools permit their teachers to undertake to aid the pupils in this respect. Many also coöperate by allowing the school to be considered as a local station or center from which money in small sums may be brought for deposit in some approved bank or other financial institution. One of the latter, for example, has sixteen stations among the Sunday schools of one denomination in New York city. The customary method is for the teacher or officer who is sufficiently interested, to explain the matter to as many pupils as are willing to deposit their savings, and to open an account with some well-known savings bank or other financial concern. All ages are included, even infants; for in the latter case the father or mother is permitted to act for them. The bank or company with which the deposits are made does not take notice of the fact that the youthful depositors are Sunday-school pupils; it does not know them as such.

It has been difficult in some cases to get the bank to admit children as depositors without seeing them; but upon the proper representations being made the signatures of those pupils who do not appear in person, or the signatures of one or both parents, or of some other duly accredited person, are accepted. In some cases interest at between three and four per cent is paid on deposit, and in some cases no interest is paid. Organizations interested in child welfare usually fall in line with this plan of helping boys and girls. The "Big Brother movement" is an example. In case the bank or financial company opens an account in the name of the father or mother or other acceptable person, the account is deemed that of a trustee, and in case of the death of the latter, the bank

pays over the money and interest to the beneficiary or to some person in his or her behalf.

There are no available statistics as to the number of Sunday schools thus interested in this practical method of teaching thrift to their pupils; but in the larger cities the results are highly beneficial. Many a boy and girl has been checked in the waste of small savings, and habits of thrift thus begun have gone far to develop self respect.

J. W. RUSSELL.

THURSDAY SCHOOLS.—SEE FRANCE, S. S. IN.

TOYNBEE, ARNOLD.—SEE SOCIAL SETTLEMENT.

TRACT SOCIETY, AMERICAN.—This Society was founded in 1825, for the publication and spread of the Gospel message by means of religious books, tracts and periodicals. It is interdenominational, evangelical, and international in character. It has published the Gospel in 175 languages and dialects, and its total issue of books, periodicals, tracts, leaflets, etc., from the home office amount to 788,045,908.

The Society's work aids the cause of Sunday schools in many ways. It publishes literature, especially designed for Sunday schools, in most of the active foreign languages as well as in English. Many of its books are found in Sunday-school libraries. Its hymn books, tracts, and leaflets are widely distributed by Sunday-school workers at home and in mission schools abroad and in all parts of the world. Its illustrated weekly *Apples of Gold,* published also in Spanish under the title *Manzanas de Oro,* is widely distributed in mission schools. The Society's colporteurs, who are in effect lay preachers, are often instrumental in establishing Sunday schools, which, in many instances, have developed into churches.

The Society's agents abroad utilize the facilities afforded by the mission stations in furthering the circulation of religious literature in the vernacular. The total cash value of its publications distributed is more than $2,566,487. Much of its home work is done among immigrants. It depends upon gifts and bequests for the money with which to carry on its operations. The new headquarters are at 101 Park avenue, New York city.

J. W. RUSSELL.

TRACT SOCIETY, RELIGIOUS.—The Religious Tract Society, London, England, was founded at two meetings held in London on May 9 and 10, 1799. The Rev. George Burder of Coventry, originated the movement; the Rev. Rowland Hill (*q. v.*) was a member of its first Committee; and the Rev. Legh Richmond was one of its early secretaries. In constitution the Society was from the first interdenominational; in its principles evangelical; and such it has remained. The first work undertaken was the production and distribution of tracts which should "contain pure truth, flowing from the fountain of the New Testament"; but the Committee speedily moved on to wider work. English publications for children were early undertaken; then for foreigners (more especially prisoners of war) in Great Britain; and later tracts in the chief languages of continental Europe were produced. As early as 1814, tracts were sent to India, and at the request of Robert Morrison funds were provided for tract work in the Chinese language.

A new development came with the publication of the first of the Society's magazines, *The Child's Companion,* issued in 1824. It still has a wide popularity. About the same time book-publication began to receive attention, and the Society became one of the pioneers in the provision of sound and healthy literature for the people. The *English publications* of the Society now include books, periodicals, tracts, leaflets, cartoons, etc. In the year ending March 31, 1914, the Society published 158 new books, 105 new tracts, and many new editions. Its magazines include the *Sunday at Home, Boys' Own Paper, Girls' Own Paper and Woman's Magazine, Cottager and Artisan, Child's Companion, Little Dots,* etc.

The publications classed as tracts range from small treatises (such as the *Present Day Tracts*) to the simplest leaflets and cards. The *foreign publications* are in part produced in Great Britain and in part in the field. On the continent of Europe the Society has its own depots at Madrid, Lisbon, Vienna, Buda Pesth, and Warsaw; it is also represented

in Paris and Florence. In the mission field it works largely, though not exclusively, through subsidiary tract societies. Of these the following received aid in 1913-14: The Bombay Tract and Book Society, the Calcutta Book and Tract Society, the Madras Religious Tract Society, the Malayalam Religious Tract Society (Kottayam), the North India Tract and Book Society (Allahabad), the Punjab Book and Tract Society (Lahore), and the South Travancore Book and Tract Society (Nagercoil).

In China (where the Society has its own resident agent) the following auxiliaries received aid in money and publications during the year: The Hong Kong Tract Society, the Canton Tract Society, the Central China Tract Society (Hankow), the Chinese Tract Society (Shanghai), the Manchurian Tract Committee (Mukden), the North China Tract Society (Peking), the North Fo-Kien Tract Society (Foo-Choo), South Fo-Kien Tract Society (Amoy), and the West China Tract Society (Chung-Khing). Publications are also undertaken for fields in which there is no organized tract or book society. The books published solely by the Society or by its aid, range from Bible commentaries in many volumes to single leaflets, and from wall-pictures to Sunday-school cards. The Society has been wholly or partially responsible for publications in 278 languages or dialects. Of the *Pilgrim's Progress* alone it has produced, or helped to produce, versions in 116 languages and dialects.

The Society's *grants* cover a wide field. It aids subsidiary tract societies in regard to both buildings and staffs. It provides clergy, ministers, students for the ministry and lay workers whether at home or abroad, with grants of books, and the grants are free where necessity is shown. In 1913, such grants numbered 549. It provides Scripture knowledge prizes for pupils in elementary day schools; 7,504 prizes were granted in the same year. It provides or supplements libraries for Sunday schools, day schools, missions, and other institutions; since its foundation the Society has made over 64,000 such grants. The Society supplies tracts and similar publications for systematic, periodical distribution, and for individual effort; in this way it touches the army, navy, police, fishermen, miners, and every section of the community. The publications thus supplied range from the Society's magazines and its more elaborate tracts to simple leaflets. A stock of booklets and tracts is kept in a great variety of languages; a single grant has included publications in as many as 24 different tongues.

During recent years special funds have increased the Society's operations. During the ten years ending in 1911, books and tracts dealing with the principles and defense of Protestantism, to the value of more than £20,000, were distributed free in Great Britain, mainly to recipients likely to influence others. In the five years ending with 1913, the Society expended over £20,000 on the extension of its work in China. It has in operation a fund for the development of publication work in Portuguese for the needs both of Portugal itself and of Brazil. During the war which began in August 1914, it organized a wide distribution of literature among the combatants, wounded, refugees and prisoners of war. The total missionary expenditure in its financial year (1913-14) was $18,283. The Society's London headquarters are at 65 St. Paul's Churchyard and 4 Bouverie street, Fleet street, London, E. C.

A. R. Ruckland.

TRACTARIAN MOVEMENT.—See Oxford Movement.

TRAINING FOR CHRISTIAN SERVICE.—See Bible Teachers Training School; Bible Training Institute; Bishop of London's S. S. Council; Church School; City Plan of Religious Education; City Training School; Deaconess Institutions Offering Training for S. S. Work; Educational Agencies of the Church; Hartford School of Religious Pedagogy; Leadership, Training for; Moody Bible Institute of Chicago; Religious Training Schools; St. Christopher's College; Teacher Training; Training Institute for S. S. Workers; Vocation Day in the S. S.; Young Men's Christian Association and the S. S.

TRAINING INSTITUTE FOR SUNDAY-SCHOOL WORKERS, WESTHILL, SELLY OAK.—In the year 1905, the writer of this article undertook to reor-

ganize the Bournville village Sunday school, with a view to conducting it on the most modern lines. He was assisted by his daughter, Miss Ethel J. Archibald, who introduced some unique and far-reaching changes into the reorganization and management of the new school. The aim was quality, not quantity; the motto, not more, but better work. As the name signifies, the Bournville Sunday school is but a village school, numbering in all not over three hundred members. The fame of the school soon spread abroad, and visitors came to see it. For some years past an average of 2,000 visitors have been in attendance at Bournville.

One of the chief differences between this school and the average Sunday school, lies in the fact that in the old fashioned Sunday school one teacher will instruct fifty or even one hundred pupils, while here, under the best obtainable leadership, the classes of little children consist of two, three, or at the outside four pupils to each teacher. These "young teachers," as they are called, are recruited from the ranks of the older pupils and they are all under twenty years of age, usually beginning in their fifteenth, sixteenth, or seventeenth year. These teachers are chosen from the Intermediate and Senior classes. The classes in these grades are to some extent depopulated in order to have a constant and increasing supply of teachers forthcoming. These "young teachers" are pledged to attend a preparation class during the week, the pledge requiring that absence from this class means the temporary loss of the class for the following Sunday. This rule is always adhered to; and is fundamental to the success of the new method. The aim of the superintendent of the reform Sunday school is primarily to specialize the exercises and activities of each department to suit the needs of the pupils of the grade, and secondarily to train the teachers. It is recognized that this training must be accomplished while the teachers are young. After they have passed through the Primary and Junior departments it is difficult, and possibly unwise, to follow the rule of compulsory attendance, but in the younger grades the pledge of regular attendance at the training class is always enforced.

This is all very simple provided the right leaders to do the training are available.

It has been found in practice that neither the minister nor the Sunday-school superintendent is usually the best person to train the future teachers. The minister's training fits him to be a preacher, not a teacher; and besides this, other duties so press upon the modern pastor, that time and strength will not permit him to take up this specialized service.

The superintendent of the Sunday school of to-morrow will assist his leaders of departments, for they are to be trained as teachers and fitted to be teachers of teachers. The superintendent will be the official head of the school, but not necessarily a trained teacher of teachers.

With a view to providing these leaders of departments, a Training Institute for Sunday School Workers was established at Westhill, Selly Oak, in the year 1907. Owing to the generosity of Mr. and Mrs. Barrow Cadbury an experiment was made for three years and this was continued for four years longer. Since Westhill opened, nearly two hundred leaders of Primary and Junior departments have studied and worked there. Westhill is affiliated with four other institutions, namely: First, WOODBROOKE, with Dr. Rendel Harris as its principal, is the mother institution of the group and is a center of study for Bible and social work. It was established for the training of workers of the Society of Friends, but its doors are open to students of other denominations. Probably one half of the students who have attended are members of other denominations than the Society of Friends.

Second, KINGSMEAD, a large training hostel for Friends' home and foreign missionaries. Within the Kingsmead compound are a hostel for men and several houses, specially built, for the use of foreign missionaries at home on furlough.

Third, FIRCROFT, a residential settlement carried on largely in connection with the Adult School Movement (*q. v.*) for the higher education of the working man.

Fourth, CAREY HALL. Carey Hall is a missionary training hostel carried on under the auspices of the London Missionary Society, and the Presbyterian Missionary Board.

These five institutions—organically separate and each managed by its own

board, closely affiliated and working in interdenominational harmony—make up what might be called a post-graduate university of religious education.

The course of studies at Westhill costs, including board, lodging, and tuition, £16 per term. A day kindergarten is carried on, where demonstrations are given in the best methods of child education. Practice schools have been established in Selly Oak, and the Bournville Sunday school forms a demonstration school in specialized Sunday-school work. Students at Westhill spend an hour each morning in Bible study at Woodbrooke, while missionary and other students come to Westhill for educational lectures.

The experimental stage of this training home for Sunday-school workers is past. A strong interdenominational committee has been formed of representatives appointed by several of the leading denominations. The success of the experiment has inspired the Committee to undertake a larger movement. Money has been raised, a site has been given and new buildings have been erected. These consist of a hostel, schools, lodge, and lecture rooms which will provide accommodations for a large number of students, and will greatly facilitate the work in the future.

In the summer of 1914, the first summer school of the sort was held under the auspices of the Westhill Training Institute for Sunday School Workers at Selly Oak, North Birmingham. One hundred and eighty seven persons enrolled as students. The school continued over seventeen days and notwithstanding the war handicap, was very successful. Demonstrations in all grades were given and all parts of the country were represented.

The churches are recognizing the value of the decentralized and specialized methods. Over 80,000 "young teachers" in England are pledged to attend the week night preparation classes. The churches are wakening to the need of trained leadership for these young recruits. If this movement continues as it has commenced, the problem of the church will not be to find *workers,* but to find *work* for hosts of young, willing, enthusiastic workers, who will become the church of to-morrow. (See Easter Conferences and School of Method [England].)

G. H. Archibald.

TRANSIENTS IN SUNDAY-SCHOOL ATTENDANCE.—Every member of the Sunday school should be encouraged to regularity of attendance through the careful keeping of records and the formal recognition of perfect attendance. This may be done by means of the presentation of a Bible to each member perfect for a year, or by the adoption of some other simple method of recognition. Whatever the plan it should be followed with enthusiasm and persistency. Allowance may be made for a pupil's absence from town, but, if encouraged, he may find it possible to attend a Sunday school elsewhere. Under such circumstances the pupil should be supplied with a visitor's or vacation card, and when this card is duly signed by an officer of the school visited, and returned to the local school, full credit for attendance should be given. Such a plan universally adopted would greatly aid all schools in quickly locating transients and in following them up.

The transient often becomes a regular attendant if special interest is shown upon first acquaintance. Every new name should be properly recorded, including the business address in the case of an adult. The new pupil should be called upon certainly within a week by teacher, superintendent, or Sunday-school visitor. Through a call or personal letter the first absence from school should be immediately noticed. If the absence is repeated the calling should be continued, or a note may be written to the absentee. If the attendance is intermittent the reason may be discovered and the cause of the indifference removed.

It is merely a question of providing sufficient stimulus, and of the right kind, to develop the habit of regular attendance. A very compelling argument, whether for child or for adult, is the firm conviction that somebody in the Sunday school cares whether one is absent or not. Gradually and very surely the change may be wrought, and an irregular transient frequently becomes the faithful and constant attendant.

Martha K. Lawson.

TREASURER, SUNDAY-SCHOOL.—The usual duties of the treasurer of a Sunday school have consisted in receiving the offerings and the distribution of the

same to the objects assigned, with an accounting and report to the school of amounts received and disbursed. If a church includes in its budget the financial support of its school, moneys for this purpose may pass through the hands of the Sunday-school treasurer and bills for school expenses be paid by him, or these may be sent direct to the church treasurer. (See Finances, S. S.)

In some schools the treasurers assist in the benevolent activities by reporting the amounts contributed by each class, and the percentage as compared with the total membership of the schools. They may not only attend to the business details but write and receive letters in relation to gifts made to missionary causes. It will, however, be more effective for good if the pupils do this under the supervision of the treasurer. In schools where departments or classes have distinct plans for the use of their offerings, treasurers of these are wisely appointed who should make monthly or quarterly reports to the head treasurer of the whole school.

This officer should be efficient in business, and advise the young people as to doing Christian work in a business-like way, and doing business in a Christian way. His accounts should always be ready for inspection and carefully audited at the end of each year. He should acquaint himself with the philanthropic and missionary organizations related to his church that he may give necessary information for business purposes at any time. (See Benevolences in the S. S.)

FREDERICA BEARD.

TRINITY SUNDAY.—SEE CHRISTIAN YEAR.

TRUMBULL, HENRY CLAY (1830-1903).—Editor, author, and noted Sunday-school leader. Son of Gordon Trumbull and Sarah Ann Swan Trumbull, was born in Stonington, Conn., June 8, 1830. He attended school at Stonington Academy and at Williston Seminary. He served as clerk in the dispensary of his uncle, Dr. Palmer, and in 1849 was clerk in Stonington National Bank in the daytime, and in the office of the Stonington and Providence Railroad in the evening. In 1850 he taught a class of boys in the Second Congregational Sunday school, and in the summer of 1855 superintended Wequetequock Sunday school, and occasionally taught there. As early as 1850 he was a speaker on local occasions, and on the temperance platform, and contributed to local papers.

In 1851 he took a clerical position in Hartford, Conn., with the Hartford, Providence, and Fishkill Railroad and became paymaster of construction. United with First Congregational Church, Hartford, June, 1852, being led to Christ by a letter from a friend, and under the evangelistic sermons of Charles G. Finney. April, 1852, he became superintendent of the newly organized Morgan Street Mission, and here gained a vision of Sunday-school needs and possibilities that turned him to the Sunday school as a field for his life work.

February 1, 1856, Dr. Trumbull gave up railroad work, and became partner in the drug business with Charles P. Welles. He was intensely active in politics, having charge of a successful local canvass in the Fremont campaign in 1856, and on the stump throughout the state. He was a member of the State Republican Committee in 1858; he was chosen for and declined the editorship of the *Hartford Evening Press;* gave up the drug business and entered the cotton and wool trade, from which he soon withdrew, and on September 1, 1858, became Sabbath-school missionary for Connecticut (at the request of the state association of Sunday-school teachers) under the appointment, and in the service of the American Sunday School Union.

He was ordained chaplain of the Tenth Connecticut Volunteers September 10, 1862, and was mustered out with his regiment August 25, 1865, having served with recognized distinction on the firing line in many engagements, and having been a prisoner of war in three prisons—Charleston, Columbia, and Libby.

In October, 1865, he was appointed secretary for the New England Department of the American Sunday School Union. In July, 1866, he received the honorary degree of Master of Arts from Yale. He was appointed Secretary of the American Sunday School Union, October, 1871, and in the same year was elected chairman of the executive committee of the National Sunday School

Convention. At the invitation of John Wanamaker (*q. v.*), then the owner of the paper, Dr. Trumbull became editor and part owner of *The Sunday School Times,* and in 1875 removed with his family to Philadelphia. In 1877, he and his young partner and son-in-law, John D. Wattles, acquired the paper from Mr. Wanamaker and from that date it continued under the ownership and direction of these two men to the end of their lives. Mr. Wattles died in 1893. In 1900, Dr. Trumbull, in order better to preserve and perpetuate the paper as an institution, incorporated the business, and associated with himself a group of about twenty Christian workers of means who were glad to become stockholders in The Sunday School Times Company, he retaining the chief interest and acting as president of the company until his death—his term of service as editor-in-chief having continued for twenty-eight years.

In 1881 he visited, and by later researches amply identified, Kadesh Barnea, the site of which was in dispute among scholars, undertaking this important task while on a health-seeking tour. The same year he received the honorary degree of D.D., from Lafayette College, and from the University of the City of New York. On August 8, 1885, he offered prayer at the funeral service of Ulysses S. Grant. In 1886, he was chosen Chaplain-in-Chief of the Commandery-in-Chief of the Loyal Legion. Dr. Trumbull lectured during these ripest years of his experience before many learned bodies; devoted himself to his editorial work, to the writing of books on various themes; and to the Bible class in the Walnut Street Presbyterian Church. He gave much time to winning individuals to Christ, which he counted his chief work always and everywhere.

His work for the Sunday school consisted of many years' pioneer service in continent-wide field work; the rallying of the world's best Biblical scholarship to the exposition of the Scriptures, and of scattering broadcast current articles and permanent volumes illuminating the history, the place, and the methods of the Sunday school as a divinely ordained institution. He died December 8, 1903, in Philadelphia. Among the list of his published volumes are the following: *Review Exercises in the Sunday-school; A Model Superintendent; Kadesh Barnea; Teaching and Teachers; Yale Lectures on the Sunday School; Principles and Practice; Hints on Child Training; Friendship the Master Passion.*

P. E. HOWARD.

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TUCKERMAN SCHOOL.—SEE UNITARIAN CHURCH.

TUNKERS.—SEE BRETHREN, CHURCH OF THE.

TURKEY, SUNDAY-SCHOOL WORK IN.—In 1819 the American Board commenced its missionary work in Turkey. As apostasy from Islam was a capital offense, the missionaries, compelled to abandon for a time their purpose of preaching the Gospel to the Mohammedans, turned their attention to the Greek and Armenian churches in the hope that a revival in these bodies would be the best possible initial work looking to the conversion of the Moslems. While the Greek ecclesiastics discouraged the friendly overtures of the missionaries, the Armenian bishops and priests received their advances with cordiality. At this time there was no thought of organizing a Protestant community. It was hoped that friendly coöperation within the Armenian Church would mean the gradual reformation of that church to evangelical principles.

The conspicuous need in the Oriental churches was for an educated priesthood. It was keenly felt that while the leaders of the people continued in ignorance with all the disabilities involved there was no hope for a reformed church. Education therefore in the early stages of the work became a necessity; not independent missionary schools but the fostering of education in the schools already in existence, introducing modern methods, and raising the standards. While this progressive spirit was welcomed in the schools and churches by the enlightened elements of the community, there were many and influential reactionaries who opposed the work and bitterly persecuted those of an

evangelical tendency. For a period of 26 years this sympathetic relationship with the old church continued, but as the progressives increased in number and influence, the fanatical elements inflamed by emissaries from the Russian, Greek, and Roman Catholic churches became more open in their opposition and hostility.

This reactionary determination culminated on January 26, 1846, when at the close of the service in the Armenian Patriarchal Church in Constantinople the veil was drawn before the altar and a bull of excision was read against Vartanes, a prominent priest and his followers who were warm friends of the evangelical cause. This was later followed by anathemas, subjecting the persecuted to every kind of indignity, denying them the offices of the church, the schools to their children, any relationship with their fellow Armenians, expulsion from trade guilds, confiscation of property—indeed to utter ruin. Thus were the evangelicals—the very best element in the old church—utterly cut off from their social and religious affiliations. There was no alternative left to the missionaries but to organize a Protestant community.

During this quarter of a century the missionaries toured the country, chose strategic points for their work, preached the Gospel, established and aided schools, so that when the crisis came, in many centers there were small groups who came under the ban of the church. These formed the nuclei of what later became strong evangelical churches. From this period dates the rapid spread of Protestantism, for the persecution and cruel treatment meted out to the progressives had the effects, first, of eliminating the weak and wavering; second, of uniting those of real character and conviction into a definite spiritual force and stimulating the enthusiastic propagation of their principles.

In 1847, the Grand Vizier issued a firman, constituting a Protestant community with all the rights and privileges enjoyed by any other Christian body in the empire. This gave Protestantism an official standing that greatly helped to strengthen the forward movement. Up to this time much had been done in education and the Bible was a prominent book, but from this time forward it became the most prominent book in the life of the new community. It was studied in the homes, in the churches, and in the schools. All the people studied it. Some who were advanced in years but had never learned to read, laboriously struggled with alphabet and syllable till they were able to spell out the Gospel message, and then read it to others.

Large numbers of schools under missionary administration were established, and every day school was also a Sunday school—the study of the Bible continued through the week including Sunday. The Sunday school, however, always enjoyed a much larger patronage than the day school, notwithstanding the bitter opposition by priest and teacher, the priest threatening the parents and the teacher inflicting punishment upon all his pupils who dared attend the Sunday school. Thus the Sunday school became a recognized feature in the church, and at the present time there are nearly twice as many attending the Sunday school as the combined attendance at all the schools and colleges. In Asia Minor and Syria there are no less than 50,000 Sunday-school pupils, and if European Turkey and other schools not immediately under our survey be included there are not less than 60,000 attending the Sunday schools of the country.

This work made a very definite appeal to the people, for there was no opposition to the study of the Bible. The opposition was to the *Protestants* lest the children should be enticed from their allegiance to the old church. Many non-Protestants who would not enter an evangelical place of worship did not object to their children becoming members of classes in the Sunday school. So rapidly did the Sunday school extend its influence that in the early fifties the Sunday school at Aintab had an attendance of over 1,500. So efficient is the Sunday school in the propagation of evangelical truth and so fruitful in results, some missionaries and pastors esteem it to be the most useful arm of the missionary equipment.

One of the prominent characteristics of the Sunday school in Turkey is that the *whole* congregation attends. Pastors make the Sunday-school lesson one of the prominent services of the day. They usually give the lesson to the adult members of the congregation, and divide the

younger members into classes according to age and assign them to those who, through experience and education, are able to teach. In many of the congregations the idea of the Sunday school apart from the regular church services is not emphasized because it is looked upon as one of the regular church services in which the whole congregation participates. It is not unusual to find grandparents, parents, children, and grandchildren attending together.

Sunday-School Literature. The missionaries receive a variety of literature from home. This they distribute to those of their native associates who know English. In the vernacular are a monthly child's paper, golden texts, a variety of tracts and booklets, and books suitable for Sunday-school work, besides notes on the International Lessons. The need for a more extensive literature is felt, but until larger resources are available this need will remain unsupplied.

Trained Workers. This is another source of weakness. There is a fine body of trained young men and women, who have been educated in the mission schools, but their number is wholly inadequate to meet the need. Just how that need is to be met is one of the serious problems of the present. (See Mohammedans, Religious Education among.)

J. P. McNaughton.

TWO LESSON PERIOD PLAN.—The movement for presenting short lessons on various topics of related educational value —such as church history, geography of the Bible, how the Bible was made, etc.— for a few minutes before or after the regular Sunday-school lesson instead of the old lesson summary. (See Desk Talks.)

Emily J. Fell.

TWO-SESSION-A-DAY SUNDAY SCHOOL.—In the United States, Sunday schools holding more than one session a day are practically unknown, although the custom is still perpetuated in England. (See England, Second Session of the S. S. in.) Such schools were in existence and were quite universal a century ago throughout the city of Philadelphia, especially in Southwark and Kensington, where people of English tradition and descent largely resided. The cessation of these schools about twenty years ago was due in part to the removal of the old and settled congregations to the newer sections of the city, and in part to the formation of junior societies to take over the work usually done at one of the Sabbath sessions. The Wharton Street Methodist Episcopal Sunday school, founded in 1842, which removed to its new home in West Philadelphia in 1902, may be taken as typical of the history, work, and methods pursued in these early schools.

Promptly at nine o'clock the Sunday-school session was begun with teachers and pupils in classes as is now the custom. A brief introductory service of prayer and song was followed by reading from the Bible the "Seven Home Readings" prepared by the International Lesson Committee. This reading was usually done alternately by the superintendent and the school. In this way the pupils became familiar with handling the Bible itself, with the names of its books and their relative places in the Bible. Fifteen or twenty minutes were thus used. Ten or fifteen minutes were spent on questions and answers from the catechism, with the superintendent as leader, and in the course of a year's time the main school, so called, became familiar with the 113 questions and answers, the Beatitudes, the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and selected Psalms. The service was then turned over to the Sabbath-school chorister, who for fifteen or twenty minutes drilled the school on the three hymns selected by the pastor to be used in the congregational church worship at ten-thirty o'clock. Other church hymns and tunes were learned at the same time and the words of the hymns and the writers' names became familiar. Easter, Christmas, and Children's Day were thus always prepared for. A special piece of music likewise practiced and prepared was also in the morning's program of music to be given exclusively by the school in the church morning service.

At the signal bell, dismissal at ten minutes before the church hour followed. The intermission was in the nature of a public school recess, after which the entire school entered the galleries—the boys with their teachers seated in pews on one side of the church gallery, the girls and their teachers on the other side of the church gallery,

while parents and the great congregation were seated in the main auditorium. Every pupil awaited the opening hymn with pleasure and anticipation, for it had been learned in the Sabbath school for that very purpose. The other hymns and the responsive Bible reading had all been prepared for, and as a rule the pastor gave a ten minutes' talk, especially for the school, either as part of the sermon or preceding it. At the close of the sermon was the special song by the Sunday school. At twelve came a prompt dismissal of the church service.

The afternoon session of the Sunday school began at two o'clock. This session differed from that of the morning in that a longer period than usual was given to the International Sunday-school lesson, which was taught in the main school by some sixty teachers and their classes and in four Bible classes. The infant and intermediate classes met in their special rooms. The main school and the Bible classes reassembled in time for a half hour's singing school, in which the Sabbath-school orchestra, composed of organ, piano, violins, cornet, trombone, base viol and the usual orchestral parts, accompanied the singing. Special occasional solos by noted singers, instrumental performers, and orchestra members gave interest and zest to this part of the program. The school closed at three-forty-five, or four o'clock at the latest.

The two-session-a-day Sunday school as then conducted seems to suggest a solution of the following problems: (1) How to secure the attendance of children upon the church service; (2) How to prepare the Sunday-school pupil for church membership; (3) How to give the pupils a more adequate knowledge of the Bible itself, rather than information about the Bible; (4) How to provide catechetical instruction and an outline, at least, of the great Bible doctrines; (5) How to secure "more time" for religious training for the young by giving the church and church school the entire day.

R. R. Adams.

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TYNDALE, WILLIAM (c1484-1536). —English reformer and translator of the Bible. Much uncertainty surrounds the place of Tyndale's birth and the details of his early life, though probably he was a native of the County of Gloucester. As a student he showed great ability in learning languages, was trained in the liberal arts and in a knowledge of the Scriptures. While an undergraduate at Oxford University, doubtless he was influenced by John Colet's lectures on St. Paul. At Cambridge University he studied Greek and theology under Erasmus, the most illustrious scholar in Europe. Tyndale's first active work was as private chaplain in the family of Sir John Walsh, and tutor of his children, besides preaching in the neighboring villages.

Tyndale recognized the ignorance of many of the priests and their intellectual and spiritual inability to teach and lead the people. He, therefore, determined to translate the Bible that they might read it for themselves. Being an accomplished Greek scholar he proposed to make the translation into "proper English" from the original sources. When his intention became known so much hostility was aroused that he resigned his position with Sir John Walsh.

Confident that he would receive encouragement from Bishop Tunstall, he went to London in 1523. However, the ecclesiastical authorities received his proposals coldly and he soon realized that he would be unable to secure official authorization, and that in England he could not make the translation on his *own* authority. Tyndale won the patronage of Humphrey Monmouth, a wealthy merchant, through whose assistance he left London in 1524, and proceeded to Hamburg in order to find freedom to do his work, but persecution drove him from there to Cologne, and from thence to Worms, where he continued his self-appointed task.

In the work of translation, Tyndale availed himself of such aids as Erasmus' Greek New Testament, with its rendering into Latin; the Vulgate; Luther's German translation of the Bible; of such lexicons and grammars as then could be obtained, though he used them all as an independent scholar. His first version of the New Testament, in an edition of 6,000 copies, was published in 1525 or '26,

and in 1530 the Pentateuch was ready for the printer. Tyndale revised both the New Testament and the Pentateuch in 1534, thereby exhibiting skill as a reviser as well as a translator. He intended to translate the whole Bible, and being a Hebrew scholar he was capable of translating directly from the original language, but he succeeded in finishing only about one fourth of the Old Testament before his martyrdom.

At one time Thomas Cromwell, Henry VIII's minister of state, endeavored to persuade Tyndale to return to his native country, but from the day he left England, he was constantly in danger of arrest. In 1535 he was treacherously seized and imprisoned in the Castle of Vilvorde, near Antwerp. The efforts of his friends to secure his release were vain. During the months of imprisonment, however, Tyndale continued his labors on the Old Testament. He was tried and condemned as an heretic in 1536, and suffered martyrdom by fire.

He did not escape calumny, though he was "a learned, good, and godly man." Tyndale's own words indicate his singleness of purpose: Not "to stir up any false doctrine or opinion of the Church, or to be the author of any sect, or to draw disciples after me, or that I would be esteemed above the least child that is born, but only out of pity and compassion which I had, and yet have, on the darkness of my brethren, and to bring them to the knowledge of Christ."

John Rogers, Tyndale's literary executor, in 1537 compiled the "Matthew" Bible from Tyndale and Coverdale's translations. Thomas Cromwell secured the royal authorization for this edition, which became the basis of subsequent revisions. Although he produced other works, which are chiefly of a controversial nature, Tyndale's great gift to posterity was the English Bible. This demonstrated the capacity of the English language to be used as a medium of dignified literary expression. The King James Version is substantially that of Tyndale, of which Mr. Froude says: "The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur, unequaled, unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man, and that man William Tyndale."

EMILY J. FELL.

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TYNG, ALEXANDER G.—Son of Stephen H. Tyng. Represented the Protestant Episcopal Church as a lay member on the first International Lesson Committee appointed at the Indianapolis Convention in 1872. Bishop Vincent spoke of him as "a practical Sunday-school worker, refined and wise, and valuable as a representative of the Episcopal Church."

EMILY J. FELL.

TYNG, STEPHEN HIGGINSON (1800-85).—Clergyman of the Protestant Episcopal Church and a distinguished Sunday-school leader. He was born in Newburyport, Mass., and was a Harvard graduate of the class of 1817. He engaged at first in commercial life, but later entered the ministry, serving as rector in Washington, D. C., Philadelphia, and New York city, where for over thirty years he was rector of St. George's Church.

Under Dr. Tyng's ministry St. George's became distinguished for its Sunday school. He was deeply interested in the religious training of the young and gave to the Sunday school great personal sympathy and leadership, both as pastor and as superintendent. In no part of his pastoral work were his character, zeal, and devotion more clearly shown. He maintained that not only should the church be properly housed, but that adequate and ample provision should be made for the Sunday school. He was deeply loved by his school.

A series of "Familiar Letters on Sunday Schools" were contributed weekly for six months to the *New York Independent;* later they were collected and published under the title *Forty Years' Experience in Sunday-Schools.* These letters were written by Dr. Tyng at the request

of a friend who was a Sunday-school superintendent. The letters discuss the principles of the work of the Sunday school as connected with the officers, teachers, pupils, the processes of teaching, etc.; the conclusions were drawn from his personal experience and observation. These letters exerted a wide influence.

Dr. Tyng took warm interest in the aims and work of the American Sunday School Union and was called "the early, eloquent, and steadfast friend of the institution; the lieutenant-general of the great invading army of the Sunday-school hosts of Israel." The *American Sunday School Union and the Union Principle* was written by Dr. Tyng in reply to a criticism by "A," which was printed in the *Episcopal Recorder,* 1855.

EMILY J. FELL.

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TYPICAL LARGE SUNDAY SCHOOLS.—SEE BETHANY (PRESBYTERIAN); BUSHWICK AVENUE (METHODIST); ST. GEORGE'S (EPISCOPAL); STOCKPORT SUNDAY SCHOOL.

TYPICAL SUNDAY SCHOOL LIBRARY.—SEE APPENDIX: TYPICAL S. S. LIBRARY.

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UNIFORM LESSON SYSTEM.—Outline:

I. Origin of the International Uniform Lessons.
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  2. Promoter of the Uniform Lessons.
  3. The Indianapolis Convention.

II. Triumphant Expansion of the Uniform System.

III. Growing Criticism of the International Uniform Lessons.
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VI. Future of the Uniform Lesson.

I. Origin of the International Uniform Lessons.

As early as 1841, the Sunday School Union of London (*q. v.*), England, issued a list of lessons for use in schools connected with the Union. As time went on, these annual lists of selected lessons were more widely used, and other societies also issued similar lists of lessons. The author of this article has not been able to ascertain just when the title of "Uniform Lessons" came to be applied to the system promulgated by the London Sunday School Union. Late in 1866, the Union issued a circular in which they state that the system of lessons which they seek to promote was "generally known as the Uniform Lesson-System; its special feature being that the same subjects engaged the attention, simultaneously, of all the several divisions of the school." It is quite possible that Rev. J. H. Vincent, to whom Americans commonly ascribe the discovery and inauguration of the Uniform Lesson, had already been anticipated in great measure by Sunday-school workers in England.

(1) *The Founder of the International Uniform Lessons.* In the summer of 1855, Rev. John H. Vincent (*q. v.*), then a young Methodist pastor, organized at Irvington, N. J., his first Palestine class. Having invented a plan for singing and chanting Biblical geography, he invited into the class persons of all ages and of all religious denominations; girls of ten sat beside grandmothers, all alike singing and chanting the sacred geography with great enthusiasm. A full course in Bible history was interwoven with the geographical lessons. Mr. Vincent repeated his experiment in his subsequent pastorates with notable success. As early as 1857, he organized a Sunday-school Normal Class in his church in Joliet, Ill. In 1865, in the city of Chicago, he founded and edited *The Sunday-school Teachers' Quarterly,* which in January, 1866, became a monthly magazine under the name of *The Sunday School Teacher.*

In the fall of 1865, in an Institute conducted under the auspices of the Chicago Sunday-school Union, Mr. Vincent proposed and discussed the following significant question: "Is it practicable to introduce a uniform system of lessons into all our schools?" The attempt was made by Mr. Vincent, as editor of *The Sunday-School Teacher,* in 1866, to prepare a course of uniform lessons on the life of our Lord for the use of the Sunday schools of Chicago. The title of the course was *Two Years with Jesus: A New System of Sunday-school Study.* An editorial committee representing the different denominations gave some assistance; but the brilliant young preacher, who had already served an apprenticeship in Sunday-school methods, constructed the course according to his own ideas. Although Mr. Vincent resigned the editorship of *The Sunday-School Teacher* early in 1866, to take charge of the Sunday School Department of the Methodist Episcopal Church, with headquarters in New York city, he continued the preparation of the lessons in the *Teacher* throughout the year 1866. The series of lessons entitled "Two Years

with Jesus" was published in a manual in 1867.

These lessons might be mistaken for two years in a cycle chosen by the International Lesson Committee, so nearly had they attained to the form which the International Uniform Lessons have made familiar to the Christian world. The founder of the Uniform Lessons, in the introduction to his volume entitled *Two Years with Jesus,* has stated the advantages of uniformity as well as any subsequent advocate of the system: "We deem it desirable to engage the entire school in the study of the same lesson each Sabbath. Thereby concentration, repetition, definiteness, depth of impression, and thoroughness are secured. A central thought pervades the devotional and intellectual exercises of the school. The Scripture selection containing the lesson for the day is read responsively at the opening of the session, and introduces this central idea. The opening prayer is inspired by it. It is the burden of every song. It facilitates the general review at the close of the session. It is of immense service in the Sunday-school prayer-meeting. The wise pulpit may employ it for the evening discourse, and thus add 'line upon line, precept upon precept.' For the family we provide daily readings." Mr. Vincent displayed great skill in his work as an editor of helps for teachers and scholars.

(2) *The Promoter of the Uniform Lessons.* From 1867 to 1872, Mr. B. F. Jacobs (*q. v.*), a Baptist superintendent in Chicago, having caught a vision of the benefits of uniformity, advocated a series of uniform lessons for all the Sunday schools of the entire country. Toward the close of this period he was proclaiming the feasibility and desirability of unifying the teaching in all the Sunday schools of the continent, if not of the entire world. Wherever he went—and he was in demand at Sunday-school institutes and conventions all over the country—he proclaimed the advantages of a uniform system. In May, 1868, Mr. Jacobs spoke in favor of the plan of uniform lessons before the Illinois State Sunday-school Convention, and in the fall of the same year he advocated the plan before the New York State Convention. At the Fourth National Convention, in Newark, N. J., April 28-30, 1869, Mr. Jacobs, who presided over the superintendents' section, reported to the Convention the following notable deliverance: "That a uniform lesson is essential to the highest success of every school, and that it is practical and desirable to unite all the schools of our whole country upon one and the same series." In the *National Sunday School Teacher* of April, 1870, Dr. Edward Eggleston (*q. v.*) wrote: "We give fair warning that if the blessed time ever does come when all the children of this continent study one lesson, we shall give the credit to B. F. Jacobs; he, and no one else, is 'the original Jacobs.'"

On July 10, 1871, at a meeting of the Executive Committee appointed to make arrangements for the Indianapolis Convention of 1872, Mr. Jacobs found the sentiment in favor of uniformity so strong that it was decided to call a meeting of publishers in New York on August 8. Largely through the personal efforts of Mr. Jacobs, twenty-nine of the publishers of Sunday-school helps, or their representatives, met to consider the question of uniting on one series of uniform lessons for the Sunday schools of the nation. By a vote of twenty-six to three, it was decided to unite on one lesson for all schools. Drs. Edward Eggleston, John H. Vincent, Richard Newton, and Rev. H. C. McCook and Mr. B. F. Jacobs were appointed to select a list of lessons for 1872. The movement was almost wrecked by undue haste. Three members of the committee, meeting in the afternoon of August 8, failed to agree, and at once issued a card stating that it was not practicable to construct a creditable list for 1872. They preferred to await the action of the National convention of 1872.

As soon as Mr. Jacobs learned of the failure of his colleagues to agree, he sent a telegram to Dr. Vincent to meet him the next day in New York. He persuaded Dr. Vincent to reconsider the matter and to sign a statement, along with Dr. Eggleston and himself, announcing to the publishers that a list of lessons for 1872 would soon be put in their hands. The Uniform Lessons for 1872 consisted of two quarters from the National Series, edited by Eggleston, one quarter from the Berean Series, edited by Vincent, and one quarter of new lessons selected by the committee at its sitting on August 9, 1871. These lessons

were widely adopted in Sunday schools throughout the United States at the beginning of 1872. Thus a uniform system had been in actual use more than three months before the assembling of the Fifth National Convention, April 16, 1872.

(3) *The Indianapolis Convention.* The tide was running strong in favor of uniform lessons, when the Sunday-school leaders assembled in Indianapolis. The committee of arrangements gave to the question of uniform lessons abundance of time. Mr. Jacobs made the chief address in favor of the movement, and, at the close of his eloquent speech, moved the adoption of the following: "*Resolved*, That this Convention appoint a committee to consist of five clergymen and five laymen, to select a course of Bible Lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments semi-annually or quarterly, as they shall deem best, and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the first of August, 1872; and that this Convention recommend their adoption by the Sunday schools of the whole country; and that this committee have full power to fill any vacancies that may occur in their number by reason of the inability of any member to serve."

By an overwhelming majority, the Convention adopted the resolution; and at once appointed the First Lesson Committee. Thursday, April 18, 1872, was the birthday of the International Lesson System, a method of Bible study which soon won the approval of the overwhelming majority of Protestant Sunday-schools throughout the world. (See Lesson Committee.)

II. The Triumphant Expansion. The first important addition to the group of publishers issuing helps on the Uniform Lessons was made when the Lesson Committee, in 1872, induced the Presbyterian Board of Publication, of Philadelphia, to adopt the lessons selected by the Committee. The Methodists, the Baptists, and the Congregationalists were already in line. It was not long before almost all of the denominational publishing houses had adopted the International Lessons. Largely through the influence of the chairman of the Lesson Committee, Dr. Vincent, who made a visit to London in the latter part of 1872, the Sunday School Union decided, in 1873, to introduce the lessons issued by the American Lesson Committee into the afternoon schools in affiliation with the Union. It has been estimated that about three million persons took up the study of the International Uniform Lessons in 1873; by 1890 more than ten millions were studying these lessons. The lesson lists were rapidly introduced into the mission fields of the world. The thought of all the world engaged in the study of one and the same lesson every Lord's Day, laid hold on the imagination of Sunday-school workers, and brought joy to the hearts of all who were praying and hoping for a closer fellowship among Christians of different denominations. The historian must record the inauguration and the growth of the International Uniform Lesson System as one of the greatest coöperative movements of Christendom.

III. Growing Criticism of the Uniform Lessons. From the inauguration of the Uniform System until the present, there have been keen critics who have brought forward objections to the method of study promoted by the International Committee. As early as 1878, Secretary Randolph (*q. v.*) had become familiar with four: (1) That the lessons were fragmentary and "scrappy"; (2) that they left no room for teaching the distinctive doctrines of the various denominations; (3) that the lessons did not give sufficient prominence to "reforms" and to missions; (4) that they were not arranged with reference to the "church year." Of these early objections the most serious one at that time was the conflict over the recognition of the church year; as the nonliturgical churches, which were greatly in the majority, refused all recognition of the annual festivals of the liturgical churches, the latter, for the most part, held aloof, and selected their own lessons. Gradually the Lesson Committee, by the provision of optional lessons for Christmas, Easter, and Pentecost, won a larger following among schools connected with the Lutheran Church, the German Reformed Church, and the Church of England in Canada. During the past three or four years, the demand that provision be made for the teaching of

the distinctive doctrines of the denominations has become more insistent.

Sunday-school leaders in Great Britain and on the continent of Europe made complaint that the American Committee selected lessons too difficult for the pupils in ragged schools and mission schools. The American workers very naturally took account of the millions of pupils in the Church schools, who were prepared for greater continuity in Bible study and for a higher type of lesson.

(1) *Failure of the Early Attack.* Under the leadership of Professor W R. Harper, and other teachers of the English Bible, the inductive method became exceedingly popular in America, from about 1886 and onward for a decade. (See Inductive Bible Study.) The value of the study of the Bible by books was greatly emphasized, with a corresponding depreciation of the method of studying small selected portions of Scripture. The Uniform Lessons were described as outworn and outgrown. Rev. Erastus Blakeslee (*q. v.*), one of the most aggressive critics of the International System, issued a rival scheme of lessons on the Inductive plan. (See Bible Study Union Lessons.) Many teachers in the Primary Department felt the need of simple story lessons for very small children. It was thought by many that the International Convention of 1893 in St. Louis would modify its lesson system; but the sentiment in favor of the International Uniform Lessons was so strong that the Convention could hardly wait for the appointed time to give its endorsement to the system. Even the Primary workers stifled their longings for simpler lessons for the smaller children, and voted to stand by the Uniform System, contenting themselves with a graceful request to the Lesson Committee not to forget the little children in the selection of the lesson material. The first concerted attack on the Uniform System had failed; but the earnest discussions of methods of Bible study bore fruit then and afterwards.

(2) *Special Lessons for Little Children.* The first departure from the rule of uniformity in lesson material for all schools and for all the classes in the schools was made by the Lesson Committee in 1895, when, in compliance with a request from the Executive Committee of the International Primary Teachers Union, a separate course of "Optional Primary Lessons for 1896" was issued by the Lesson Committee, but accompanied by a note stating that the Committee still believed in the wisdom of *one uniform lesson for all.* This first course for little children had little vogue. In December, 1901, through the labors of a joint committee representing the Primary workers and the Lesson Committee, a Beginners' Course for one year was issued, and was received with general favor. A year later a two Years' Course for Beginners was sent forth with the *imprimatur* of the Lesson Committee, special authorization for such an optional course having been given by the Denver Convention in 1902. The demand for Advanced Lessons for adults rose high at the Toronto Convention in 1905; but the Interest in such courses seemed to die as soon as the Convention gave the Lesson Committee authority to issue them. The Uniform Lessons were still used exclusively in most of the Sunday schools on the American continent, except in the liturgical churches.

(3) *A Graded Series provided under the Auspices of the International Association.* In their desire to secure the best possible lesson material for the little ones, the teachers of children under nine years of age finally forced the leaders of the International Sunday School Association to attempt the construction of a graded series. The advantages of graded lesson material gradually won the support of many teachers in the Junior and Intermediate departments. The study of psychology and pedagogy has won many additional recruits to the side of graded lessons. From 1906 to 1914 a thoroughly graded series has been constructed through the joint labors of the Graded Lesson Conference and the International Lesson Committee. (See Graded Lessons, International, History of the.)

IV. Present Status of the Uniform Lessons. The International Lesson Committee has sought to improve the Uniform System from year to year. Long practice has given skill in the selection of lessons adapted to the needs of the average school. The Uniform Lessons are still used exclusively by the majority of American Sunday schools, and in many other schools they are used in all grades above the

Primary. In spite of the phenomenal growth in popularity of the International Graded Series, there are perhaps as many pupils studying the Uniform Lessons in 1914 as there were in 1909, when the International Graded Lessons first became available.

V. Seven Cycles of the International Uniform Lessons. (1) The Cycle for 1873-79 (Seven Years). 1873, first half-year in Genesis; second half in Matthew. 1874, first half, Mark; second half, Moses and Israel (Exodus to Deuteronomy). 1875, first half, Old Testament, beginning with Joshua and closing with "Saul Chosen"; second half, Gospel of John. 1876, first quarter, Old Testament, from Saul's Rejection to Absalom's Death; second quarter, Acts, beginning with "The Ascending Lord" and closing with "The Seven Chosen"; third quarter, Old Testament, Life and Writings of Solomon; fourth quarter, Book of Acts, from "Stephen's Defense" to "Peter Released from Prison." 1877, first half, Division of the Kingdom to the Captivity of Israel; second half, Acts and Epistles, from Paul's First Missionary Journey to Paul's Last Words, in 2 Timothy. 1878, first half, the Kingdom of Judah, from Rehoboam to the Captivity, and the History of the Jews, on to the close of the Old Testament; second half, Gospel of Luke. 1879, first half, Eclectic Series from the Poetical and Prophetical books of the Old Testament; second half, Eclectic Series from the Gospels, Epistles and Revelation.

For 1873 the Committee suggested nothing but the title and the Scripture selection for each lesson; from 1874 onward the Committee also selected a Golden Text for each lesson. The Scripture passages chosen for the lessons were usually brief, ranging from six to fourteen verses.

In the light of the subsequent development of the Uniform Lessons, it is easy to point out certain defects in the work of the pioneer Committee. It was a mistake to break up the studies in 1876 into four fragments, alternating quarterly between the Old and the New Testament. Moreover, the lessons for 1879 contain scarcely any narrative or story material for children. The Eclectic Series for 1879, with its didactic selections from all parts of the Bible, may have been a joy to the teachers of adult classes, but it laid heavy burdens on the shoulders of teachers in what was then called the Infant Class.

(2) *The Cycle for 1880-86 (Seven Years).* 1880, first half, Gospel of Matthew; second half, Genesis. 1881, first half, Luke; second half, Pentateuch (from Exodus to Deuteronomy). 1882, the entire year given to the Gospel of Mark. 1883, first half, studies in the Acts of the Apostles, from "Joshua, Successor to Moses" to the "Death of Saul and Jonathan." 1884, first half, Studies in the Acts and the Epistles, leaving off with A. D. 58, with lessons from Romans; second half, Old Testament, "Three Months with David and the Psalms," followed by "Three Months with Solomon and the Books of Wisdom." 1885, first half, completion of Studies in the Acts and the Epistles; second half, Old Testament, the third quarter being given to "Studies in the Kings," the fourth to "Studies in the Kings and Prophets," leaving off with Isaiah. 1886, first quarter, "Studies in Jewish History," to close of Old Testament; second, third and fourth quarters, "Studies in the Writings of John."

The Second Cycle was a decided improvement on the First. The didactic material was better distributed throughout the courses in connection with interesting narrative lessons, and the Scripture selections were slightly longer. Particularly attractive was the study of Mark's Gospel throughout one entire year.

(3) *The Cycle for 1887-1893 (Seven Years).* 1887, six months in Old Testament (Genesis 1 to Exodus 20); six months in Matthew (Chapters 1-13). 1888, six months in Matthew (Chapters 14-28); six months in Old Testament (from "God's Covenant with Israel" to "Ruth's Choice"). 1889, first half, Studies in Mark; second half, Old Testament (from "Samuel Called of God" to "Close of Solomon's Reign"). 1890, twelve months in Luke. 1891, first half, Old Testament (from "The Kingdom Divided" to "Captivity of Judah"); second half, Gospel of John. 1892, first half-year, Old Testament (studies in the Prophets and the Psalms); second half, Acts (from "The Ascension of Christ" to "The Apostolic Council"). 1893, first quarter, "Israel after the Captivity"; second quarter, "Old Testament Teach-

ings" (lessons from Job, Proverbs and Ecclesiastes); third quarter, "Lessons from the Life of Paul" (Acts 16-28); fourth quarter, "Studies in the Epistles and the Revelation."

It is significant that the first serious effort to change the type of lessons issued by the International Committee took definite shape during 1892 and 1893, during which there were taught several blocks of didactic lessons covering three months at a time, with not a single story to cheer the heart of the teacher of little children. The patience of the Primary teachers carried them safely over the crisis at the Convention in St. Louis in September, 1893, so that they gave their endorsement to the plan of one lesson for all classes; but the didactic lessons for the last quarter of 1893 exhausted their patience, and on March 14, 1894, the Primary Teachers Union presented to the Lesson Committee resolutions begging that they "select a separate International Lesson for the Primary Department," said list to be ready for use by January 1, 1896.

The Third Cycle promoted continuity in Bible study by devoting an entire year to Matthew and another entire year to Luke.

(4) *The Fourth Cycle, 1894-1899 (Six Years).* 1894, first half, Old Testament (from "The First Adam" to "Passage of the Red Sea"); second half, Lessons from the Life of our Lord (harmony of the Life of Jesus as told in the four Gospels). 1895, first half, Lessons from the Life of our Lord (completion of harmony); second half, Old Testament (from "The Ten Commandments" to "David and Jonathan"). 1896, first half, Studies in Luke; second half, Old Testament (from "David, King of Judah" to "Solomon's Sin"). 1897, "Studies in the Acts and Epistles," twelve months. 1898, first half, Studies in the Gospel by Matthew; third quarter, Studies in the History of the Ten Tribes (to "Fall of Samaria"); fourth quarter, Studies in the History of Judah (to "Captivity of Judah"). 1899, first half, Studies in the Gospel by John; second half, Old Testament (Exile and Restoration).

The two most attractive features of the cycle were the study of the Life of Jesus for a year, after the style of a harmony of the Gospels, and the year devoted to the study of the Acts and the Epistles. The reduction of the cycle from seven years to six made it easy to omit many didactic lessons that had appeared in the earlier cycles.

(5) *Fifth Cycle, 1900 to 1905 (Six Years).* 1900 and first half of 1901, the Life of our Lord (a harmony of the Gospels); second half of 1901, Beginnings of Old Testament History (Creation to the Exodus). First half of 1902, Studies in the Book of the Acts (chapters 1 to 16); second half of 1902, Studies in the Old Testament from Moses to Samuel. First half of 1903, The Primitive Christian Church to the end of the New Testament; second half of 1903, The Hebrew Monarchy (Saul, David and Solomon). First half of 1904, Six Months with the Synoptic Gospels; second half of 1904, Studies in the Old Testament from Solomon to Isaiah. First half of 1905, Studies in the Writings of John; second half of 1905, Studies in the Old Testament from Isaiah to Malachi.

Perhaps the most serious objection to the cycle of the Fifth Committee was the splitting of the history of the primitive Christian Church into two half-years, with lessons from the Old Testament intervening. Otherwise the grouping of the material for study was almost ideal. The opening series of eighteen months in the chronological study of the Life of Jesus was notably attractive.

(6) *The Sixth Cycle, 1906-1911 (Six Years).* 1906, Synoptic Gospels. Words and Works of Jesus. 1907, Patriarchs to Samuel as Judge. Stories of the Patriarchs and Judges. 1908, January to June, Gospel according to St. John. The Witness of the Fourth Gospel to Jesus. 1908, July to December, The United Kingdom (Saul, David and Solomon). 1909, Acts and Epistles. Expansion of the Early Church. 1910, Gospel according to St. Matthew. The Gospel of the Kingdom. 1911, The Divided Kingdom, Captivity and Return; or, Glory, Decline and Restoration of Israel.

Perhaps the most difficult year in the Sixth Cycle was 1911, as it is not easy to hold the interest of children for a whole year in the later Old Testament history. Apart from this, the course was admirably constructed.

(7) *The Seventh Cycle, 1912-1917 (Six*

Years). 1912, Life of Christ. Synoptic Gospels. (Based chiefly on Mark.)

1913, Genesis to Joshua. Creation to the Settlement in Canaan.

1914, Life of Christ. Synoptic Gospels (concluded).

1915, Joshua to 2 Kings, with Prophets.

1916, Acts, Epistles and Revelation.

1917, January-June. John's Gospel. July-December, 2 Kings, Ezra and Nehemiah (with the Prophets).

The chief objection to the Seventh Cycle is the large number of didactic lessons in 1914. Some would also regard as a defect the break in the Life of Christ at the end of 1912. In other respects the Cycle is well arranged.

VI. Future of the Uniform Lesson. It would not be easy to destroy the Uniform Lessons. Even if the new International Lesson Committee should decline to issue the Uniform Lessons after 1917, in an attempt to introduce one or more types of graded lessons into all the Sunday-schools of the world, certain enterprising publishers would probably continue to send forth the Uniform Lessons to thousands of schools. As general education lifts the people to higher levels of thinking, and as teacher training is taken seriously by pastors everywhere, the number of schools using the Graded Lessons will greatly increase. A simplified graded series, uniform within each of four or five departments, may make yet more serious inroads upon the Uniform Lessons. But doubtless the Uniform Lessons, which have touched many millions of lives for good during the past forty-two years, will bear the message of redeeming love to many millions more in the years that are to come.

J. R. Sampey.

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Sampey, J. R. *The International Lesson System.* (New York, c1911.)

UNION SCHOOL OF RELIGION, THE. —The school maintained by the Union Theological Seminary is an outgrowth of a movement that has been going on for some years in the city of New York. Among its earlier phases were private home classes conducted by paid teachers; a class for children conducted by Dr. R. M. Hodge at the Seminary at its old site on Park avenue; and the Sunday school at Teachers College, which was started in 1903. The removal of the Seminary to Broadway at 120th street in 1910 resulted in transferring to the Seminary faculty the care of this pioneer school. Under the name "The Union School of Religion," it is now a regular part of the Seminary department of religious education, of which Prof. G. A. Coe is the head. The aim is to employ in religious education both modern knowledge and the methods of teaching that are approved by the best educational practice, and in so doing to train workers and to accumulate a body of experience that shall be of service to other Sunday schools. The school is not connected with a church organization. Some twelve denominations are represented among the pupils. The enrollment of pupils is not quite 200, chiefly the children of professional or business men who live in the vicinity of the Seminary. A complete personal record of each pupil is kept in a card catalogue system carefully devised for securing and preserving (a) adequate information concerning each individual in the school, and (b) evidence of the efficiency of the school and of each of its classes.

Each pupil pays a registration fee of $1, which helps to defray the cost of materials consumed in instruction and worship. Otherwise the enterprise is dependent entirely upon voluntary contributions from friends. The staff is composed of eighteen teachers and six officers, who are members of various Christian denominations. In addition to religious earnestness, all have technical preparation for their work. They receive moderate compensation, which promotes regularity, a true professional spirit, and a pervasive sense of both respect and obligation. The pupils are carefully graded as in day school. There is abundant equipment for teaching, as: A separate room for each class; tables and chairs (six different heights) arranged with reference to the unity of the class group; materials for picture-pasting and note-book work; blackboards, wall maps, relief maps; sand table; stereoscopes and stereographs; the Seminary Museum, rich in objects illustrative of the Bible and of missions; library of moral and religious education for the use of the staff.

In the kindergarten and the first three

grades, the stories (mostly from the Bible) are selected and prepared by the teachers themselves. A basis for selection is found in the practical problems that arise in the pupils' own experience. The arrangement is governed to a considerable extent by the church festivals and the seasonal changes. In the third grade the stories are from the life of Jesus. The next four grades take up in historical order the more important narrative material of the Bible from Abraham onward, together with stories of the early martyrs and of some of the post-Biblical missionary pioneers. The textbooks at present are the volumes of C. F. Kent's *Junior Bible,* supplemented with collateral literature. The eighth grade uses H. W. Gates' *Heroes of the Faith;* the first year high school, H. B. Hunting's *Christian Life and Conduct;* the second year high school, P. A. Nordell's *Preparations for Christianity;* the third year high school, Forbush's *Boys' Life of Jesus.* The training class course combines systematic observation with reports, discussions, and library work. From the second year high school onward, the studies are shaped with especial reference to preparation for teaching in Sunday schools.

The school worship is carefully planned and conducted so as to train the children in the experience of worship, and to cultivate, through worship, the fundamental Christian attitudes. The order of service includes such items as these: a processional hymn as the school enters the chapel; the Lord's Prayer by the school (standing) followed by an "Amen" by the choir of children, which occupies the choir stalls; the doxology; a sentence sung by the choir, the school kneeling, or with bowed heads; a memorized common prayer, repeated by all and incorporating some one specific thought or sentiment; a hymn, a story or talk, followed by a short prayer by the principal; a recessional hymn. The order is varied from time to time, as by the introduction of an organ solo, or practice in the singing of carols. The twenty minutes of worship are followed by forty-five minutes of class work in the separate classrooms. The class sessions usually close with prayer, sometime a class prayer.

The pupils are trained in Christian life and work—the devotional life, giving, cooperation, personal service in the spirit of Christ. The principle of the organized class is applied throughout. The money collected from Sunday to Sunday is kept in the class treasury and expended in deeds of mercy and help by decisions of the class after consultation with the teacher. A part of each class fund is by vote of the class turned over to the school treasurer (a pupil elected by the pupils) to be used for general school objects, such as the support of students in Nanking University, some local charity, or special relief work, as famines and flood disasters. Each Christmas the pupils bring presents to a Christmas festival. These are given to the children of a day nursery in the neighborhood. In addition each class has some interest of its own to support, such as clothing a poor child, providing a Christmas dinner for a destitute family.

In all this work the value of the personal touch is not forgotten. At the close of the year, on Anniversary Sunday, the parents and friends are specially invited to attend the service of worship and to witness an exhibit of the work of the school. This exhibit includes pupils' note-books and other handwork; specimens of textbooks and other teaching material; reports of class activities; teachers' reference books and helps; teachers' reports on the year's work; a graphic presentation (charts, tables, etc.), by the secretary, of the chief facts covering enrollment, attendance, punctuality, causes of absence, and contributions. The school coöperates actively with the churches of the neighborhood: (a) By earnestly presenting the privileges of church membership to each pupil at the appropriate age. (b) By providing a free training class for prospective teachers. The principal of the school, who is also instructor of religious education in the Seminary, is Hugh Hartshorne, Ph.D.

G. A. Coe.

UNION SUNDAY SCHOOLS.—For about forty years (1780-1820) after the founding of modern Sunday schools they were virtually compelled to adopt the non-denominational union plan; because the churches generally were either opposed to the scheme, or believed that to make it an integral part of the church was not

in accord with God's will. Some said that the design of the supporters of Sunday schools was to destroy or impair the influence of the church. An archbishop of England held a meeting of bishops to consider how to stop the movement. The famous Rowland Hill (*q. v.*) of London pithily answered the charge in his *Apology for Sunday Schools,* saying: "In this grand design we drop all names but Christ, and direct the children not to be dissenters from the church, but dissenters from sin." Even so late as 1812 the Stockport Sunday School (*q. v.*) of England felt it necessary to justify its union plan: "While party dissension runs high . . . attached to no particular sect, our plan comprehends whatever is excellent in all." The prevailing type of early modern Sunday schools was therefore "union," and continued to be so for nearly half a century. A writer on Sunday schools in the American P. E. Church affirms that churches did not begin to tolerate Sunday schools for the religious education of children of the church until after the War of 1812-1815.

The spread of schools on the "union" plan was phenomenal. They appealed universally to the masses; Bible study became popular. Wherever union schools were fostered, a wave of religious revival usually followed in the whole community. Their chief fields are in rural districts where churches cannot be maintained, because the residents are too few, too scattered, and too divided by religious prejudices. Many such union Sunday schools have become noted for their continued history of fifty to seventy-five years and upwards, and for giving moral fiber to men who have attained state and national fame.

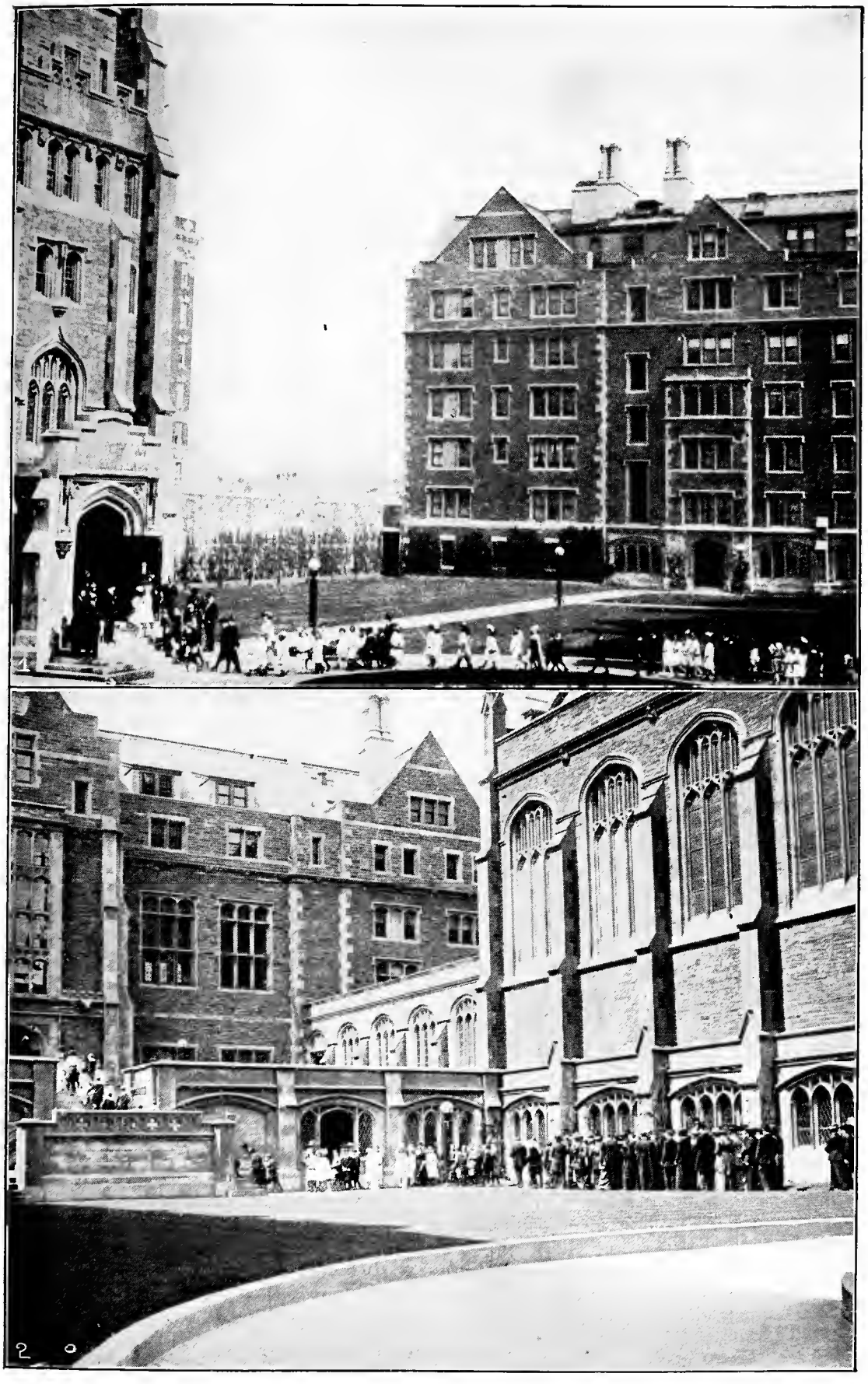
But Union Sunday schools are not confined to rural districts. Some of the famous schools of the world in congested towns have been "union," as the old and large Stockport Sunday School, of England; the Biddle Market School, St. Louis, Mo.; the North Side Moody Schools of Chicago, Ill.; and numbers of others in large cities. Union Sunday schools have had a marvelous growth and spiritual power, for in a measure they had that visible unity for which the Master prayed, "that the world may believe that thou didst send me." Leading historians, statesmen, and theologians of Europe and America have noted the declension of morals and religion in the eighteenth century before the rise of modern Sunday schools, as well as the marked revival in morals and religion, and the birth of great Bible, tract, and mission enterprises that followed their rise in the early part of the nineteenth century, when, as has been seen, most of these schools were sustained on the union principle.

In the first part of the twentieth century similar marked revivals of religion appear wherever union Sunday schools thrive. Thus, the American Sunday School Union reports nearly two thousand union schools established each year of this century. (See Sunday School Union, American.) Revivals have followed; these schools reporting in ten years over 100,000 persons who confessed Christ. This is an average of five confessions yearly to each school of less than fifty members. These additions to Christ's disciples from union Sunday schools are fourfold greater in proportion to membership, than the average additions to any church body in the United States for the same period.

Union Sunday schools are successful not only in rural districts, sparsely settled with persons of different religious views; they are also the one form of Bible study adapted to reformatories, homes, houses of detention, and other penal institutions of State and Federal government, as well as to army posts, naval and life saving stations of the United States. For in these, instruction must be nonsectarian, and "union" in principle. No satisfactory census of union Sunday schools has been taken in any country. An imperfect one was made about 1908 which found about 15,000 such schools in continental United States, but representatives of these schools pointed out inaccuracies in almost every state.

EDWIN WILBUR RICE.

UNITARIAN CHURCH (ENGLAND), SUNDAY-SCHOOL WORK OF THE.— Unitarians were among the earliest promoters of Sunday schools in England. The founder of the first avowedly Unitarian chapel in London, the Rev. Theophilus Lindsey (*q. v.*), while still vicar of Catterick in Yorkshire, established a Sun-



UNION SCHOOL OF RELIGION, NEW YORK CITY.

An experiment in religious education.

1. Entering the chapel. 2. The buildings in which the class rooms are situated.

day school in 1763, to save young people from "the noisy and riotous games, always accompanied with profane oaths, and generally ending in the alehouse or worse, in which Sunday was usually spent." He set himself to train them in "habits of sobriety, integrity, brotherly love and a sense of duty and devotedness to God." James Heyes, a weaver of Little Lever, near Bolton, in 1774 or 1775, taught children the rudiments of education in the English Presbyterian chapel at Ainsworth, and also instructed them in the cottage of a neighbor. The efforts of some of the early workers in Unitarian schools led to important developments. John Pounds, a crippled cobbler of Portsmouth, in a small workshop which still remains, taught poor children reading from handbills and old school books, and also cooking and boot mending.

This humble work was the precursor of the Ragged School movement with which the name of Dr. Guthrie is identified. (See Ragged School Union [England].) Mary Carpenter, daughter of Dr. Lant Carpenter, in her father's school at Bristol, worked among the poor and received impressions which led her to establish a Reformatory for girls, and to inaugurate a movement which led to legislation resulting in the founding of industrial schools in England and in India. Mary Carpenter was largely influenced in this direction by Rammohun Roy, of Calcutta, and Joseph Tuckerman, of Boston, Mass., U. S. A. Dr. Tuckerman, in 1826, organized a domestic mission for the poor in Boston; he visited Europe in 1833, and as a result similar missions were established by Unitarians in London, Liverpool, Manchester, Birmingham, Bristol, and elsewhere, one of their objects being "to promote an effective education" for the children "of families of the neglected poor, and to shelter them from corrupting agencies."

To-day there are Sunday schools connected with nearly all Unitarian churches. In the earlier days much secular instruction was given, and continued until the progress of elementary education supported by the State, enabled greater attention to be paid to more distinctively religious teaching. The Sunday schools, however, have never lost sight of the fact that religious ideas may be instilled by means of art, science, history, and biography as well as by the study of the Bible and the life and teachings of Jesus. For the elder classes a syllabus of topics is frequently prepared, and in some districts there are federations of men's classes with interchange of speakers and lecturers. A thoughtful and worthy *citizenship* is the ideal set before the elder pupils; it is sought to inculcate principles of life which will lead men to identify themselves with noble and practical efforts to make the Kingdom of God a reality *here* and now as well as a dream of the future.

The Guild movement as a connecting link between church and school has been in existence since 1880; and there are many kinds of supplementary institutions connected with the Sunday schools, including temperance and provident societies, social unions for reading and recreation, literary and Bible classes, Boys' and Girls' Brigades, Bands of Mercy, happy evenings, teachers' preparation classes, etc. The Manchester Association maintains a Holiday Home in Derbyshire, which accommodates a hundred pupils per week throughout the summer season; it has also a Convalescent Home for older girls and women teachers at Great Hucklow near Buxton, and a Red Cross Home for younger pupils at Blackpool. The London Society provides a similar Home at Southend-on-Sea; it has also a general Holiday fund for pupils.

In 1890, a summer school for teachers was established by the Sunday School Association; its sessions are usually held at Manchester College, Oxford. There are over twenty local associations or unions with which the schools are connected, and these in turn are affiliated with the Sunday School Association (1833), which has its headquarters and book department at Essex Hall, Essex street, Strand, London.

The publications of the Association include many excellent Biblical manuals, magazines for teachers and children, biographies, and books of religious instruction suitable for children, parents, and teachers. Unitarian Sunday schools are characterized by openness of mind to new ideas in regard to organization, method and teaching material; the results of modern criticism and scientific discovery are welcomed as aids to a truer and more helpful conception of religion.

T. P. Spedding.

UNITARIAN CHURCH, SUNDAY-SCHOOL WORK OF THE.—The Unitarian body early began founding Sunday schools, these having, from the first, a distinctly religious purpose and being chiefly concerned with the teaching of the Bible. In 1809 or 1810, Miss Hannah Hill and Miss Joanna B. Prince, of the First Church in Beverly, Mass., (Dr. Abiel Abbott, pastor) formed such a school. In 1810, in Concord, Mass., a daughter of Dr. Ezra Ripley founded a similar school in The Old Manse. In 1812, West Church, Boston, (Dr. Charles Lowell, pastor) followed. In 1814, a school was formed in Cambridge: in 1816, in Wilton, N. H.; and in 1818, in Portsmouth, N. H. All these, except that connected with the West Church, are still in existence.

In 1827, Unitarians of Boston, Mass., organized a Sunday School Society. This body finally absorbed all similar organizations and became the national body, known as the Unitarian Sunday School Society. It was incorporated according to the laws of Massachusetts in 1882. It has headquarters at 25 Beacon street, Boston, with branch offices in New York, Chicago, and San Francisco.

On June 1, 1912, the executive functions of the Unitarian Sunday School Society were transferred to the larger denominational body, the American Unitarian Association. The Society maintains its legal existence, holding public meetings but undertaking no aggressive work. Its President was appointed Secretary of the Department of Religious Education, and its Board of Directors became the official advisers of that Department. The Association has undertaken the publication of all manuals and periodicals relating to the work of religious education and the support of the three executive officers in the field. By this change the work of the denomination along these lines has increased and activity in Unitarian Sunday schools has become distinctly greater. The publication of periodicals for Sunday-school teachers began with *The Christian Teachers' Manual,* a monthly periodical which was started in 1828 by Miss Eliza Lee Follen. Two years later, *The Scriptural Interpreter* was founded, wholly devoted to the exposition of the Bible. In 1836 came *The Sunday School Teacher and Children's Friend.* The following year appeared *The Young Christian.* In 1849, a paper for children was started which, with changes of name and management, continues to the present day. This was *The Sunday School Gazette,* called in 1872 *The Dayspring,* in 1885 *Every Other Sunday,* and in 1910 *The Beacon.* It is now published weekly at the headquarters in Boston.

For the better ordering of worship in the schools, books of hymns and services have been issued from time to time. *The Sunday School Hymn, Tune and Service Book* appeared in 1869, *The Sunday School Service Book and Hymnal* in 1884, and *The Book of Song and Service* in 1895. In the meantime, the Western Unitarian Sunday School Society issued *Unity Services and Songs* and *Unity Festivals,* and Rev. Charles W Wendte, D.D., issued, on his own responsibility, *The Sunny Side, The Carol,* and *Heart and Voice.*

The first graded series of manuals for Sunday-school instruction was issued by the Unitarian Sunday School Society in 1852. There were eight manuals in the series, devoted to the study of the Old Testament, the New Testament, Christian History, and the principles of morals. In 1893 appeared the so-called *"One-Topic, Three-Grade Series,"* covering seven years of Sunday-school work. The plan of this Series is that the entire school shall use the same lesson, this being treated in three ways, in accordance with the needs and abilities of different ages, the school being formed into three groups for the purpose of instruction. The topics for the annual courses in this Series are, Early Old Testament Narratives, Story of Israel, Great Thoughts of Israel, Scenes in the Life of Jesus, Teaching of Jesus, Beginning of Christianity, Beacon Lights of Christian History.

In 1909 appeared the *Beacon Series,* which was an attempt at the founding of a curriculum on distinctly psychological principles. It consists of a series of twelve books, carrying pupils from the age of six years to eighteen, the manuals for the series being entitled First Book of Religion, Stories from the Old Testament, Stories from the New Testament,

World Stories, The Bible and the Bible Country, Hebrew Beginnings, Hebrew History, Jesus of Nazareth, Work of the Apostles, Movements and Men of Christian History, Comparative Studies in Religion, The Bible as Literature. This Series has won favor among leaders in religious education and is in use in other than Unitarian schools.

In addition, the Society issues single manuals, covering the needs of pupils from Kindergarten to Advanced ages, numbering more than a hundred titles. It publishes, also, Bulletins for free distribution, treating various aspects of religious education.

In 1913 the Department began the preparation of a new, comprehensive plan for religious education, to be set forth in a series of textbooks covering each year from four to twenty-one, with additional teachers' manuals, and pupils' books, and leaflets for class and home work. It is intended that this series shall be wholly child-centered, conforming as closely as possible to the needs of developing life so far as these are understood.

For the better preparation of teachers the Department of Religious Education conducts Summer Institutes at Meadville, Pa., at Andover, and at the Isles of Shoals in New Hampshire. It also conducts a normal course in connection with The Tuckerman School. Many Sunday School Unions, in various parts of the country, are also conducted as institutes. The secretary, associate secretary and lecturer of the department are active in holding local institutes, preaching and lecturing on matters relating to a better religious training of the young and holding conferences with teachers, parents and church officers.

The American Unitarian Association has also been instrumental in founding and sustaining The Tuckerman School, in Boston, where young people are carefully trained to become teachers and directors of religious education. Graduates from this school are in demand among Unitarian churches, many of which now have salaried leaders who cooperate with the pastors in this way.

There are about 450 Sunday schools in the Unitarian body in the United States and Canada with an enrollment of about 30,000. W. I. LAWRANCE.

UNITED BRETHREN CHURCH, SUNDAY-SCHOOL WORK OF THE.—The United Brethren Church dates its origin with the beginning of the nineteenth century. The evolution of the denomination through a period of great spiritual awakenings in America was practically simultaneous with the war of the Revolution, that gave us political independence as a nation. In the same period, also, came the quiet unostentatious birth of the modern Sunday school—an old idea in quite a new form.

Philip William Otterbein, founder of the denomination from the human side, was a descendant of the Reformation and the great Moravian revival. He was a missionary of the German Reformed Church, sent to America by the Synods of Holland in 1752. Contemporaries refer to him as "scholar, apostle, and saint"; "a sage in council and mighty in prayer." The attitude of Mr. Otterbein toward religious education was both positive and aggressive. The rules of Discipline which governed his congregation in Baltimore provided definitely for this vital phase of pastoral work. "Children's meetings" were conducted each Sabbath for "instruction in the principles of religion according to the Word of God." His marked interest in the religious life of the home and Christian nurture of the child anticipated what is most prominent and hopeful in the thought and effort of our times.

The successors of Mr. Otterbein were diligent in carrying forward the work of their preceptor in the religious training of the children and youth of the church. Bishop Newcomer, having visited Rev. John George Pfrimmer, a prominent minister of the denomination, at Harrisburg, Pa., makes the following note in his Journal. "May 21, 1800. To-day I came to Brother Pfrimmer's. About thirty children had assembled at his house, to whom he was giving religious instruction." The first Sunday school bearing the distinctive stamp of the denomination, so far as history gives a record, was organized by Dr. Pfrimmer, at Corydon, Ind., in 1820.

The first mention of Sunday-school work under the organic law of the denomination is found in the records of the General Conference of 1849, and Book of Discipline of the same date. The fol-

lowing statement sets forth the church's high conception of the mission of the Sunday school in that early period of its history: "We view with pleasure the growing interest manifested by the friends of the youth in this great and good cause, and firmly believe that the future prosperity of the church, the perpetuity of Christian institutions, and the good of the world, depend upon the proper training of the rising generation."

The first publication issued by the denomination in the interests of Sunday-school work was a song book which appeared in 1841. Denominational literature had its origin properly in 1854, when, by authority of the General Conference of the preceding year, two semi-monthly, four-page papers were issued, *The Children's Friend* for the English, and the *Jugend Pilger* for the German pupils.

The more complete organization of Sunday-school interests followed immediately the close of the Civil War. The General Conference of 1865 adopted a constitution providing for the creation of a board of managers and the election of a general secretary. The Rev. Isaac Crouse, author of the constitution, was chosen to this position. Since that time the church has been identified with every successive step of progress in the history of organized Sunday-school work. Associated with that heroic company of leaders, such as B. F. Jacobs (*q.v.*) and J. H. Vincent (*q.v.*), who secured the adoption of the plan of Uniform Lessons in 1872, was Col. Robert Cowden, Nestor of the Sunday-school work in his denomination. The church at once put itself in line with the aggressive Sunday-school workers of the nation, and began the publication of its own lesson helps.

In 1876, a decidedly advanced step was taken in the work of teacher training by placing in the field Col. Robert Cowden, with the commission to promote the work in all sections of the church, through conventions, institutes, and teacher-training classes, using the course prescribed by the Chautauqua movement, including Bible outlines, pedagogical principles, and Sunday-school methods. His work was supplemented by the Union Biblical Seminary, and other institutions of higher education in the church, graduating classes in the same course yearly.

The first Sunday-school library was published in 1874. The institution of Children's Day (*q.v.*) was established in 1880. In August of the same year, the first denominational Sunday-school assembly was held at Lisbon, Iowa. In 1881, the Home Department was endorsed by the Board and placed on its calendar for nation wide promotion. In 1899, the Board took action endorsing the Cradle Roll Department, and provided for its immediate promotion. In 1907, a chair of Sunday-school science was established in Bonebrake Theological Seminary. In the organized Adult Class movement of 1907, the denomination has held first rank in proportion to its numerical strength, both in the number of classes organized and in membership.

The Sunday-school work of the denomination was organized in 1865, under the title, "Board of Managers." In 1881, the title was changed to "Sunday School Board." In 1909, three interests were combined under the title, "Board of Control of Sunday School, Brotherhood, and Young People's Work." The department is now entrusted with practically all the educational work of the church as it applies to children and youth. In 1910, Professor Moses Alfred Honline was added to the working force as Director of Religious Education. The board is composed of nineteen members. Its chief points of emphasis are: Teacher training, class organization, standards of efficiency, correct grading, use of Graded Lessons, missionary and extension work. The General Secretary has charge of all the activities of the board. In the forty-eight years of its progressive history, two individuals have served in this capacity, Rev. Isaac Crouse from 1865 to 1877; Col. Robert Cowden from 1877 to May 1913, when Rev. Henry A. Dowling was elected his successor.

Sunday-school lesson helps are authorized by the General Conference, and the editorial staff elected by the same body. The department of literature is controlled by the board of trustees of the printing establishment. This board works in harmony and cooperation with the Sunday School Board of Control. The literature has had a growth, both in quality and volume, proportionate with the constantly enlarging scope of the Sunday-school

idea, and the closer application of the laws and principles of gradation. The Otterbein series of lesson helps on the International Uniform Series include nine publications, ranging from the Beginner's Picture Card to the monthly magazine devoted especially to teachers. The growth in circulation of the Graded Lessons since the introduction of the series in October, 1909, has been very marked. The day of low estimates in Sunday-school work is rapidly passing, and with it the demand increases that the work of religious education be promoted in harmony with the sanest educational principles.

The United Brethren Church has been identified with every agency that has contributed to the progress and efficiency of the modern Sunday-school movement, such as the International Sunday School Association (*q.v.*), Sunday School Editorial Association, Religious Education Association (*q. v.*), and Sunday School Council of Evangelical Denominations (*q. v.*). In the International Association the denomination has had representation on the Executive Committee from its first organization, and on the Lesson Committee since 1877.

The present status of the Sunday-school work of the denomination, compared with the average church of America, presents an exceptional situation. The Sunday-school enrollment is thirty-one per cent in advance of the membership of the church, and the aggregate circulation of Sunday-school periodicals is twenty-five per cent in advance of the Sunday-school enrollment.

H. H. Fout.

UNITED FREE CHURCH OF SCOTLAND GUILD.—See Young People's Societies (Great Britain.)

UNITED FREE CHURCH OF SCOTLAND, SUNDAY-SCHOOL WORK OF THE.—In its Annual Meeting of Assembly the United Free Church appoints a committee of sixty members as its Committee on the "Care of Youth." Under the control of this Committee, or in association with its work, are the Sabbath schools, the Bible classes and all the other organized societies dealing with the interests of the young people of the church. In every Presbytery of the church, there is also a Sabbath School Committee in charge of the schools within its territory, working in harmony with and, in a measure, under the control of the Assembly's Committee. In both Committees there is an almost equal number of ministers and elders. The period of service in the Assembly's Committee is four years—one fourth of the members retiring each year. By this arrangement the majority of the members are in full knowledge of the existing position, and the Committee is kept in continuous efficiency.

At the close of the year 1912, there were 2,269 Sabbath schools under the authority and guidance of the Assembly's Committee, with 24,460 teachers, and an attendance of 232,720 pupils. It is understood that in every congregation there is a Sabbath school, attended by the children of the members of the congregation and of other worshipers, however sparsely populated the immediate neighborhood of the place of worship. In these more thinly populated districts, the minister is frequently the acting superintendent assisted by elders or members of the congregation, as the circumstances may require. In the cities and large centers of population each congregation may have in addition to the congregational school, or schools, one or more mission Sabbath schools, conducted by the elders and other members and connected with a congregational mission in the district. These mission schools are generally largely attended and are carried on with great devotion and many evidences of success. There is also a carefully prepared system of lessons in operation in the schools covering the two sections of the infant and reading classes.

The United Free Church, in conjunction with the Church of Scotland (*q. v.*), arranged some years ago for a series of colored pictures drawn by distinguished artists, and illustrative of Bible characters and incidents suitable for the infant classes. These were provided by the churches at very great expense; but they have served for the very young children a most helpful and abiding form of Scriptural instruction. They imprint upon the minds of the young children the actuality of scenes and persons in the Bible record that can never be forgotten.

The teachers greatly prize these picture helps which never fail to preserve the attention of the young children.

The young people of the reading classes are equally well provided for in the schemes of lessons. In coöperation with the Scottish National Sabbath School Union, a scheme of lessons has been prepared covering a period of five years. These lessons are taken from the Old and New Testament Scriptures in alternative periods of two months. The lessons are issued to the schools in yearly slips, but before issue they are carefully revised by a representative committee. Great care is taken in the selection of the passages to be read in the classes, and in the choice of Scripture verses to be memorized by the children. In a number of these schools, together with the memory lessons from the Scriptures, there is systematic memorizing of the questions of the "Shorter Catechism." This mode of doctrinal instruction in the religious training of the children still holds a position in the Scottish mind, though perhaps not so rigidly as in former times. Verses from the metrical Psalms and Children's Hymn Book also form an important part in the memory training of the children.

In addition to the Scriptural teaching of the young people, and the enforcement of its spiritual lessons, the claims of foreign missions are kept prominently before them. The Sabbath-school magazine known by the name of *Greatheart,* is largely circulated in both the congregational and mission Sabbath schools. A large portion of the magazine is devoted to the incidents of the work in the mission fields of the church, and short communications for the children from those serving the church in the far-away lands. It also contains a record of their own contributions and the purposes for which they were given.

Every year a scheme is drawn up and issued to the schools by a special committee appointed for the purpose. This committee consists of members chosen from the Mission and School Committees of the Assembly. A careful selection is made of such interests as will especially appeal to the young people. Together with the list of claims selected is issued a handbook or guide for the superintendents in order that they may be able to instruct and inspire the interest of the children in their giving. By this method a large sum is raised every year by the children of the schools. Some of the large schools add to their general gifts the support of mission agents of their own. These are native teachers or preachers with whom a correspondence is carried on, and whose portraits are hung on the walls of the schoolrooms. This has proved a sure way of deepening the interest of the pupils and of adding to their gifts for this great service.

There has existed for some years a written examination for the children. It is held under the authority and by the instruction of the Assembly. It is confined to the lessons in the Bible and catechism for the last quarter of the year. The children are divided in three sections according to their ages.

The Junior section consists of those from eight to ten years of age; the Middle section of those from ten to twelve years; and the Senior of those from twelve years to the period of leaving school. There are two classes of certificates granted to the children. The first class is gained by those who reach 75 per cent and upwards; the second class by those who attain 50 to 75 per cent in their answers. A special certificate of honor is conferred upon those children who gain four first class certificates in six examinations.

Lectureships in the interest of the training of the young have been established in three colleges. They have been cordially approved by the professors. The lecturers are those who hold a preëminent position in the educational world. The lectures include the study of child nature and the changes through which it passes with the succeeding years; the best modes of communicating truth; and how to keep the confidence of the young mind. The lectures are given to those who are under training for the Christian ministry, upon whom the duties of the pastorate will rest in the future.

In two of the colleges classes have been formed for the purpose of aiding young teachers of the Sabbath schools. These classes meet during the winter season in the evenings, and are conducted by those skilled in the art of teaching, and who are well able to train the minds of the laity to better conceptions of the method of teach-

ing the young in the knowledge of Divine truth, and of keeping their confidence and interest. The classes are well attended and are highly prized by those who take the instruction. There is yet much to do in bringing the work of Sabbath-school teaching to its desirable fruition, but the efforts of recent years are preparing the way for a truer conception of the work of the church in leading youth into the Kingdom of God and his Christ. (See Teacher Training in England; University Extention Lectures for S. S. Teachers.)

ALEXANDER BROWN.

UNITED METHODIST CHURCH (ENGLAND), SUNDAY-SCHOOL WORK OF THE.—The history of the Sunday schools of the United Methodist churches involves some reference to the schools of churches formerly known by other names, because the United Methodist Church, though of somewhat recent origin in its present form, includes churches which have long histories.

This church was formed in 1907, by the union of communities formerly known as the Methodist New Connexion, The Bible Christians, and the United Methodist Free Churches. The Methodist New Connexion originated in 1797, soon after the death of Rev. John Wesley (*q. v.*), the founder of Methodism. The Bible Christians came into existence in 1815, and the United Methodist Free Church in 1857. The last named church was the result of the union of the Wesleyan Association and Wesleyan Reform churches, the former coming into existence in 1835, and the latter in 1849. With the Wesleyan Association the Protestant Methodists had united in 1836, and the Arminian Methodists in 1837.

Each of the churches forming the present United Methodist Church had given attention to work among the young, specially to Sunday-school work, and had made efforts for extension and efficiency. The original workers were diligent and devoted and brought much knowledge and wisdom to the work.

Also, in each of the three uniting churches, certain ministers had, in addition to their ordinary circuit duties, taken oversight of varied phases of the work, and in the United Methodist Free Church a minister had been set apart for Band of Hope and general temperance efforts. The Rev. John Thornley labored in this office for twenty-three years, when he became a supernumerary, and the Rev. J. B. Stoneman took up the work. Mr. Stoneman rendered effective service until his death in 1908.

Soon after the formation of the United Methodist Church the Sunday schools, Bands of Hope, Christian Endeavor societies, and other agencies acting for the welfare of the young people were placed in the care of the Young People's and Temperance League Committee which was composed of eighteen persons elected by Conference, one from each of the districts covered by the church, with the president of the Conference, a treasurer, and a secretary as *ex-officio* members, and in August, 1910, the Rev. S. C. Challenger was appointed secretary of the new department, and he is still (1915) thus engaged. Mr. Darley Terry was appointed treasurer and he also still occupies the position and gives much time and labor to the work of the department. The secretary visits the circuits, preaches, holds conventions on the varied phases of work among the young, lectures, and in all possible ways acts for the benefit of the young people in the churches, schools, Bands of Hope, and other young people's agencies.

General Sunday-school work, including examinations of pupils in Scripture knowledge, with prizes and certificates for successful students, teacher training, the formation of Christian Endeavor societies, guilds, and other agencies for the development of the religious life of the young people, Band of Hope, the "League of Abstainers" and general temperance work are among the matters which receive careful attention. Efforts are made to form branches of the "International Bible Reading Association" in connection with schools. (See Bible Reading Association, International.)

Long-service diplomas are supplied for Sunday-school and Band of Hope workers who have rendered twenty-five years' continuous service, class registers, pledge cards, pupils' transfer forms, decision cards, and booklets designed to prepare young people for church membership have been provided.

Much is being done to secure the adoption of the graded system of working in

the Sunday schools, and though there are many difficulties, some arising through lack of proper premises, much progress in this matter is being made. Steps are being taken to bring before the schools, and kindred organizations, the results of modern scholarship and to lead to methods of procedure calculated to produce the most desirable results. This young people's department, though of recent formation, seems likely to become an increasingly effective agency in the work of the church.

S. C. CHALLENGER.

UNITED PRESBYTERIAN BROTHERHOOD.—SEE BROTHERHOOD MOVEMENT.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, SUNDAY-SCHOOL WORK OF THE.—The United Presbyterian Church of North America is one of the smaller Presbyterian bodies. It was organized May 26, 1858, in Pittsburgh, Pa., by the union of the Associate and Associate Reformed Presbyterian Churches. Its membership at the time of the consummation of this union was about 55,000. The number of ministers reported in the year 1913 is 1,145, with a total membership of 183,805, of whom 40,000 are found in the Mission Synods of Egypt and the Punjab, India. The total membership in America in this present year is 142,081.

From the earliest existence of this denomination and the branches which united to constitute it, much interest has been manifested in Bible instruction. Great care was given to secure faithful home instruction, the efforts of parents being stimulated by the annual visits and catechizing of pastors. Instruction of youth in Sabbath schools also received an early approval and adoption by the forbears of this denomination. Mention is made by the late Dr. Henry Clay Trumbull (*q.v.*) in his *Yale Lectures on the Sunday School* (page 123), of a Sunday-school gathered in 1803 by Mr. and Mrs. Divie Bethune, in New York city, and of other schools inaugurated by them. Mr. and Mrs. Bethune were active members of the Associate Reformed Presbyterian Church, one of the branches which helped to form the United Presbyterian Church. There were at that time but few Sunday schools in America, and indeed in the whole world. Mr. Bethune had visited Gloucester, England, soon after Robert Raikes (*q.v.*) organized his first Sunday school in that city, and carried home with him the aspiration to inaugurate a similar work within his own church in America. From that time the growth of Sunday schools in these denominations was slow but steady.

Early in the life of the united body, careful attention was given to the work of the Sabbath school by the General Assembly and the subordinate courts. A Permanent Committee was appointed by the General Assembly from year to year, to which was committed the general oversight of this department of Christian effort. This was followed by the election annually of a Presbyterial Superintendent in each of the Presbyteries, on whom was laid the responsibility for the holding of institutes and conventions, the gathering of statistics, and such other duties as might tend to stimulate greater interest and fidelity in every congregation. This system of Presbyterial supervision is still continued, and has proved a very effective agency in maintaining a high standard of Sabbath-school organization and instruction.

The United Presbyterian Church was among the first to give its official endorsement to the International Uniform Lesson System. It was made part of the duty of the Permanent Committee on Sabbath Schools to select persons to prepare lesson helps and to secure their publication. In the year 1880, the General Assembly directed its Board of Publication to undertake the preparation and publication of a suitable Sabbath-school literature, including lesson helps for teachers and pupils, with the usual grades of weekly Sabbath-school papers. The publishing house of this denomination is located in Pittsburgh, Pa., and is known as "The United Presbyterian Board of Publication."

This denomination has recognized the advantages of the graded lesson system, and has made provision, through its own publishing house, for the use of the International Graded Lessons now in use among other denominations. It has prepared its own lesson helps for the Beginners', Primary and Junior grades, and has made a beginning in the preparation of helps for the more advanced grades.

In the year 1908, the General Assembly authorized its Board of Publication to appoint a secretary of Sabbath-school work, to give special oversight and direction to this department of Christian effort. Rev. W. B. Smiley, D.D., was elected to this position and filled it with much efficiency until 1913. He has laid special stress upon the organization of teacher-training classes and organized Adult Bible classes, with very encouraging results in both directions. In the hope of stimulating more effectively the organization of mission Sabbath schools in places where they may be needed, the general supervision of the Sabbath schools of this church was recently placed under the direction of its Board of Home Missions. At the present time the editors of the Sunday-school publications are Dr. R. J. Miller and Earl D. Miller. The Rev. George E. Raitt, D.D., Associate Secretary of the Board of Home Missions, is also the General Secretary of the Sabbath school work of this denomination. The latest reports (1914) indicate that the present number of Sabbath schools is 1,041 with 15,271 officers and teachers, and 173,250 pupils, with an average attendance of 88,970. The contributions of these schools during the past year amounted to $213,315.00.

R. J. Miller.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR.—See Young People's Society of Christian Endeavor.

UNITED STATES OF AMERICA, PRESENT STATUS AND OUTLOOK FOR SUNDAY-SCHOOL WORK IN THE.—In order to appreciate the significance of the Sunday school in the United States to-day one needs to have in mind the steps of development by which this institution has reached its present status. Three stages in Sunday-school progress in this country may be briefly distinguished.

1. The Era of Sunday-school Planting and Extension. During the early part of the nineteenth century, soon after the Sunday-school idea first came to America, a great deal of activity was expended in extending this new agency, not only into the churches of the various denominations, but also, through interdenominational enterprise, into new communities in pioneer sections of the country, where churches had not yet been organized. (See Sunday School History.) The chief agency for this coöperative work in Sunday school missions was the American Sunday School Union. (See Sunday School Union, American.)

It was not long before a demand arose for further assistance in meeting problems arising in connection with the Sunday school. While several denominations (Methodists, Unitarians, Lutherans, Congregationalists, Baptists, Presbyterians, *et al.*) made provision, through national organization, for publishing lesson material, a great variety of plans were followed and many perplexing questions arose which required consideration and discussion by those who were engaged in the work of teaching and administration.

2. The Era of Organization. a. *Within the Sunday School.* In 1832, through the initiative of the American Sunday School Union, a Convention was called, composed of superintendents, teachers and other officers. This, and the next succeeding conventions, however, were not productive of significant results. They are chiefly important as the beginnings of a movement which later became incarnate in the International Sunday School Association (*q. v.*).

At the Fifth National Convention, held in Indianapolis in 1872, a new epoch in Sunday-school history began with the formal adoption of the system of Uniform Lessons (*q. v.*) and the appointment of a national statistical secretary. During the next thirty years the use of the Uniform Lessons became practically universal throughout the Sunday schools of Christendom. Around this lesson system developed a vast organization extending throughout the United States and Canada, with branches in every State and Province and reaching down into the remotest township. There sprang up also a series of sub-organizations or movements designed to facilitate the use of these lessons and to increase their effectiveness with different age-groups. Thus arose the Departmental Organization: Primary, Home, Field Workers, Education, Adult, Missionary. The promotion of teacher-training (*q. v.*) was especially the function of the Education department. By means of conventions, institutes, and conferences, the aspects of Sunday-school organization and

method embodied in these departments were made familiar to the whole Sunday-school world and found their counterpart in practically every local school of any size.

b. *Accessory Agencies.* While certain great advantages were realized through the use of Uniform Lessons, among which have been the universalizing of Bible study and the enlisting of a widespread coöperation in Sunday-school work, it was early apparent that the uniform plan, taken by itself, was totaly inadequate to the requirements of religious education in America. This inadequacy became all the more evident with the rapid development of general public education, which quickly appropriated the best in educational theory and organization and threw into sharp contrast the somewhat stereotyped methods of teaching in the Sunday schools. The Sunday schools attempted to overcome the limitations of Uniform lessons by the use of "supplemental lessons" (*q. v.*). With the growing complexity of home life and the increasing demands made upon the public schools there was a tendency to lay upon the church the full burden of religious instruction and training in the Christian life.

As the time set apart for instruction on Sundays was preoccupied by the Uniform Lesson system there gradually grew up within the church other specialized agencies of education, operating independently of the Sunday school; *e. g.* Mission Bands, Bands of Hope, Bands of Mercy, and later, Young People's societies (*q. v.*), Boys' Brigades (*q. v.*), Mission Study Classes, Knights of King Arthur, Queens of Avilion, Boy Scouts (*q. v.*), Camp Fire Girls (*q. v.*) and numerous others. (See Boys and Girls, Community Organizations for.)

3. The Present Era of Scientific Investigation and Efficiency. a. *Scientific Study of the Scriptures.* Notwithstanding this wide diversity of agencies for special ends there was a growing conviction that the solution of the problem of religious education in this country must be sought in another direction. Erastus Blakeslee (*q. v.*) was the first to realize fully the inadequacy of the Uniform Lesson system as an educational measure, and to attempt to devise a better system to take its place. (See Bible Study Union Lessons.) His was the first substantial effort in America to popularize the study of the Bible in systematic fashion. Among adults, the American Institute of Sacred Literature (*q. v.*) undertook to give wide publicity to the results of the modern historical study of the Bible. A little later this attempt was carried a step farther in the Constructive Bible Studies (*q. v.*). Thus has the scientific study of the Bible found expression in lesson material.

b. *The Scientific Study of Childhood.* Child study has affected no less profoundly the work of the Sunday school. Gradually the conviction has been gaining ground that all education, including religious education, is for the sake of the child, and hence that the interests and needs of childhood are to determine the material, the methods, and the organization of the school. As soon as this principle was fully grasped there were those who undertook to apply it to the organization of the Sunday school. (See Graded S. S.; Psychology and Pedagogy, Contributions of, to the Work of the S. S.; Psychology, Child.)

The Religious Education Association (*q. v.*) has proved to be an important factor in securing and disseminating scientific information regarding all phases of religious education.

c. *Denominational Efficiency.* One result of the new movement toward scientific methods in religious education has been a quickening of the sense of responsibility for religious education within the various denominations. Not only have they been stimulated to greater enterprise and activity by the demand for graded lessons (*q. v.*), but the introduction and use of these lessons have given rise to new problems within the local church for the solution of which it appeals to its official Board or Society. Grading, architecture (*q. v.*), equipment, teacher-training, have become burning questions with every denomination. To deal with such problems several bodies have already appointed educational secretaries and organized educational departments. (See denominational articles.)

d. *Coördination of Instruction.* The adoption of graded lessons has for the first time made it possible to deal with religious education inclusively. It is no longer necessary to provide supplemental lessons. Whatever needs to be taught may all be

incorporated within one curriculum (*q. v.*) of study, carefully graded and coördinated so as to meet the needs of the growing child and of all ages. Mission study, temperance instruction, the religious interpretation of nature, Christian theology, Christian ethics, Christian vocational studies, are all beginning to find their places in the regular graded lesson system. (See Religious Education, Aims of.)

e. *Correlation of Agencies.* (1) *Within the local church.* This inclusiveness of treatment is, however, emphasizing the necessity of devoting more time to religious education than is usually allotted in the Sunday school. The conception of the Church School (*q. v.*) is gaining ground, in which is comprehended all the educational work of the church, whenever it may be carried on, on Sundays or during the week, or by whatever agency. It is sought to unify this entire work of instruction and training into one system which already, in some churches, is placed under the administration of one officer, the educational director, behind whom stand the educational committee of the church. (See Committee on Religious Education; Director of Religious Education.)

(2) *Within the denomination at large.* To facilitate this work of correlation it is necessary that the denominational machinery should be the counterpart of the organization of the local church. Many denominations accordingly are readjusting their various Societies and Boards in order to secure greater unity of educational administration. Just as the needs of the individual pupils are determining the form of organization in the local church, so the educational needs of the local churches are determining the form of denominational educational organization.

(3) *Interdenominationally.* The problem of religious education is essentially a community problem. No one denomination alone can solve it. The growing realization of this fact is evidenced by the movement of denominations toward closer coöperative relationships. The organization of the Sunday School Council of Evangelical Denominations (*q. v.*) has made it possible for the denominations to deal coöperatively with such matters as standardization, teacher training, special study courses for immigrants, religious education upon mission fields, and the correlation of the Sunday school with the day school, the college, the university, the Y. M. C. A. (*q. v.*), the Y. W. C. A. (*q. v.*), etc., etc. (See Daily Vacation Bible School Association; Gary Plan in Religious Education; Religious Day School.)

A similar illustration is afforded by the organization of the commission on Christian education of the Federal Council of the Churches of Christ in America (*q. v.*). This commission has coöperated with the Church Peace Union in the preparation of a special course of lessons on peace. (See Peace Movement.)

This tendency toward coöperation over the widest possible field is again manifest in the reorganized International Lesson Committee which now is composed of representatives of the International Sunday School Association, the Sunday School Council, and of the denominations severally, and is planning for a more comprehensive and diversified activity than ever before. (See Lesson Committee, International.) In the preparation of lesson outlines it will have in mind not only the needs of all kinds of Sunday schools, but the needs of all ages of children, youth, and adult life.

4. America's Peculiar Problem. It may be said that the Christian churches of America have at last begun to appreciate the seriousness of the responsibility which rests upon them for providing the religious element in education, because of the unique separation in this country between Church and State. During the last century this wholly new problem in history has been attacked from various quarters, but hitherto with only partial recognition of its vital significance. Out of these efforts, however, have come some valuable results, in a general recognition of the importance and the place of the Bible, the acceptance by the churches of responsibility for providing place and equipment for religious education, and some comprehension at least of the many-sidedness of the Christian life and of the training demanded for its complete development.

With increasing emphasis upon scientific methods there is every reason to expect that in the near future some plan will be devised for the more exact measurement

of the effects of educational processes and hence for securing greater precision in teaching. The pressure of social problems and the complexity of modern social relationships suggest that increasing emphasis will be laid upon the socialization of the Christian life and upon such forms of training in social service as will enable Christian men and women to make their religion socially effective. (See Activity . . . in Religious Education; Social Aspects of Religious . . . Education; Social Service and the S. S.; Sunday School and Social Conditions.)

Finally, the demands upon teachers and pupils alike are so heavy that every effort should be made to eliminate useless machinery and organization and to correlate such agencies as are retained so as to secure the utmost effectiveness upon the life of the pupil with the least possible waste. This necessity points to a still closer cooperation not only between Christian denominations, but between these and other constructive educational forces in the community and the state, while preserving to each its distinctive and characteristic quality. (See Great Britain, Present Status and Outlook for S. S. Work in; Public Schools [U. S.], Moral Instruction in the.)

B. S. WINCHESTER.

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UNIVERSALIST CHURCH, SUNDAY-SCHOOL WORK OF THE.—The earliest Sunday-school work done by Universalists in America connects itself with the name of Benjamin Rush of Philadelphia, one of the pioneers of the faith who in 1790, in cooperation with Bishop White (*q.v.*) and Matthew Carey, formed "The First-Day or Sunday School Society" (*q.v.*). That organization made the beginning of continuous work in the Sunday-school cause in this country. The first school formed by this society was opened in March, 1791. One month later Mr. Oliver W. Lane, a Boston school teacher and a deacon in the First Universalist Church, opened a school for boys and girls on the Lord's Day. But these were schools in which the children were from all sects. The first school exclusively under the Universalist name was in Philadelphia, in the year 1816, after the abandonment of the schools mentioned above. The second was connected with the First Universalist Society in Boston in 1817. The third in the church in Gloucester, Mass. The last-named school is active and vigorous to-day.

The attitude of these early leaders in the denomination was characteristic of all its later policies. Sunday schools have always been encouraged as a means of religious education and of missionary work. The theories of this church have all asserted that the normal life and development of a child should lead him Godward, and that all children, spiritually nurtured, will grow naturally into the Kingdom. Hence it was the early practice of Universalists to dedicate their children to the service of God either by rite of baptism or by laying on of hands. This custom led to the setting apart of a certain day for the service; and in June, 1856, the Rev. Charles H. Leonard, D.D., at Chelsea, Mass., instituted Children's Sunday, which was adopted by other churches, and in 1867 was set apart by the General Convention for special observance.

It is the custom of the churches, now become an almost universal polity, to gather these and other young persons, as they become of suitable age, into the church membership, by the rite of confirmation. Classes are formed for special instruction during Lent, and large accessions made at Easter.

For a church which from the first has so heartily fostered the Sunday school the neglect to provide special organization for the work is hard to explain. Much may be laid to the spirit of independency and the fear of over-organization. But while many state organizations were formed, no national movement was made until the year 1899, when a Commission was appointed to further the work and increase the efficiency of the denomination's schools. In 1913 at a convention in Utica, N. Y., a National Association was formed and an aggressive policy outlined for increase and efficiency.

The interests of the schools, however, in the provision of textbooks, study

courses, and the material for instruction, have been well cared for by the various publishing interests which have from time to time been formed; and latterly by the Universalist Publishing House, located in Boston, well-endowed and alert in covering its field. The early publications, textbooks, lesson sheets, children's papers, teachers' manuals, and the like, have been numberless. The current literature of the House consists in *The Sunday School Helper,* a monthly for teachers which follows the Uniform System; and the Murray Lessons, a course prepared for graded schools, in collaboration with the general committee on graded lessons.

The entire work of the religious instruction of the young is thus voluntary, independent, and parochial. Each church conducts its own school in its own way. The financial maintenance of the school is generally left to its membership. There is no central bond nor authority. Yet so earnest and ambitious are the leaders in the work that there is a good understanding, a fairly uniform policy, and a steady growth in good administration and intelligent teaching. It is probable that a Sunday-school secretary will soon be appointed to work in harmony with the Commission now existing, and state organizations formed to cooperate with the national Associations, in conformity with the usual denominational policy. The immediate trend of activity is toward teacher training and a standardization of methods and work.

J. C. Adams.

UNIVERSITY EXTENSION LECTURES FOR SUNDAY-SCHOOL TEACHERS (ENGLAND).—A notable phase of the new attitude towards Sunday-school work has been the attention paid to it by several universities, mostly through the medium of Extension Lectures. Instead of regarding such teaching as altogether outside their province, both on account of grade and of subject matter, they have in several cases recognized that an important and promising field was open to them there, and that they would do well to make their contribution toward efficient teaching in this sphere as in others. That the University should have come to feel a sense of responsibility for the child is in itself a remarkable sign of the times; but it is more remarkable that the pioneer in this direction should have been Liverpool University, whose constitution—for reasons into which we need not enter here—so definitely places an embargo upon theological instruction. That Liverpool University should have been able and willing, in face of many difficulties, to render such effective aid to the new movement in Sunday-school affairs is a factor of no small importance, and points the way to great developments.

Much attention is paid to the Liverpool experiment in this article because its University Extension Board was the first to move in this matter, and has carried out its schemes more completely than has been done by any other University as yet (1914), but everything indicates extensive developments of the idea. Birmingham University has launched an Endowment Fund scheme, for the purpose of providing for an annual series of lectures: Sheffield and Nottingham have promoted courses, and such enterprises are steadily increasing in number. Because Liverpool was the first to move, and, up to the present, has moved farthest, it will perhaps be best to trace that experiment from its beginning; for by focusing attention on that point the nature of the enterprise and the conditions of success will be made the clearer for any who may wish to follow in the same line.

The first departure was taken in September, 1905. How much was due to individual and corporate effort on the part of those who were interested in the forward movement of the Liverpool Sunday School Union it would be difficult to say, but the fact that Mr. G. H. Archibald had conducted a series of Lecture Conferences in 1903 may be taken as constituting one important element in the scheme, coupled with the fact that there stood ready a group of broad-minded, enthusiastic, self-sacrificing men who recognized the importance and urgency of the matter. The result was that in September, 1905, there appeared an announcement of "University of Liverpool Extension Lectures" in connection with the Sunday School Union Forward Movement; and at the foot of the leaflet was an earnest appeal "to secure the success of this first direct effort of the University of Liverpool to promote the

educational efficiency and to enlarge the spiritual success of the Sunday-school Movement." The lecturer was Prof. Thiselton Mark, of Manchester University; and his subject was "Some principles of education, with special reference to the Sunday school."

In October, 1907, a further and most significant change made its appearance, in that the Diocesan Sunday School Institute joined the Sunday School Union and the University Extension Board in constituting the Lectures Committee; and what started as an educational agency became, in addition, a factor making for Christian unity. This result was due in part to the coöperation of Canon Morley Stevenson, principal of the Warrington Training College, who not only gave the course of lectures, but contributed no little prestige to the movement. As before, the lectures were given in the Arts Theater of the University. A further development appeared with the announcement of the intention to arrange a second series of lectures, to complete a two years' course, "at the end of which a voluntary examination will be held, and University Extension Certificates awarded to successful students who must have attended not less than eighteen of the twenty-four lectures, and have worked to the satisfaction of the lecturer three fourths of the essays or questions set during the course." The lectures of this course also were given by the Canon; but in addition there was held a practical tutorial class, limited to thirty-six students attending the course, conducted by Mr. C. W. Bailey, M.A., of the Holt Secondary School.

During 1909-10 three short courses of six lectures each were given by Prof. Ramsay Muir, of the University of Liverpool, on "The World in the Time of Christ and the Apostles"; by Canon Morley Stevenson on "Mark's Gospel"; and by Miss Hetty Lee, of the National Society, on "Reformed Methods in Sunday School Teaching." These were conducted on the same lines as those of the preceding session; but 1911-12 saw some advance, for the course by Principal Ritchie, of Nottingham, on "The Principles of Education as applied to Sunday-school Work" was announced as "the first of a three-year series which is being arranged with a view to the systematic training of Sunday-school teachers, and with the hope that the course as a whole will be found a suitable preparation for the University 'Certificate on a Systematic course of Instruction.'" Principal Ritchie devoted his attention to the psychological side, and the present writer dealt during the following session with the whole Bible, as providing the material out of which Sunday-school teaching has to be constructed. The concluding course was given in the winter of 1913-14 by Principal Ritchie upon "Jewish History and Literature in the Eighth Century B. C."

There is no doubt that a great degree of success has been achieved with this experiment. Finances, which have proved the stumblingblock so often elsewhere, have been safeguarded, not so much by guaranteed funds, or subscription lists, as by the sale of a large number of course tickets—usually at half a crown—a sale which varied between six hundred and nine hundred. The paper work which forms so characteristic a feature in all extension courses, has not been taken up by as large a proportion of the class as might be expected, but the quality has been of a high order. Six certificates were presented in June, 1912, to those who had passed the examinations held in connection with the courses of 1907-8, 1908-9, 1909-10; and terminal certificates have also been granted on each course. It has been agreed between the Committee and the University Extension Board that the normal three years' course should embrace:

1. Principles and Practice of Teaching as Applied to Sunday-school Work.
2. Principles of Teaching applied to Biblical Instruction.
3. Some Reference to the History of the Sunday-school Movement and the Organization and Control of Sunday Schools.
4. Some period of Ecclesiastical or Jewish History.
5. Some portion of Biblical Literature.

W. F. MOULTON.

UNIVERSITY OF CHICAGO BIBLE STUDIES.—SEE AMERICAN INSTITUTE OF SACRED LITERATURE; CONSTRUCTIVE BIBLE STUDIES.

UP THROUGH CHILDHOOD.—SEE EXHIBITS, S. S.

V

VACATION BIBLE SCHOOL.—See Daily Vacation Bible School Association; Religious Day School.

VALUE OF PLAY.—See Play as a Factor in Religious Education; Playground and Recreation Association of America.

VENTILATION OF SUNDAY SCHOOL BUILDINGS.—See Hygiene.

VERSE-A-DAY SYSTEM.—This plan of selecting lesson material for Bible study is said to have originated with the Moravians. About 1829 it was introduced for use in the Sunday schools of Sullivan, Madison county, N. Y., and in 1831 the Sunday-school Teachers' Association of Oswego county, N. Y., adopted this "verse association, or perpetual lesson plan."

Beginning at a designated chapter in the Bible and proceeding successively the seven verses studied during the week composed the foundation of the lesson to be taught on the following Sunday. The system stimulated acquaintance with and the study of the Scriptures themselves, but it was too artificial as a principle of selection, and too rigid in its limitations, though it promoted the memorizing of many Bible verses.

The "Verse-a-Day Scheme" became very popular for a period before the introduction of the International Uniform Lesson System.

Emily J. Fell.

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VERSIONS OF THE BIBLE.—See Bible in the S. S.; Bible, Significance of the, in Religious Education.

VINCENT, JOHN HEYL (1832-).—Editor, author, leader in popularizing Bible study, one of the founders of the Chautauqua Assembly, and a bishop of the Methodist Episcopal Church. Bishop Vincent was born in Tuscaloosa, Ala., February 23, 1832. His parents were John Himrod and Mary Raiser Vincent. In his childhood the family removed to Lewisburg, Pa., and later to Milton, Pa. He studied at the Wesleyan Institute, Newark, N. J., but was unable to obtain the higher training of the college; a fact which strongly influenced him in his efforts later for the promotion of popular education. But he carried through alone the studies of the college course, was examined, and in 1875 received the honorary degree of B.A., from Mount Union College, Ohio; in 1870 he was given the degree of L.T.D., by Ohio Wesleyan; also by Harvard in 1896; and that of LL.D. by Washington and Jefferson College in 1885. In 1858 he married Elizabeth Dusenbury of Portville, N. Y., who died in 1909. Their only son is George Edgar Vincent, President of the University of Minnesota.

He began preaching in the Methodist Episcopal Church at the age of eighteen; in 1851 was appointed junior preacher on Luzerne circuit in the Baltimore Conference; in 1852 to the City Mission of Newark, N. J.; in 1853 was received into the New Jersey Annual Conference, and appointed to North Belleville, now Nutley, where he remained two years. His ministry even in this early period was educative in its character, and he gave to the Sunday-school teachers and young people courses of instruction in the Bible. In 1855 and '56, he was pastor at Irvington, near Newark, and continued his teacher-training work, at that time almost unknown in the church. In 1857, he was transferred to the Rock River Conference in northern Illinois, and appointed pastor at Joliet.

Here he completed his organization of "The Palestine Class," a course of instruction in Bible history and geography, of which the lessons were afterward published, in 1888, in *The Study,* a magazine

issued 1880 to 1888 by The Methodist Book Concern, New York city. He marked out a map of Palestine on the church-lawn, led his students on pilgrimages from place to place, and taught the events in connection with the localities. The same courses were given in his charges at Mount Morris, 1859, and Galena, 1860-61. From 1862 to '65 he was stationed at Rockford, Ill.; during this pastorate Bishop Vincent made his first visit to Europe and Palestine. His last pastorate was Trinity Church, Chicago, in 1865.

At this time the great awakening of the Sunday school was beginning in Chicago, and B. F. Jacobs (*q. v.*) and the other leaders found an able associate in the young pastor at Trinity. In Chicago a uniform lesson for the Sunday schools of the city was instituted, growing afterward into the International Uniform Lessons. For the needs of teachers of these lessons Bishop Vincent established the Chicago *Sunday School Quarterly* in 1865, which became the *Sunday School Teacher,* monthly, in 1866. In 1865, Bishop Vincent was called to New York, to become the General Agent of the Methodist Episcopal Sunday School Union. Soon after, he removed to Plainfield, N. J., which was his home, except four years in New Haven (1881-85) while his son was in college, until 1888. In 1868 he was elected by the General Conference of his church corresponding secretary of the Sunday School Union and Tract Society and editor of Sunday School literature, a position which he held by quadrennial re-election until 1888. He established the *Sunday School Journal* for teachers in the fall of 1888, and various lesson leaves and quarterlies. Between 1870 and 1873 he was one of the leaders in the movement for the International Uniform Lessons, which became effective over the American continent in 1872. He made a journey to England at this time, and was influential in bringing the Sunday schools of Great Britain into line with the Uniform Lessons.

A great step in the interest of improved Sunday-school instruction was taken in 1874, when the first Chautauqua Assembly was held, under the joint direction of Lewis Miller, Esq., of Akron, Ohio, and John H. Vincent, at Fair Point (afterward Chautauqua) in western New York. (See Chautauqua Institution.) Here a regular course of instruction was given to many during several hours of each day for seventeen days, closing with a written examination upon the Bible and Sunday-school organization and teaching. The graduates of this course each year for at least ten years were counted by the hundred; in one year more than three hundred passed the examination. Training courses and classes in this department are still continued at Chautauqua.

In 1878 he instituted the Chautauqua Literary and Scientific Circle, a four years' course of reading and study, to be taken in the home, by men and women desirous of education; especially designed for those who had missed the opportunity of the college. Up to the present time (1915) more than half a million people, mainly in America, but many in other lands, have taken this course, either completely or in part; and this organization has not only given wide circulation to many thoughtful books in history, literature, art, social life, and religion, but has also inspired many to seek higher education through the college and the university.

The Chautauqua Assembly having developed into an institution for general education, received a charter as a university, although giving no college or university degrees, and Bishop Vincent was chosen as its first chancellor, an office which he still (1915) holds, and in that capacity preaches every year with marked ability the baccalaureate sermon at Chautauqua.

In 1884, Bishop Vincent organized the Oxford League, a society for the promotion of intelligent Christian life and literary culture among young Methodists. For this society he wrote many monographs and tracts, mainly upon the history, doctrines, and spirit of the denomination. This association, organized in many local churches, developed later (1889) into the Epworth League (*q. v.*), which now has more than three thousand chapters, and more than a million and a half of members, being the official Young People's society of all the Methodist branches.

At the General Conference of 1888, held in New York, he was chosen a bishop in the Methodist Episcopal Church, the

first of eight men elected at that time, and entered upon his episcopal service, giving up his editorial work, but retaining his relation to Chautauqua. He was assigned to residence, first in Topeka, Kan., then in Buffalo, N. Y., and finally in Zürich, Switzerland (1900) in charge of all the work of the Methodist Episcopal Church in Europe. In 1904, he retired from the active work of the episcopate, and at present (1915) resides in Chicago.

Most of his literary work was written for the periodicals under his editorial care, between 1865 and 1888; in their columns it was read by many all over the country, inspiring and directing the progress of the Sunday school toward increased efficiency and higher ideals. At various times the following books have appeared from his pen: *The Church School and Its Officers,* afterward rewritten as *The Modern Sunday School, Studies in Young Life, Little Footprints in Bible Lands, Earthly Footsteps of the Man of Galilee, Better Not, The Chautauqua Movement, To Old Bethlehem, Our Own Church, Outline History of England, Outline History of Greece, The Church at Home, Family Worship for Every Day in the Year.* Among the leaders in the Sunday-school movement in the last half of the nineteenth century no name holds a higher place than that of John H. Vincent, as a man of vision, of inspiration, of sympathy, and of efficient work.

J. L. Hurlbut.

VISITORS.—See Home Department; Home Visitation; Strangers in the S. S., Reception of; Transients in S. S. Attendance.

VISUAL INSTRUCTION IN MORALS.—The Sunday school in the United States has a service to render to children which no other institution can perform. No organized government agency for the education of the religious life of childhood is possible under the Constitution, and none is desired by the nation. It is a matter of patriotism, therefore, to take part in strengthening the churches in their religious education of children.

Religious education includes the work of helping the child to interpret the practical application of religious philosophy to daily life, which is moral education. "Thy will be done on earth as it is done in heaven" is Christ's great expression as to the application of religion to real life, and children should be taught in every Christian Sunday school to fulfill that prayer. Religion should express itself more urgently in terms of morality. There should be no contrasting of "moral" with "religious" instruction. For intelligent peoples, the term religion includes morality. There should be thorough instruction in religious morality, or moral religion. "Visual instruction in religious morality" is offered as one desirable means by which the Sunday school may secure increased effectiveness.

Explanation of Method. Photographs are taken of things which have actually happened, and are worthy of discussion from the standpoint of morality. The choice of incidents is restricted to the child world for the most part, in order that a vital interest may be aroused by the pictures and the recital of what occurred. In teaching morality to children definite situations—a child stealing fruit versus asking for an apple; keeping a marble versus trying to find the owner; calling names versus granting the right to courtesy; disobedience to parents versus helpful coöperation through obedience—should be shown in photographs and described just as they actually happened, and the instruction should be confined to such morality as the members of the class will have occasion to practice in daily life. Photographs of what happens in the world of adults should be used to shed light on the child world incidents. For example, if boys are to be taught that as Christians they are under obligation to keep the moral law of honesty in their sports there should be associated with pictures of right and wrong conduct in boy sports some which show men taking precautions to avoid any unfair decisions. However, the adult is too remote from the child's standpoint to furnish effective material for child instruction. Experience shows that children do not take seriously discussions of what is right as applied to the affairs in which their teachers are interested; the teachers should discuss the questions of right and wrong as they

occur in the everyday life which the children are leading. Moral instruction is quite worthless unless the children can be brought to regard it and to recognize the obligation to carry out their religion in the fulfillment of the morality in which the lesson leads them to believe. Unless the picture lessons are centered in the life of the child world there is no opportunity for personal reference and active use of the instructions.

For moral instruction in the public schools a few visual lessons have been prepared, which have demonstrated to the satisfaction of many the soundness of the principles underlying visual instruction in morals. No experiments have as yet been made in Sunday schools; therefore this article can only outline theoretically what ought to be worked out by Sunday-school experts themselves and put into common use. A collection of some 3,500 photographs has been made for public school use, by the National Institution for Moral Instruction, which may be drawn upon for Sunday-school lessons in morality. Magazines and newspapers are constantly printing pictures that will serve for moral instruction and clergymen and teachers may collect pictures by using their own cameras.

The following is suggested as the process of preparing a lesson:

1. Select about six pictures on a topic vital to the class, and so related as to make apparent to the eye a series of facts from which the teacher may advocate some important phase of moral conduct which is obligatory upon the Christian. The Christian boy should be helpful to his parents. They furnish food, clothes, bed and protection; a Christian has gratitude; a Christian boy will love to do what he can to requite parental service. With a class of boys ten years of age a picture lesson visualizing this lesson will have influence. For a class of girls the pictures ought to show girls' home work. Make the reference from pictures to personal life as easy as possible. This is the secret of vital interest.

2. It is well logically to formulate the detailed argument beforehand, with the aim of being convincing; to write down propositions and make notes to guide in presenting the lesson; to have enough copies of the pictures for each member of the class. One should begin by proving the importance of the topic in a brief statement, not by drawing the boys out with questions, as they are unprepared for discussion, but using the first half of the time in putting the facts and arguments before them, and the other half in general discussion of the material which has been presented. The teacher should hold the pictures and give them out as they are needed in the argument. The first picture may be used immediately after the appreciation of the class has been aroused to the importance of the problems. It is personal experience that furnishes proof of the problem's importance, not the pictures, therefore the class should be aroused to vital interest. The argument should be carried through, picture after picture being given out as needed, until all of them are in the hands of the class, and the teacher has expressed both his judgments and his feelings. The religious emotions should have full play during the instruction, for the children need to appreciate how seriously the teacher feels the truth which he is teaching.

But the lesson is only half through when he has placed the facts in the pictures and his argument before the class. Thus far he has merely brought the subject forward for *meditation by the pupils themselves.* Unless he can induce meditation his instruction will be ineffective, and will not be taken to heart.

3. Due respect and attention should be secured during this presentation of the argument. Trivial remarks will cause vital interest to degenerate and to create an attitude of disregard for moral obligations, after which class experience tends to produce the sneak in conduct. A Sunday-school class in which respectful attention is not secured from pupils is not morally justified in its existence.

4. The last half of the lesson time should be spent in a discussion with the class of the phases of argument on which their minds are meditating, and in provoking further thought by securing from them statements of incidents in which the truth of the lesson will be useful in solving problems in conduct. The last ten minutes should be devoted to reaching definite conclusions as to what conduct the class members are going to strive to

fulfill under the circumstances which are supposed to come under the topic of the lesson. This work carries meditation through to conviction. Definiteness in details of conduct is needed for the children's guidance, and such as they may utilize in daily life.

Theoretical Justification. Moral ideals are indefinite generalizations to children, and the details must be made clear in order to influence them. If asked "What does the term honesty mean to you?" perhaps in explanation one may use a phrase, "fair treatment." But if clearness of definition is insisted upon instances will be given of honest and dishonest transactions, and out of this concrete material the content of the word "honesty" will be built. Psychologically all generalizations gain significance by the incorporation into them of personal experiences, and those which have been observed, until the general term stands for a particular group of ideas and becomes associated with a general conviction such as "I will be honest under all circumstances." The process of constructing general convictions out of concrete incidents in matters of morality should be facilitated by instruction. The disposition to act upon the conclusions should be cultivated, because through action the child builds up personal character and gains will power for self-control and self-direction.

The question method for the first half of the morality lesson is not advocated because the result in practice is superficial, spontaneous expressions of conclusions based on personal likes and dislikes. True education in morality produces a habit of thoroughness in one's efforts to get at the moral solution of a conduct problem. The first essential to thoroughness is knowledge of human experience, of laws and public sentiment. The teacher should use sufficient time at the beginning of the lesson to stimulate thought on the part of the class in regard to incidents which can furnish an adequate basis for personal judgment, and then urge the pupils to make personal interpretations. Morality involves emotion and personal fulfillment.

Moral instruction does not take the child into a new world groping toward a discovery of facts, but it takes the child into a world of experiences partially and superficially known to himself already; it adds to the child's knowledge the interpretation which adults give to these childhood experiences, and enlarges the child's knowledge by adding the facts of human experience. The child's attitude toward morality is as yet uncertain and to educate it in morality a special process must be followed. This plan for visual instruction in morals is certain of success in Sunday schools because it is but an adaptation of plans that have already won success in week day schools.

MILTON FAIRCHILD.

VOCATION DAY IN THE SUNDAY SCHOOL.—Vocational education—instruction intended to aid one in the choice of his life work—has developed rapidly in the public schools of the United States within a decade. The demand for economic efficiency has met with a response by the schools, which have provided expensive apparatus for manual training and engineering, and introduced courses for training in almost all occupations for both men and women.

Thoroughly organized vocation bureaus are in operation in the school systems of Boston, New York, and other large cities, with their corps of vocational counselors, and the movement, although still in the experimental stage, bids fair to revolutionize educational standards, increase the well-being of wage earners, and promote efficiency in the business and industrial worlds.

The church is scarcely awake to the fact that her methods of securing trained workers and leaders are antiquated and inadequate. She is constantly calling for "laborers in the vineyard," but she lacks the means of securing her fair quota of able men and women.

The preparation of leaders has been left largely to the denominational colleges. Of late, however, there has been an attempt to reach the sources of supply—the local church and the Sunday school. (See Vocational Instruction.)

In order to bring the needs of the world field, and the opportunities of occupational service in the Kingdom of God before the youth of the church, a special Sunday has been set apart in some churches, called "Vocation Day." The

idea was advanced by the Presbyterian Board of Education of Philadelphia in 1912, and the Presbyterian Church (U. S. A.) adopted it, naming the first Sunday in February of each year. Hundreds of Sunday schools and churches in this communion observe it. The Methodist Episcopal Church, South, has also adopted Vocation Day in its Sunday schools, which have an enrollment of over one million pupils. Already favorable results are felt in fresh accessions to the ministry and to the missionary forces. A program of special exercises is furnished free to Sunday schools by the Presbyterian Board. The pastor is expected to preach a sermon on some phase of the subject. The new avenues of lay services open to those who are not qualified to enter the ordained ministry, greatly broaden the field and furnish excellent material for challenge and appeal to the mind and heart of youth.

Executive Training. *The Need.* There has been no adequate plan for training those who are managing the 150,000 Sunday schools of America. With the development of the structural side of the Sunday school there is a growing need to make this department effective in the local school. Plans for training in administrative and pastoral duties, as well as for teacher training, are in operation. The next step is to lead those who are now in Sunday-school work into a larger vision and the use of better methods, as well as to train a future leadership from among the young people who are in the later teens and early twenties. The trained teacher should be supported by a trained official leader in order to complete an effective Sunday-school organization.

The Plan. Officers now serving should study a general book on Sunday-school organization, and a special book dealing with their particular task. Young people of sixteen years and over, who give promise of executive ability, can be gathered into training classes according to the nature of the work in which they wish to engage. These classes should meet during the Sunday-school session though, if preferred, they can meet on a week night. A desirable plan is to have one training class for both teachers and officers all members taking up together in the class the textbook on Sunday-school organization, and studying at home the specialization material.

Teachers for such classes may be trained in the City Training School or institute; or where this is not possible the pastor, superintendent, or some well-qualified leader should take the class and guide its study, plan the specialization work with the students, suggest the practice which is needed, and examine and pass upon the examination papers. (See City Training School; Institutes, S. S.)

Training should be provided for the following officers:

(a) Superintendent
(b) Assistant Superintendent
(c) Department Superintendent
(d) Secretary
(e) Treasurer
(f) Chorister
(g) Director of Instruction
(h) Superintendent Teacher Training
(i) Librarian

Chairman and members of important committees, such as:

(j) Recreational and Social
(k) Evangelism
(l) Missionary and Purity
(n) Visitation
(m) Temperance and Purity
(o) Finance
(p) Organization
(q) Publicity
(r) Social Service

Courses required and Work:

(a) A standard book on Sunday-school organization

(b) A specialization book covering the elective work

(c) Practice work

(d) Thesis

Illustrations. A student training to be superintendent would take up such a book as *The Graded Sunday School in Principle and Practice,* by H. H. Meyer; or *The Church School,* by W. S. Athearn; for the method of specialization work *How to Conduct a Sunday School,* by Marion Lawrance; or *The Superintendent and His Work,* by F. L. Brown. His practice work may be the planning of the program and the conduct of the session of the local school for a month. His thesis would be some phase of a superintendent's work such as "A Plan for Reaching all of the Community through the Sunday School." If his work is satisfactory he should re-

ceive a training certificate with a superintendent's seal.

The secretary would take up the same book on Sunday-school organization. His specialization book would be such a book as *Sunday School Rewards, Records, and Recognitions,* by E. A. Fox. His practical work would be to visit another Sunday school and report the secretarial system with criticisms. His thesis would be "An Effective Plan for Reaching Absentees," or some other practical phase of the secretary's duties.

The missionary student would take G. H. Trull's *Manual of Missionary Methods,* plan and lead a young people's or a department missionary meeting as practice and a paper might be prepared upon such a subject as "A Model Missionary Program on 'China.'"

For each of these lines of specialized service the specialization book has been written, or is in preparation.

The work of each student should be recognized by a training certificate with a special seal for the work done. This work should be passed upon by the teacher, or by the Educational Committee. The certificate should be presented at a public service and the student prepared should be designated to the work for which he has been trained. (See Leadership, Training for.)

J. W. Cochran and F. L. Brown.

VOCATIONAL GUIDANCE.—See Child Welfare in the United States; Ex-Scholars Employment Committee; Vocational Instruction.

VOCATIONAL INSTRUCTION.—Such instruction is needed in the Sunday school because it is needed everywhere. The Sunday school, like the public school, loses multitudes of its pupils before they are old enough to have formed an intelligent conception of the fields of service which the world offers, and of their own abilities and talents. It is these energetic, but well-meaning youths, who waste their talents in "blind-alley" occupations, or sell them at a low price. (See Ex-Scholars Employment Committee.)

Young people between ten and fifteen years of age are intensely interested in themselves, but have little knowledge of themselves, and are at a loss to know what to do with the world. The teacher who can give his pupils instruction and guidance is performing a great service, not only to the individuals but to the nation. When one remembers that a boy represents, at least, fifty thousand dollars' worth of working ability his economic value to the State is evident.

There is also the deepest moral value in vocational instruction. "Until some vocational interest dawns," says Dr. Allan Hoben, "education is received rather than sought and will-power is latent or but intermittently exercised." If then pupils can be inspired or guided with reference to their vocations, a direct service is being performed in helping them toward an intelligent exercise of will power. It is also the special function of the Sunday-school teacher to exalt and explain the Christian callings. Vocational instruction in the public schools will never sufficiently emphasize the value and need of the Christian minister, missionary service and the various forms of social service in and for the church. (See Leadership, Training for; Vocation Day in the S. S.)

The opportunity of the Sunday-school teacher in vocational instruction is both direct and indirect. It consists in inspiration, and in guidance toward a location. The teacher in the earlier grades will try to inspire his pupils to a higher conception of life as a mission rather than a career; to a proper evaluation of money; and to the desire to make the most of himself and his talents for the Kingdom of God. There will be frequent opportunities in Sunday-school exercises, no matter what the topic, to suggest the elements of success.

Later there will be the need of directing the attention of the pupils to the varieties of work which the world offers, and especially of lifting the vision of the class from the somewhat narrow range of occupations which may be offered in a local community. In the high-school years the teacher should help the pupils to realize just what kind of preparatory work is necessary in order to enter the various vocations. Finally, when the pupils are old enough to converge toward a definite choice, there should be a dis-

cussion of the relation of the individual to society, especially toward uplifting society, through the personal vocation.

The informal work of guidance may be accomplished by private talks at camp, or when walking with the pupil, or by kindly conferences with the pupil's parents, who are keenly interested in this theme, and who usually will be appreciative of the teacher's interest. In the older grades the teacher may be helpful in suggesting to his pupils the productive and educational uses of the summer vacation. Several courses of study are now available, offering distinctive plans for vocational help. In these courses the vocation is considered as one's mission in life, and the opportunities of the principal professions and other callings are discussed in turn.

W. B. Forbush.

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VOLITION.—See Will, Education of the.

VOLUNTARY ATTENTION.—See Attention, How to Secure and Hold.

VOLUNTEER PRISON LEAGUE.—See Prisons, S. S. Work in the.

W

WALDENSES.—A "lay community of Bible readers." Their origin is traced to Peter Waldo or Valdes of Lyons, who died in 1179. This mediæval sect held evangelical views, and placed the authority of the Bible above the doctrines or opinions of men. They maintained "the standard of gospel knowledge in the centuries of moral darkness," says H. C. Trumbull, and in spite of many persecutions they have preserved a continuous existence. They always paid great attention to the instruction and training of children, and in a sense they may be said to have anticipated the modern Sunday school. The Waldensian Catechism dates earlier than 1500.

S. G. Ayres.

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WALES, SUNDAY-SCHOOL WORK IN.—There is evidence of isolated instances of religious teaching on Sundays in different parts of Wales previous to the founding of systematic Sunday schools. These were local, mostly due to the zeal of one person and temporary in consequence. After Raikes (*q. v.*) had begun his work, and the news of it spread abroad, one finds Sunday schools established at Cardiff in June, 1786, and at the village of Northop in Flintshire, before the end of that year. The following year Dr. Edward Williams (1751-1813) of Oswestry (later of Rotherham) made arrangements for establishing a few Sunday schools in North Wales. About the same time Morgan John Rhys may have started one or more Sunday schools among the Baptists in Glamorganshire, in which only religious lessons and the Bible were taught. But the name more than any other associated with the first organization of Sunday schools in Wales is that of Rev. Thomas Charles (*q. v.*) (1755-1814) of Bala. He had from 1787 taken part in promoting the circulating day schools which after a stay of a few months were moved from one town or village to another, and Mr. Charles saw a way of attaching to these the Sunday-school teaching. The movement grew far wider and larger than the first plan of it had conceived.

All through the last century, the Sunday schools in Wales were organized more in view of adults than of the younger children. In the first half of the century many of the pupils were taught to read. This helped to give the Sunday school in Wales features almost, if not quite, peculiarly its own. Biblical *theology* has been more frequently and continuously a subject of study than Biblical *history.* In many instances deep matters were discussed with considerable thoroughness in the classes; and not only were they again more generally discussed at the close of the school, but once a month the whole time of the school was devoted to oral questions and answers on the portion read during the previous three Sundays. The details varied, but the general plan widely prevailed. In addition, a number of schools (mostly of the same denominations) would be grouped together and an annual Sunday-school festival for the district would be held, and the practice is still continued. A whole day would be occupied in publicly catechizing each school separately on a portion of Scripture previously prepared, with the addition of specially prepared music. Industrial changes have affected this custom somewhat, but it is still popular in many parts of rural Wales in its primitive, or else in a modified form.

The prevalence of the adult, and the secondary consideration given to the child, is shown by the fact that there was no provision made for a children's hymnal till the closing years of the nineteenth century. The hymns used were almost

invariably such as express the experience of adult and more mature life. This is now remedied among all the denominations.

A general syllabus of lessons for the schools of any one denomination is also of recent date. Each school followed its own choice; gradually a number of them locally adopted the International program. But more recently each denomination has begun to arrange its own "field of labor." This scheme is still more or less experimental, but it is gradually becoming more methodical and more carefully graduated. For the children courses are arranged in Old and New Testament history; for the adults a book selected for the whole year—one of the Minor Prophets, or a portion of the larger prophetic books, or an Epistle, in part, or in whole. Textbooks are specially prepared by selected writers, and annual examinations are held, though these are mostly confined to Junior departments. (See Graded Lessons, British.)

In towns and populous centers the older methods and habits are seriously affected by new industrial conditions. The adult is rapidly disappearing, but more and better attention is being given to the child. This new development has produced a wider demand for more convenient accommodation. A separate building for the Sunday school is quite a recent addition. The school was formerly held in the chapel, and for the use of adults the inconvenience was not so serious; but the child's need is coming to be recognized and the building is slowly being provided.

H. E. Lewis.

WALLS, COLOR OF.—See Architecture, S. S.; Hygiene.

WANAMAKER, JOHN (1838-).—American merchant and Sunday-school worker. Mr. Wanamaker was born in Philadelphia and educated in the Philadelphia public schools. At the age of fourteen, when his father died, he became an errand boy in the publishing house of Troutman and Hayes, his first salary being $1.25 per week. His first employer said of him years later, "He seemed to be a natural born organizer." A little later the family removed to Kosiusko county, Ind., but he returned to Philadelphia in 1856. For two years he was a clerk in a retail clothing store. In 1858 he was elected the first salaried secretary of the Young Men's Christian Association in America, and the same year he founded Bethany Sunday School. (See Bethany [Presbyterian] S. S.) In 1861 he sought to enlist in the army, but was rejected on account of the weak condition of his lungs. In April, 1861, in partnership with Nathan Brown, he opened a clothing store which still flourishes. George H. Stuart, the head of the United States Christian Commission, said to them: "You are making a great mistake in starting business at such a time as this. The country is entering a great war and there will be no business. Before long grass will be growing in the streets of Philadelphia." A little later the great New York merchant A. T. Stewart prophesied more truly when he said: "There is a young merchant over in Philadelphia who will be a greater merchant than I."

Modern and liberal methods were the secret of a prosperity that enabled him, in 1875, to buy the old freight station of the Pennsylvania Railroad, where he opened the department store which is still to be found at the same site, the largest retail store in the world. It was of this store that General Grant said in 1877: "It took as much generalship to organize this business as to organize an army." In 1896 the New York store of A. T. Stewart was added to the business. In 1911, Mr. Wanamaker celebrated his Jubilee Anniversary by completing the large Philadelphia store. At that time his thirteen thousand employees presented to him the house in which he was born, and he at once announced that it would be made the site of the Robert C. Ogden Children's Hospital.

For eight years Mr. Wanamaker was president of the Philadelphia Young Men's Christian Asociation; during his term the half-million dollar Association building was completed. As a member of the Board of Finance of the Centennial Exhibition in 1876, he raised the first million dollars for its expense fund. He was one of the founders of the Presbyterian Hospital of Philadelphia. As Postmaster General under President Har-

rison, 1889-93, he introduced Sea Post Offices, was instrumental in abolishing the lottery, enlarged the Free Delivery, made the beginnings of Rural Free Delivery, and championed the Postal Telegraph, Postal Savings Banks, and the Parcels Post. He was a candidate for the United States Senate in 1897, but was defeated.

The powers of organization and concentration that made him successful both in business and in public life manifested themselves in a high degree in the work of which he always thought as his greatest —Bethany Sunday School. This was opened when he was only twenty years old. The first session was held on February 24, 1858, in a second-story room. Twenty-seven pupils, two women, and two men including Mr. Wanamaker, sat on boards and bricks brought from the cellar. Soon neighboring rooms, the halls and the stairways were crowded, and the school moved into a tent. A chapel was begun in October, 1858—the forerunner of the present Bethany Church. Under his guidance as superintendent the school grew steadily until it numbered more than 4,000 members. For years he taught a large class of men, and was one of the most faithful teachers. During his service as Postmaster General it was his habit to spend Sunday in Philadelphia, that he might stand before the school and teach his men.

From 1894 to 1906 he was president of the Pennsylvania State Sunday School Association. In 1906, he was made honorary president. He founded the Wanamaker Institute of Industries, the Bethany Dispensary, and the First Penny Savings Bank, designed originally for the benefit of the members of Bethany Sunday School. He was instrumental in building three Presbyterian Churches—Bethany, John Chambers Memorial, and Bethany Temple—and has erected a Brotherhood Home and a Men's Friendly Inn, where men are given an opportunity to make a new start in life.

J. T. Faris.

WATERS, CHARLES.—See Bible Reading Association, International; Graded Lessons, British.

WATSON, WILLIAM HENRY (1798-1868).—The writer of the first treatise on "Senior Classes in Sunday School." He became the secretary of the London Sunday School Union, and editor of the *Sunday School Teachers' Magazine,* and was the author of *The First Fifty Years of the Sunday School.*

S. G. Ayres.

WATTS, ISAAC (1674-1748).—Hymn writer and a pioneer in preparing a manual in which the truths of religion were suitably adapted to the understanding of childhood. Before reaching thirty years of age Dr. Watts had written hundreds of hymns. Dr. Samuel Johnson said of him: "For children, he condescended to lay aside the scholar, the philosopher, and the wit, and to write little poems of devotion, and systems of instruction adapted to their minds and capacities, from the dawn of years through its gradations of advance in its morning of life."

Dr. Watts' *Divine Songs,* the first hymn book for children, and the *Plain and Easy Catechisms for Children,* were among the earliest compilations exclusively for children. Of his first and second catechisms it is said: "Their effect on the cause of religious instruction in England must have been similar to that of Luther's in Germany and on the Continent."

Emily J. Fell.

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WAYLAND, FRANCIS (1796-1865).—American educator and Baptist clergyman. He was born in New York city of English parents. The inferior schools of his boyhood served to impress him with the importance of bringing the instruction "within the understanding of the learner." He was graduated from Union College in 1813 and studied for the medical profession, but shortly left it to enter the ministry. From 1827-85 Dr. Wayland was president of Brown University, where his personality greatly influenced the students.

Dr. Wayland was a strong advocate of temperance, declaring, "I think the prohibition of the traffic in ardent spirits is a fit subject for legislative enactment, and I believe the most happy results would flow from such prohibition."

It was Dr. Wayland's habit to visit the

Sunday school every week and he usually said a few words to the pupils. His interest in the Sunday school is indicated in the following extract from a sermon of May 25, 1830, before the American Sunday School Union. He said: "By furnishing employment for talent of every description, the Sabbath school multiplies, most indefinitely, the amount of benevolent effort, and awakens throughout every class of society the dormant spirit of Christian philanthropy. It renders every teacher a student of the Bible, and thus, in the most interesting manner, brings divine truth into immediate contact with the understanding and the conscience. . . . Besides . . . the Sabbath school is imbuing what will, twenty years hence, be the active population of this country with the principles of the Gospel of Jesus Christ. It is teaching that class of the community into whose hands so soon the destinies of this country will fall the principles of inviolable justice and eternal truth. But more than all, it is implanting in the bosoms of millions of immortal souls 'that knowledge which is able to make them wise unto salvation, through the faith which is in Christ Jesus.'"

EMILY J. FELL.

Reference:

Wayland, Francis, and Wayland, H. L. *A Memoir of the Life and Labors of Francis Wayland, D.D., LL.D.* 2v. (New York, 1867.)

WEEK-DAY INSTRUCTION IN RELIGION.—See DAILY VACATION BIBLE SCHOOL ASSOCIATION; GARY PLAN IN RELIGIOUS EDUCATION; GRADED LESSONS, BRITISH; PUBLIC (ELEMENTARY) SCHOOLS (ENGLAND), RELIGIOUS TEACHING IN THE; RELIGIOUS DAY SCHOOL.

WEIR, JAMES WALLACE (1805-75?).—Financier and Presbyterian layman; was born at Harrisburg, Pa., in 1805. Mr. Weir was connected with the Harrisburg National Bank for nearly half a century. He was a writer of some ability—a *Treatise on Sabbath School Instruction,* the *Duties of Laymen,* and a *Manual of Prayer,* are among his literary works. From 1834 until his death Mr. Weir was an elder in the Presbyterian Church at Harrisburg, was connected with its Sunday school for fifty years, and was superintendent of the school for more than forty years. In a quiet though effective manner he did a great deal to set the standards for Sunday-school workers of his own time, and for the next generation.

EMILY J. FELL.

WESLEY, JOHN (1703-91).—The fifteenth child of Samuel Wesley, rector of Epworth, was called John Benjamin after two brothers who died in infancy, but he never used his second name. His mother was his first teacher. (See Wesley, Susanna.) On February 9, 1709, he nearly lost his life in the fire that burned down the rectory. He had been asleep when the family escaped and was just lifted out of the window by one man who stood on the shoulders of another, as the burning roof fell in. His mother felt this escape a new call to instill into his mind the principles of true religion and virtue. She spent part of every Thursday evening in talking privately with him and when at college at Oxford, Wesley begged that the same time might still be reserved for him. "I doubt not but it would be as useful now for correcting my heart, as it was then in forming my judgment."

He entered Charterhouse as a foundation boy, in 1714, went up to Christ Church, Oxford, 1720, and became deeply serious in 1725 through reading Thomas à Kempis and Jeremy Taylor's *Holy Living* and *Holy Dying.* In 1725, he was ordained deacon and the next year became Fellow of Lincoln. The name Methodist was given to Charles Wesley and his friends in 1729, because of their methodical lives, and when John Wesley came back from Lincolnshire, he became the father of the Holy Club. Its members visited the prisons, supported children at school, cared for the poor, and met every night for prayer and study.

In 1735, after their father's death, John and Charles Wesley went to Georgia, U. S. A. After many disappointments John Wesley returned to England in 1738. On May 24, his heart was "strangely warmed" at a meeting in Aldersgate street and the next year he preached in the open air at Bristol. Till his death he was the busiest and most useful man in England. Mr. Lecky says "he was gifted with a frame of iron, and with spirits that never flagged." Whitefield was the orator of the revival, Charles Wesley was its poet,

but John Wesley embodied "the very movement itself." He was an enlightened Arminian who offered Christ to all, and urged all to seek the joy of conscious acceptance with God, and growing holiness of heart and life.

Wesley's *Journal* is a record of labors without parallel; his letters are not less notable. "He goes straight to the mark, without one superfluous flourish." Wesley loved children and rejoiced in every sign of religious feeling among them. In June, 1784, he found a great work going on at Stockton-on-Tees: "Is not this a new thing in the earth? God begins his work in children." On July 18, 1784, before service at Bingley he stepped into the Sunday school, and wrote: "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but that some of these schools may become nurseries for Christians?" On April 18, 1788, he preached a sermon for the Sunday schools at Wigan and the two following days he was charmed with the singing of the Sunday pupils at Bolton. "I defy any melody to exceed it; except the singing of angels in our Father's House." (See Ball, Hannah.)

JOHN TELFORD.

References:

Fitchett, W H. *Wesley and His Century.* (London, 1906.)

Southey, Robert. *Life of Wesley. ed. by J. T. Coleridge.* (London, 1846.)

Telford, John. *Life of John Wesley.* (London, 1886.)

Tyerman, Luke. *Life and Times of the Rev. John Wesley.* 3v. (New York, 1872.)

Wesley, John. *Journal.* (Standard edition.)

Winchester, C. T. *Life of John Wesley.* (New York, 1906.)

WESLEY, SUSANNA (1669-1742). —The twenty-fifth child of Dr. Samuel Annesley, was born in Spital Yard, London. Her father's uncle was the first Earl of Anglesey, her mother was the daughter of John White, a barrister, M.P., for Southwark, and chairman of the Assembly of Divines. Dr. Annesley was ejected from the vicarage of St. Giles, Cripplegate, in 1662, and became "the St. Paul" of the Nonconformists. Daniel Defoe wrote an elegy on his death.

Susanna Annesley, at the age of thirteen, cast in her lot with the Church of England. She married Samuel Wesley in 1689, and began her life as a curate's wife in lodgings near Holborn, where her son Samuel was born in February, 1690. The next August her husband became vicar of South Ormsby in Lincolnshire, and in 1697, rector of Epworth. There she proved herself one of the bravest wives and noblest mothers of England. She had a family of nineteen children, seven or eight of whom died in infancy.

In 1702, Mrs. Wesley began to keep regular school with her children for six hours a day, and with only a few unavoidable interruptions, she continued it for twenty years. Thirty years later, at John Wesley's request, and for his information, she wrote a detailed account of her educational work with her family. Her chief purpose was to save the souls of her children. She insisted upon early conquering the child's will "because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual." When this was done a child could be governed by the reason and piety of its parents, till its own understanding gained strength and the principles of religion rooted themselves in its mind. Obedience, method, politeness, diligence, reverence, were the laws of school and home. Mrs. Wesley says: "It is almost incredible what a child may be taught in a quarter of a year by a vigorous application if it have but a tolerable capacity and good health."

H. M. Carroll says: Mrs. Wesley "was methodical in her ways, but she was a woman of lovely character, a tender mother, quick in perception, wise in judgment, and ever ready to extend the hand of helpfulness." Her services in the rectory kitchen on Sunday evenings bear witness to her zeal for souls and she proved herself a wise counselor to John Wesley (*q. v.*) at Oxford and in the beginnings of Methodism. She spent her last days at the Foundery, Moorfields, where she died, and was buried in Bunhill Fields. Isaac Taylor says truly: "The Wesleys' mother was the mother of Methodism in a moral and religious sense."

JOHN TELFORD.

References:
Brailsford, M. R. *Susanna Wesley.* (London, 1910.)
Clarke, Eliza. *Susanna Wesley.* (Boston, 1891.)
Kirk, John. *Mother of the Wesleys.* (London, 1876.)

WESLEY ADULT BIBLE CLASSES.—The organized adult Bible class is a providential movement. It is the response of the Church to the call of the present day. Thousands of men and women are meeting for the study of the Word of God, and they are expressing Bible knowledge in the terms of service.

With a view to the federation of all Bible classes in the Methodist Episcopal Church, South, the General Conference at Asheville, N. C., in May, 1910, enacted paragraph 255 of the Book of Discipline, framed by Dr. E. B. Chappell, Sunday-school editor, providing for the organization of Wesley Adult Bible classes for the development of Christian character and training in Christian service. All classes organized according to the plan of the church compose the Wesley Adult Bible Class Department.

A Wesley class has the following officers: a teacher, president, vice-president, secretary, and treasurer; it has at least three committees, viz., membership, social and devotional. The class is related to the local Sunday school. The emblem is a red and white pin with the letter "W" in the center. When a class enrolls in the Wesley Bible Class Department, a Certificate of Registration, artistically lithographed with a picture of the Holy Club at Oxford, is issued. The words "My Brother and I" are the motto common to all Wesley Adult Bible classes. *The Adult Student* is the periodical especially prepared for organized Bible classes.

In May, 1912, the General Sunday School Board extended the plan of organization to include intermediate and senior classes. A page in the *Visitor* is devoted to Wesley Intermediate and Wesley Senior Bible classes. This work has been taken up with great interest throughout the church. Rev. Charles D. Bulla, D.D., is the superintendent of the Wesley Bible Class Department. Address: 810 Broadway, Nashville, Tenn.

C. D. BULLA.

WESLEY GUILD.—SEE YOUNG PEOPLE'S SOCIETIES (GREAT BRITAIN).

WESLEYAN METHODIST SUNDAY-SCHOOL DEPARTMENT.—The whole system of the Wesleyan Methodist Church lends itself readily to organization and therefore, the Sunday schools of the church receive careful attention. The department was constituted in 1907; prior to that Sunday-school work had been regarded as a branch of the education department. The complete reorganization of the Sunday schools of this church dates from the Conference of 1911. Before this there had been no uniformity in the government of the schools. A certain scheme had been prepared as far back as 1803. This had been subsequently modified and was "affectionately recommended by the Conference to each several school," but the recommendation did not meet with general response; each school was more or less a law unto itself. Hence in some neighborhoods there was a distinct line of demarcation between the church and the Sunday school; they were regarded as separate organizations and though not antagonistic, they had very little in common. Earnest workers deplored this. The Conference of 1908 instructed the Departmental Committee to try to devise means by which this might be remedied, and to propose some form of organization that should make the school a vital and integral part of the activities of the church. By the provisions of the legislation finally adopted it was enacted that:

1. Each separate school shall have its governing body. This Council consists of all the teachers and officers of the school who have passed their seventeenth birthday, and all workers of the Primary Department of the same age together with members elected in the proportion of one to every fifteen of officers and teachers from
   (a) The leaders' meeting.
   (b) The general congregation.
   (c) The senior pupils.

The local council thus constituted has entire control of the Sunday school; it may appoint a committee charged with certain special duties such as finance, grading, discipline, teacher training, etc.

2. The various schools of each circuit form a Circuit Council. This Circuit

Council has as its special function the interchange of ideas and the encouragement and support of weaker schools, the arrangement for the Scriptural examinations conducted by the departmental council, and many other details that tend to prevent any one school from becoming stagnant and ultraconservative.

3. The District Council consists of representatives from every Circuit Council. Its specific duty is to have a general oversight of the Sunday-school interests within the limits of the ecclesiastical district. It should do for weak circuits what the Circuit Council should do for the feeble schools. It should also arrange for conventions to be held in central places, and, where vigorously undertaken, should prevent the Sunday-school interests of any neighborhood from flagging.

4. The Departmental Council consists of representatives from each of the District Councils together with certain members appointed annually by the Wesleyan Methodist Conference and specially charged with the trading interests of the department.

The recently published *Manual of the Wesleyan Methodist Sunday School* explains in detail the incidents of this legislation, tells how a modern Sunday school should be conducted, gives an account of many of the allied agencies, a list of benefits offered to every school of the department and an exhaustive bibliography.

The department employs lecturers who spend their time in various parts of the country as their services may be requested. These are experts in different branches of Sunday-school work and are always ready to give advice or instruction concerning the conduct of the school.

In many ways the headquarters of the department seek to keep in touch with the 7,565 affiliated schools. Money grants are made for furnishing and equipping schools that wish to work on the most modern lines. Library grants are also made to districts that possess no public libraries and thus healthy reading is provided for the children of many a rural district. An effort is made to communicate with all newly appointed teachers or workers, and when the names of such are duly furnished to the department a copy of the Sunday School magazine and of the Rev. C. F. Hunter's *Familiar Talks on Sunday School Teaching* together with a personal letter from the secretary of the department are sent to all who are entering on their work.

A large business in Sunday-school supplies is carried on by the department at its headquarters, 2 and 3 Ludgate Circus Buildings, London, E. C. Its organ is the *Wesleyan Methodist Sunday School Magazine*. This is published monthly and contains a treatment of the morning lesson (the Sunday School Union Course), the various lessons of the British Standard Graded Course, and a two-fold treatment of the International Uniform lesson, which in the majority of schools is taken during the afternoon session.

It is the aim of the department to furnish all accessories that the modern Sunday school demands—it issues birthday cards for the Cradle Roll and for all ages of the Primary Department, and full-size illustrations of the International Lesson for "Home work." It also publishes the Home Lesson leaflet which consists of a small facsimile of the large picture with questions upon the week's lesson.

Wesleyan Methodism has been singularly fortunate in its Sunday-school secretaries of the past, the Rev. Charles H. Kelly (twice president of the Conference) having held the position for fourteen years, and the Rev. Robert Culley for eighteen years. Under the fostering care of these energetic men the church has reaped great gain from its schools.

J. W. Butcher.

WESTHILL TRAINING INSTITUTE.—Training Institute for S. S. Workers, Westhill, Selly Oak.

WESTMINSTER CATECHISM.—See Catechetical Instruction; Creeds, Place of, in Religious Education; Reformation, The, and Religious Education.

WHEELOCK, ELEAZAR (1711-79).—Congregational clergyman, and founder and president of Dartmouth College. He was born at Windham, Conn., in 1711; was educated at Yale College, from which he was graduated in 1733. He entered the ministry and served his first pastorate at Lebanon, N. H. Mr. Wheelock became

deeply interested in Christianizing and educating the Indians, and for this purpose he established in his own house a charitable institution in which to give them instruction. Sampson Occum, or Samson Occum, a Mohegan youth, was his most famous Indian pupil. Occum became a great preacher among his own people.

In a letter *"To the Sachems and Chiefs of the Mohawk, Oneida, Tuscarora, and other nations and tribes of Indians,"* Dr. Wheelock writes: "After I had educated *Mr. Occum,* and saw no other way to help the perishing Indians, there being no door open to send missionaries among them I determined on setting up an Indian school, to teach their children, that when they had got their learning, they might return home, and in their own language teach their brothers, sisters, and friends, the way of salvation by Jesus Christ."

He gained the patronage of the province of Massachusetts, and in 1763 they voted "that Dr. Wheelock should be allowed to take under his care six children of the Six Nations, 'and they would bear the expense of their education, clothing, and boarding for one year.'" Joshua Moor donated a house and two acres of land for the school and in his honor it was named *Moor's Indian Charity School.* The pupils were mostly Indians, but English boys also attended. In 1770 the school was removed to Lebanon, N. H., and as evidence of the patronage of William, Earl of Dartmouth, the name was changed to Dartmouth College, with Dr. Wheelock as its first president. In 1785 the college was removed to Hanover, N. H.

A correspondent referred to Dr. Wheelock's undertaking as an "apostolic scheme of an Indian School" to educate them "in the liberal arts and sciences, as well as in the knowledge and practice of the Protestant religion, and fitting of some for missionaries among their respective tribes." He died at Hanover, N. H., in his sixty-eighth year.

EMILY J. FELL.

Reference:

M'Clure, David and Parish, Elijah. *Memoirs of . . . Eleazar Wheelock, D.D.* (Newburyport, 1811.)

WHITE, WILLIAM (1748-1836).—Bishop of Pennsylvania; was born and educated in Philadelphia, and died in the same city. In 1785 he was chosen president of the first general convention of the Protestant Episcopal Church. In 1786, he was elected first bishop of the church, and was ordained by the archbishops of Canterbury and York, February 4, 1787. He was Chaplain of Congress from 1787 to 1801. Bishop White was elected the first president of "The First-Day or Sunday School Society of Philadelphia," which was organized January 11, 1791, and served the Society in this capacity between thirty and forty years.

S. G. AYRES.

Reference:

Wilson, Bird. *Memoir of the Life of . . . William White, D.D.* (Philadelphia, 1839.)

WHITE CROSS LEAGUE.—The White Cross League is a society formed in England in 1883 for the promotion of purity among men, a chivalrous respect for womanhood, the preservation of the young from contamination, rescue work, and a higher tone of public opinion. With this end in view it enrolls members who undertake to assist in the work by prayer, by keeping the five obligations of the League, and by putting them in action when opportunity arises. It has also a Junior Branch for boys under eighteen, because it has been found that much of the evil which the League attempts to combat arises from ignorance and the lack of instruction in early youth. The formation of habits of pure thinking, speaking, and acting in youth is the greatest safeguard throughout life. The League publishes many booklets which are suitable for men and boys of all ages and classes and which have been found to produce good results in many quarters.

The movement which originated in England has spread to most of her colonies and similar work under the same name is now carried on in many of the continental countries and throughout the world. (See White Cross Single Standard League of America.)

The League maintains a staff of experienced speakers who are always available to address meetings in all parts of Great Britain, and more than four hundred and fifty meetings were addressed by them during one year recently. A Shelter Home

for destitute and degraded boys is maintained; personal advice and information with regard to any subject connected with the promotion of purity may be obtained from the Secretaries, at 7 Deans Yard, Westminster Abbey, S. W., England. There are also strong branches with organizing secretaries at Manchester and Liverpool. The experience gained and the information collected during thirty years in dealing with this difficult and important work is always available for any who care to make use of it.

C. A. BOURNE.

WHITE CROSS SINGLE STANDARD LEAGUE OF AMERICA.—This league is a combination of the White Cross League of England (*q. v.*) and the One Divine Standard Brotherhood of America. The latter was founded by Rev. W. T. Allan of Jacksonville, Alabama, in 1908. By request of B. S. Steadwell, president of the World's Purity Federation, in March, 1912, Mr. Allan accepted the chairmanship of the White Cross League work and merged the two societies into one, keeping both pledge cards intact. (See World's Purity Federation.)

Man's pledge—"I promise by the help of God: (1) To treat all women with respect and endeavor to protect them from wrong and degradation. (2) To endeavor to put down all indecent language and coarse jests. (3) To maintain the law of purity as equally binding upon men and women. (4) To endeavor to spread these principles among my companions and to try and help my younger brothers. (5) To use every possible means to fulfill the command, 'Keep thyself pure.'"

The woman's pledge reads: "I promise by the help of God: (1) To uphold the law of purity as equally binding upon men and women. (2) To be modest in language, behavior, and dress. (3) To avoid conversation, art, and amusements which may put impure thoughts into the mind. (4) To guard the purity of others, especially of my companions and friends. (5) To strive after the special blessing promised to the pure in heart."

This League is an auxiliary of the World's Purity Federation, and a branch of the White Cross League of England. Its object is gradually to revolutionize the prevailing moral standard by obliterating the existing double standard of morals for men and women, and by setting up the one divine standard for both. The organization consists of a finance committee; a supreme chapter, composed of delegates from all local chapters; local chapters in every church, educational institution, and community, for men and women separately, and for young men and young women separately. It is entirely nondenominational. The objects of the League are to rear a generation of pure men by inducing the fathers and mothers to teach their boys from infancy self-control in thought, speech, act, and appetite; to promote a single standard of morals, and to leaven society with these ideals. Its threefold work is to prevent the boy from becoming impure; to reclaim lost men and women; to help men to lead pure lives.

The League has a manual of information and a badge. Its official organ is *The Light,* published by B. S. Steadwell, La Crosse, Wisconsin. All persons over ten years of age are eligible. Membership costs fifty cents a year for adults and twenty-five cents to all others. It is free to those not able to pay. The League numbers 50 chapters and 4,000 members in America. Its officers are Rev. W. T. Allan, chairman, Jacksonville, Alabama; vice-presidents: Prof. T. W. Shannon, Marietta, Ohio; Mrs. M. M. Southard, Argentine, Kas.; Rev. J. S. Budlong, All Saints Church, Minneapolis, Minn.; Rev. T. Albert Moore, Toronto, Canada; Rev. S. P. West, Jacksonville, Ala., and A. L. Stewart, Jacksonville, Ala., secretary.

The League has no fund except membership fees with which to pay current expenses. The chairman is endeavoring to raise $1,200 by subscription to support a lecturer in the field. For further information send ten cents to the chairman for the Manual and his address to the Seventh International Congress of the World's Purity Federation.

W. T. ALLAN.

WHITSUNDAY.—SEE CHRISTIAN YEAR.

WHITTINGHAM, WILLIAM ROLLINSON (1805-79).—Bishop of Maryland; was called the Sunday-school apostle

of the Protestant Episcopal Church. He was born in New York city. His mother conducted his education until he entered the General Theological Seminary, from which he was graduated in 1825, and later served for five years in this institution as professor of ecclesiastical history. In 1840 he was elected Bishop of the Diocese of Maryland.

Bishop Whittingham did editorial work for the American Sunday School Union, and was the editor of *The Children's Churchman.* He started Sunday schools in Jersey City, N. J., and in New York city, and was one of the earliest promoters of the uniform lesson system. His death occurred in Orange, N. J., in 1879.

S. G. AYRES.

WILDERSPIN, SAMUEL (1792-1866). —The self-styled "founder of the infant school" in England, was a native of London. Died at Wakefield, Yorkshire. At first he followed commercial pursuits, but in early manhood, being attracted to the importance of training little children, he threw himself with whole-hearted enthusiasm into what was known as "The infant school movement." During his life, he issued several books upon this subject, the best known being: *Infant Education, A Manual for the Religious and Moral Instruction of Young Children in the Nursery and Infant School,* and *The Infant System,* "for developing the intellectual and moral powers of all children, from one to seven years of age." This last book, in which he expounded his theories, passed through many editions. Among other works on the same topic, was one bearing the curious title—*On the Importance of Educating the Infant Children of the Poor,* "showing how 300 children, from 18 months to 7 years of age may be managed by one master and mistress."

These publications show him to have been a man of good intentions, possessing keen sympathy with child life, and an intuitive power of understanding some of the educational methods necessary for training young children. He had practical experience in applying these methods, as master of the infant school, Spitalfields, London. Mr. Joseph Wilson, one of a band of citizens following the lead of the celebrated Lord Brougham (then Mr. Henry Brougham), erected and furnished a schoolroom at his own expense, and engaged Mr. Wilderspin and his wife as master and mistress. The school was opened in the summer of 1820. Four years later Wilderspin acted as master of the Central Model School in Dublin, Ireland.

In one of his books he offered, wherever invited, to give courses of lectures explanatory of his system. Receiving many invitations he traveled through various parts of Great Britain as a pioneer expositor of the new scheme. The appalling statistics concerning juvenile criminals, the severity with which these young criminals were treated, and the terrible condition of child life in city slums, greatly impressed him, leading him to take as his plea—"Educate and protect the infant poor and so prevent the crime."

His plan of education may be summarized in the statement, that nothing in method is admissible except what is appropriate to the state of a little child, and is calculated, by exercising and invigorating the physical energies, to lay the foundation of an intellectual and moral character. He devised, therefore, many ingenious exercises for the children, advocated their amusement, and sought by his scheme of mental development to call into activity the higher faculties of the mind. Nothing was to be put before the child which it was not fully competent to understand: *Things* were to be taught before words: fear was to be banished by love. He believed in ornamenting the school playground with flowers and fruit-trees so that the poorest child of the city might learn to love nature. He used objects freely, especially bricks, and claimed to have introduced the gallery into infant class teaching. The inculcation of Biblical truth occupied a prominent place in his system.

He taught the children to count by making them sit on the ground, and by setting them to hold their feet while they simultaneously counted aloud up to a hundred, raising each foot alternately. Addition and multiplication were taught in similar fashion by motions of the hands and fingers. Scripture prints were used to convey to their minds a knowledge of Bible facts.

The novel methods of teaching Scrip-

ture and hymns gradually became known, and the leaders of The Sunday School Union (*q. v.*) of that day, seeing in them something that might be adopted by the Sunday school, invited Mr. Wilderspin to attend a conference of Sunday-school teachers in London, giving him an opportunity of expounding the application of his system to religious instruction. Notwithstanding the strong opposition at first manifested against the plans, the Infant Department slowly but surely found a place in the Sunday schools of London, and afterwards was generally adopted throughout England.

Mr. Wilderspin's books and the accounts of his work in contemporaneous magazine literature reveal him as a strong-willed man with a very positive belief in his own ideas and modes of teaching. Apparently, he was unfamiliar with the wondrous revolution that had been wrought by Pestalozzi (*q. v.*), Froebel (*q. v.*), Herbart (*q. v.*), and Fellenberg upon the continent of Europe, and equally unfamiliar with the educational writings of these great pioneers, otherwise he might have been saved from many palpable mistakes. His assertion that he was the inventor of the infant-school system was clearly erroneous. Had Wilderspin been less of an empiric, and more of a student, his knowledge of the principles and plans of earlier and greater educators would have immensely increased his influence, and have given depth and permanence to his own undoubtedly valuable labors as a trainer of young children.

CAREY BONNER.

WILL, EDUCATION OF THE.—I. Introduction: The Nature and Meaning of Willing. When we speak of educating the will we do not any more mean that there is a distinct faculty or compartment in our personality given over to willing. We are merely inquiring as to the steps that are necessary to bring each individual to the point where he has the power, the disposition, and the wisdom to say "I decide" or "I choose" or "I am determined" or "I will" at the right time and about the right things; and where he has the purpose really to put this choice into effect as conduct. Willing or choosing is not the function of some separate faculty; it is the whole personality giving itself to one important step in the series of processes that normally lie between stimulus or incitement to action and our responding, that is to say, the action itself. When one wills or decides, one's whole nature does so through some sort of interaction or compromise or dominance of the various influences, impulses, instincts, ideas, experiences, ideals, standards, and habits that make up the person.

This act of choosing is the most crucial, the most significant and revealing thing any human being can do. Personality is never so much its real self as when deciding. Real character is measured by its choices. Overt acts do not compare with decisions as the real signs of character. These are only the completions of the choices and decisions. By the acts we understand the choices, because they are determined by the choices. By choice the states of personality are translated into action.

Education which for any reason fails to reach this center of character is of little moment; and yet this is much the most difficult of all education. It is very easy to impart information; it is not difficult to develop expertness of various kinds which make up so much of what the general public calls efficiency; but it is exceedingly difficult, with any degree of certainty, to get that balance of the factors in personality which will secure the power and desire to choose correctly and righteously, and the purpose to make the choices effective.

It follows from what is suggested above that moral and religious education—whose prime purpose is right character—must reach and guide this vital process of willing or choosing, which is the very core of character. It is in the realm of choosing or willing, and not in knowledge or emotions, that morality and religion inhere.

II. Relation of Willing to other Steps in Personal Behavior. We may outline as follows some of the more important facts which must be considered as molding life and conduct, and which condition our efforts to educate in the art of right willing.

1. The natural outcome of the influence upon us of an external stimulus, or of an internal mental state, is some *expression* —an action or response. This means that

the structure of our personality is such that the conditions are not satisfied, a natural resting place has not been reached, if an impression is not allowed to go on into appropriate conduct—or at least into purpose which looks forward to action under appropriate conditions. Purpose is essentially a delayed response. Impulse to action is at the beginning, and action is at the end of each complete normal human situation.

2. Choosing, deciding, or willing necessarily implies at least two conflicting impulses to action, together with at least two open courses of behavior. There could be no real choice otherwise. There are few situations in life in which these alternative impulses and ways of responding are not present. Without these there could be no moral quality in our acts. Real character lies somewhere between the impulses and the acts.

3. There are various things which enter in to determine just what choice shall be made in the face of conflicting impulses and opportunities. Choosing and willing look backward in personality toward the longings, desires, appetites, experiences, and the like, and toward the appeals which outside influences make to personality because of these qualities; they look forward also toward action, response, gratification, adjustment, etc. It must be true that the real measure of the quality of personality and character is the accuracy and rightness of this total personal state just before action. When one chooses to act or not to act, one consciously or unconsciously brings to bear on his choice all the appreciations, impulses, experiences, judgments, habits, standards, purposes which enter into his personality.

III. The Process of Educating Individuals in Willing. If choosing is as momentous in character as has been suggested, it is not sufficient to devote to our children or to ourselves only a general effort at education and to allow these special and decisive elements of character to be determined by the mere accidents of life, as a kind of secondary product of the process of living. We must rather give some definite attention to this very act of willing. In doing this there are two related points to be held before us:—(1) how to secure a proper single isolated right choice or decision; and (2) how to secure right habits of choosing and willing. Of these the second is much the more important, as it is the more difficult; because in securing habits of right decision we have educated the whole of the balanced personality in the art of willing. This is the real goal of all our efforts. These two things are related; but the first may be secured in such a way as to make the second more difficult, rather than easier. It is true that we must reach our goal by way of securing the right single choices. There is no way to secure a *habit* of right choice except through the *practice of right choices;* but the practice of right choices must be normal, natural, and satisfying—the outcome of one's own balance of tendencies—or the individual act will not necessarily tend to repeat itself. It may rather prevent repetition. If the incentive that secured the choice be unnatural, stilted, forced, the effect is quite likely to be the opposite of habit-forming.

Pedagogically it is impossible to reach the will directly. It is manifested only by overt acts or attitudes of life. Words, we know, do not always furnish an index of it. It lies intrenched in the core of personality and we are compelled to reach it, stimulate it, culture it, by indirection. There are two avenues through which an outsider may get indirectly into touch with the will of another: (1) by modifying the elements that lead up to and control choice; (2) by guiding the expression of choice, and securing to the individual the satisfying consequences of right action. In reality, education of the will must include the culture both of the various elements that lead up from the past into the state of choosing, and of the expressions that flow onward from it as action.

Choice is influenced chiefly by our feelings, our desires, our impulses, our information, our ideas, our judgment, our standards. The following expressions of our states of personality (together with their negatives) will illustrate how choices and decisions are influenced from this side:—"I want," "I think," "I know," "I ought," "I can," "I am accustomed." Anything that modifies the clearness, the strength, the concentration of any of these states will indirectly influence the choices.

The following short statements may

help the teachers see the things which must be held in mind.

1. The most important fact back of choice is instinct, desire, impulse. What we want most intensely is obliged to be the chief factor in choice.

2. Desires are capable of education. Some need to be strengthened while others need to be diminished. The teachers' problem is first a matter of learning what contribution each of these desires may make, and second, which of them should wax and which should wane in life.

3. Desires may be modified (educated) by neglect, by artificial incitement, by information and experience as to effects of gratification, by substitution of other appealing stimuli (that is, by arousing other desires). In general it may be said that the desires and impulses are intended to serve their day, and then to give place to higher, more refined and more comprehensive desires.

4. Knowledge, information, and judgment play an increasing part in controlling choices in rightly developing persons. Some psychologists hold that the function of these states is to furnish a check and guide to desires; others claim that, after all, they only modify the old desires and supply others in a higher field. In either event information, especially as to what is the probable effect of one's specific choice and actions, influences choice and will strongly.

The second group of phenomena which act indirectly on choice are on the expressive side. The value of this approach lies in the fact that one right choice makes another more probable, if we have seen to it that the satisfactions of right choice follow promptly upon the choice. Teachers and parents can create an environment in which the right choice will promptly lead to definite, suitable satisfaction and wrong choice to manifest lack of satisfaction. This creation should be as little artificial and unnatural as possible. The more natural and direct the connection between the satisfaction and the choice the better. This connection leads to experience, which has a high value in molding choices. The repetition of single choices under circumstances that normally give a total satisfaction means habits of choice, in just the same way as drill in any other form of expression results in habits. Experience and habits rest not solely on knowledge, but on desire also. Habits of sound choice is efficiency in respect to character. Habits, supplemented by intelligence, give standards. These fused with strong desires give purpose.

The discriminating reader will have seen that, from both sides, the incentives to right choice are becoming more and more *internal,* as character progresses. Trained desires, experiences, knowledge, habits, purpose are being substituted—as determiners of choice—for primitive impulses, external stimuli, external compulsion. What we are seeking is to secure the ability to make *from within* right choices, as the result of general *purposes of right* and of *habitual right actions.*

IV. "Decision Days" and the Education of the Will. There is no doubt as to the great possible value of moments in which the person responds to an appeal to all his best desires, experiences, purposes —to make the great general choice of Jesus as his personal Saviour and Master and to ally himself with the world's greatest instrument of service—the Church. To have value this constitutes a conscious summing up of the attractiveness of the Saviour and of allowing his spirit to chasten and to fortify the desires and purposes, to the end that all the particular decisions of life shall be influenced thereby. Unless we have secured this great decision in accordance with the fundamental make-up of our natures it is not likely to influence properly the particular choices. If it does not influence these it is spurious. A general decision which does not include the particular choices means that there will be a break between theory and practice; that conduct will be divorced from profession; that there is a futile effort to establish religion as something independent of morals. It is for this reason that all evangelism should be soundly educational.

T. W. Galloway.

WILLIAMS, ROGER (d. 1684).—Founder of Rhode Island and "advocate of the doctrine of entire liberty of conscience in religious matters." The facts of his parentage and the date of his birth have not been established beyond dispute, but research points to the probability that

Roger Williams was born in London between the years 1598 and 1602. He attended Charter House school and was graduated from Pembroke College, Cambridge, in 1623. Afterwards he studied for the ministry, "was admitted to holy orders" in 1628, and served in the parish of High Laver, Essex.

Upon his arrival in Boston, Mass., in 1630 or '31, Williams was sought to act as teacher to the congregation of the First Church of Boston, which was then of the Puritan wing of the Established Church. Because it was an "unseparated church" and differed from him in matters of polity, he "withdrew and went to Plymouth," where he remained two years as teacher or assistant pastor.

Williams was of a disputatious temperament and controversies soon arose which caused him to accept a call to Salem. Massachusetts Bay Colony was greatly disturbed by his attack upon the "validity of the king's patent," as it called into question the colonists' "title to the soil." For promulgating this and other seditious opinions, the General Court (Oct., 1635) ordered Williams' banishment, but the sentence was not executed until Jan., 1636. Learning that he was to be sent back to England, Williams left Salem and wandered for many weeks in the wilderness. Finally, he settled in the Narragansett Bay country, where he purchased the land from the Indian chiefs.

In founding the plantation, which he called Providence, Williams was assisted by five friends and followers. When the colony increased in numbers a form of government became necessary, and the "compact of government" which Williams evolved was the "first example of a pure democracy." The establishment of a commonwealth with the separation of church and state entitles him to a place as a religious and political pioneer.

Mr. Williams was ambitious to preach to the Indians in their own tongue, and before leaving Massachusetts Bay Colony he had lived among them to learn their language and to understand this people. During a voyage to England (1643) he prepared a *Key into the Language of America,* which is the first time the Indian language had been translated into a civilized tongue. The work was published in London upon his arrival there. More than once Williams used his influence with the Indians and saved the colonies from attack by them.

In the midst of all his labors, on Sundays and week days, Mr. Williams exercised his office as religious teacher and preached to the people. His most famous writing is the *Bloudy Tenet of Persecusion for Cause of Conscience,* published in London in 1644. This was in reply to Mr. John Cotton, and is said to be the "ablest statement and defense of the principles of absolute liberty of conscience" that had been written. Roger Williams died in Providence in 1684.

EMILY J. FELL.

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WISE, DANIEL (1813-98).—Born in Portsmouth, England, January 10, 1813. He was a member of the Church of England and early in life expressed a desire to be a missionary to India. Being disappointed in this, shortly after graduating from the Portsmouth Grammar School, where he had prepared for Oxford University, he sailed for America. It was the missionary spirit of the youth still unsatisfied that was probably the determining factor in this step. He arrived by way of Canada and came to Littleton, N. H., in 1833, where he taught school for several years and where he began to preach. In 1840 he joined the New England Conference of the Methodist Episcopal Church and preached there and in the Providence Conference, for a period of twelve years.

It was destined, however, that Daniel Wise should preach to a larger congregation than could assemble at any one time. Nature had endowed him with rare traits of genius which found ready expression in his pen both as editor and author. His first published book was the *Life of Lorenzo Dow,* published in 1840. In 1842, while at Lowell, Mass., he published his *History of London,* that bears the imprint of Rice and Wise. Of his published works no exact record exists; it is variously

stated from thirty-five to eighty. The first number is not correct, for the writer has an incomplete list of forty. Many of his books were translated into foreign languages, and some were so popular that for over forty years more than fifteen hundred of each were sold every year. His last work was *Faith, Love, Hope and Duty,* which was made up of extracts of his own writings, especially from the various periodicals of which he was editor.

Much of his best work was done for the Sunday school, and the youth of his denomination were inspired, restrained and educated by his excellent biographies. His books were healthful, strong and wholesome, and were character builders for more than two generations. Dr. Wise began his literary work when Jacob Abbott, Peter Parley and Nathaniel Hawthorne were popular writers for young people. The secret of his success as a writer was his appreciation of the character of youth and his sympathy with all that is good in it.

Dr. Wise's career as an editor extended over a wide field and a long period of time. For five years he was editor of the *Sunday School Messenger;* later of the *Ladies Pearl;* then of the *Rhode Island Temperance Pledge;* and from 1852 to 1855 he was editor of *Zion's Herald.* In 1856 he was elected Corresponding Secretary of the Sunday School Union and Tract Society of the Methodist Episcopal Church, which included the editorship of the Sunday-school publications. This position he held until 1872.

As editor of the Sunday-school publications of his denomination he conducted a vigorous campaign against slavery. This caused a storm of criticism against him in many of the Conferences. To his critics he replied "The *Sunday School Advocate* is expected to teach our children the doctrine and the ethics of our church; that slaveholding is a violation of Christian and Methodist ethics, and consequently it is my duty to teach the children to think of it as a sin; so long as I am editor of the paper I shall firmly but judiciously so instruct them. If the General Conference shall condemn my course it can of course replace me with another editor." He belonged to the age of reformers the fruit of whose labors still remains.

As author and editor he left an abiding mark upon the Sunday schools and the youth of his denomination and time.

D. G. Downey.

WONDER, THE AGE OF, IN CHILDHOOD.—The age of romance in childhood is that golden time between four and eight, when the birds and flowers talk and heaven lies very near. It is the period of wonder, of fancy and imagination at full tide, of make-believe, of stories of the very far away in place and time, romance, "old forgotten, far-off things and battles long ago." It corresponds to that period in the history of the races when the myths were created and the early epic stories.

This element of wonder and of make-believe in child nature is not a defect to be repressed and is not a matter to be ignored; it is an endowment to be exercised by parent and teacher toward the permanent enrichment of the child's life. It was given to the child as an aid to his education, one of the most valuable of all his natural gifts.

Modern life has not recognized this fact as it should. Children are brought too early into the atmosphere of things and facts and scientific reality. Imagination and fancy are not allowed to play as nature intended, and the result is a generation of children without reverence for religious things, or respect for the old, or sympathy with others, or loyalty, or poetic feeling. Children demand to feel keenly and to travel much in the realms of gold and they are given only intellectual training and cold reality.

It is the duty of the Sunday school to feed the imaginative life, to feed the feelings of reverence and awe and wonder until the deeper things of religion can be perceived by the eye of the inner life which is neither material nor intellectual. Fairy stories and myth-lore are undoubtedly valuable for the home, but for the Sunday school the great wonder stories of the Bible are all-sufficient. If the teacher be what she should be, these stories can be told so as to kindle all the best that imagination has to give. The child should be kept as a child just as long as possible; and his sense of wonder should not be trifled with; an irreligious generation is a generation that has been

brought up through the wonder period of its life without imagination and with no excursions in the realms of gold. (See Imagination, The Child's Power of; Stories and Story-Telling.)

F. L. PATTEE.

WOODRUFF, ALBERT (1807-91).—A Christian layman of Brooklyn, N. Y. Born at Sandisfield, Mass. At the age of nineteen or twenty Mr. Woodruff went into business in New York city, and later removed to Brooklyn. He was one of the charter members of the Church of the Pilgrims, and the first superintendent of its Sunday school. During these years, as later, Mr. Woodruff used his influence to create public sentiment in favor of Sunday schools.

While traveling in Europe in 1856, he was deeply concerned because of the desecration of the Sabbath in Paris and other cities, and he began to improve the condition of a few Sunday schools in Paris. It seemed to Mr. Woodruff that through the influence of such schools the Sabbath in Europe might be redeemed to Christian uses and the Christian laity aroused to voluntary coöperation, which is indispensable to the world's evangelization.

About 1859, Mr. Woodruff retired from active business and devoted the remainder of his life to the work of a world-wide extension of Sunday schools. The first schools to be established in the movement were in Berlin where, in 1913, they celebrated the fiftieth anniversary of their inauguration. The children in Germany received religious instruction through the parochial schools, in the family, and by means of catechetical instruction in the churches; but popular Bible study, where the children were voluntarily taught by laymen, was lacking.

Great success followed the establishment of the work abroad. The Foreign Sunday School Association of the United States of America (*q. v.*) grew out of Mr. Woodruff's labors.

EMILY J. FELL.

WORLD-WIDE BARACA-PHILATHEA UNION.—SEE BARACA-PHILATHEA BIBLE CLASSES.

WORLD'S CHRISTIAN ENDEAVOR UNION.—SEE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

WORLD'S PURITY FEDERATION.—The Federation and the committee out of which it grew have been at work since 1900. It represents the first organized effort in North America, in a national and international sense, for the eradication of the traffic in women (white slave traffic), the annihilation of commercialized vice, for a higher and single standard of morals, and the safe and sane instruction of the young in the purposes, problems, and perils of the sex. The official magazine of the Federation, *The Light*, has reached an extensive international circulation. Through the lecture bureau and various departments thousands of addresses have been given in the churches of the country and before the civic and moral reform bodies. Through the Bureau of Research and Investigation the social conditions in many cities have been investigated and the findings reported.

Annual international purity congresses have been held since 1901. At the eighth international congress, held in 1913, was inaugurated the observance of "Purity Sunday." By the coöperation of all who believe in the higher things the annual observance of this day may be made a great power for the advancement of purity in social and individual life. It is recommended that where it may be inconvenient to observe this particular day as "Purity Sunday," the Sunday preceding or following be so observed, or in the case of nonreligious societies any day during the week preceding or that following "Purity Sunday" may be thus observed. These annual meetings have been largely attended by delegates from all sections of the United States, Canada, and European countries, and throughout North America, they have had a powerful influence in arousing the public conscience on the questions of public and private morals. In seeking to guide into wise and safe activity and efforts the aroused conscience and interest of the people, it is recommended that careful instruction in sex hygiene be given to the young by parents, by teachers properly prepared, or by special instructors or physicians. (See Sex Education in S. S.)

The Federation maintains committees covering every phase of its work under the chairmanship of strong national re-

form leaders. These include committees on education, medical work, literature, white slave traffic, White Cross League work, Bible school work, contributory vices, rescue work, legislative work and finance. The Committee on White League work, known as the White Cross Single Standard League of America, (*q. v.*) is affiliated with the White Cross League of England (*q. v.*). It is the aim of the League to establish White Cross societies in every educational institution and church in America.

The headquarters of the Federation are at LaCrosse, Wis., B. S. Steadwell, president, from whom full information may be obtained. Membership dues are payable annually, the rates being for associate members, $1.00; honorary members $5.00; life members, $50.00.

B. S. STEADWELL.

WORLD'S SUNDAY SCHOOL ASSOCIATION.—*Organization and Conventions.* The World's Sunday School Association had its inception at a meeting of the Executive Committee of the International Sunday School Association at the office of Dr. W. A. Duncan at Chautauqua, N. Y., in 1886. At this meeting B. F. Jacobs of Illinois, Chairman of the International Executive Committee, proposed that a convention of Sunday-school workers from all parts of the world be called to meet in London in 1889.

This action was later approved by the Sunday School Union of London. At this *First* convention 242 delegates attended from the United States of America. Mr. B. F. Jacobs was chosen chairman of the Executive Committee. The missionary spirit of the convention was emphasized by sending Dr. J. J. Phillips to India as a pioneer for the organized Sunday-school work.

The World's *Second* Convention assembled in St. Louis in 1893, with missionary work in Japan as an objective.

The *Third* Convention was held in London in 1898. The Sunday-school organization of continental Europe was planned for in this convention.

The *Fourth* Convention met in Jerusalem in 1904—817 delegates going from America on one ship. That convention gave to the delegates a vision of the relation of the Sunday school to missions; to the Orient it gave a new conception of the place of the child in the Kingdom.

At the *Fifth* Convention at Rome in 1907, the name the World's Sunday School Convention was by formal resolution changed to the World's Sunday School Association. The purpose, policy, and field of the Association were defined as follows:

That this Association shall hold conventions and gather information concerning the condition of Sunday schools throughout the world by correspondence, visitation, and other methods.

That it shall seek to extend the work and increase the efficiency of Sunday schools by coöperation with Sunday schools and missionary organizations and otherwise, especially in those regions of the world most in need of help.

That it shall seek to improve, so far as possible, the methods of organization and instruction in Sunday schools and promote the formation of Sunday School Unions and Associations.

The government and administration of the Association was committed to an Executive Committee composed of the officers of the Association and representatives from each country affiliated with the work.

By agreement the world field was divided for the purpose of financial administrative responsibility as follows:

Europe, Australia, South Africa, India —the British Section of the Executive Committee.

North and South America, Japan, Korea, Philippines, Turkey, North Africa —the American section of the Committee.

China to be jointly administered by the British and American sections.

The *Sixth* Convention at Washington, D. C., in 1910, was marked by its large gatherings, the presence of 3,000 delegates from 24 countries, the attendance of 179 missionaries, an address by Mr. William Howard Taft, then President, and a great parade of men. A generous budget was subscribed for the work of the triennium.

The *Seventh* Convention at Zürich, Switzerland, in 1913, enrolled 2,609 delegates, 221 of these missionaries. The chief feature of the convention was the report of the Six Commissions of the Association on the Sunday-school conditions, needs and opportunities of the world, covering continental Europe, South Africa,

India, the Orient, Latin America, and the Mohammedan lands.

The Eighth Convention will be held in Tokyo, Japan, 1916.

Out of these conventions has developed the purpose of the Association; to give a missionary vision to the Sunday schools upon the home field; to promote a Sunday school vision to the missionaries and native workers upon the foreign fields and to utilize the Sunday school as a chief factor in the world's evangelization. The Sunday school and the Great Commission has been the dominant note at all of the conventions.

Sunday School Tours. In addition to the conventions at stated periods, a number of tours have been made to missionary fields by the Association officers and Sunday-school experts to complete the organization of Sunday School Unions or Associations, to hold institutes and conventions, to confer with missionaries and native workers, to develop needed literature, and to give inspiration. These visits have included South America, Europe, South Africa, Australia, India, Japan, China, Korea, and the Philippines. One of these tours, headed by Mr. H. J. Heinz, circled the globe, touching Hawaii, Japan, Korea, China, and Europe.

Membership. The membership of the world's Sunday schools reported at Zürich was 28,701,489—a gain of 690,295 over the previous convention. This membership is gathered in 297,866 schools with 2,624,896 officers and teachers. The statistics cover 140 countries.

Organization and Officers. Practically in every field a general Sunday-school organization has been effected, and paid secretaries are employed in most of these countries to complete organization, and develop literature, hold institutes and conventions, train teachers, deliver lectures and stimulate a Sunday-school advance.

The headquarters of the American Section of the Association are at 216 Metropolitan Tower, New York city, and of the British Section 56, Old Bailey, London, E. C., England. The officers elected at Zürich are Sir Robert Laidlaw, President, London, England; H. J. Heinz, Chairman Executive Committee, Pittsburgh, Pa.; E. K. Warren, Chairman Central Committee, Three Oaks, Mich.; Fred. A. Wells, Treasurer, Chicago, Ill.; Rt. Hon. T. R. Ferens, M. P., Associate Treasurer, London, England; Marion Lawrance, General Secretary, Chicago, Ill.; Carey Bonner, Associate General Secretary, London, England.

Support. Funds for the work of the Association for each triennium are subscribed for the most part by individuals at the convention. At Washington the amount subscribed was $66,000 for the three years' work, and at Zürich $125,000 with a similar sum to be added. These funds are apportioned between the British and American Sections of the Committee according to the amount subscribed by the respective fields of operation. With these funds Sunday school secretaries are employed on the various fields such as Europe, India, China, Philippines, Japan, Korea, Turkey, the Mohammedan lands, South America. Sunday school experts and commissions have been sent to different countries to effect organization and carry method and inspiration. Appropriations are made to develop the best literature for Sunday school workers.

Department for Utilizing Surplus Material. This important department of the Association began its work in 1909 as the Waste Material Department. In 1914, the name was changed to the present form. Through the services of this department thousands of schools on the home field are put in touch with needy schools on the world field. Lesson picture cards, the large quarterly picture rolls, lesson material, and sometimes larger articles, are furnished without cost from the surplus or slightly used material of the home schools. Direct contact with mission work is thus established between the home and foreign schools, and Sunday-school work is stimulated the world over. The Surplus Material Department has a special superintendent from whom further information may be obtained.

F. L. Brown.

WORLD'S TEMPERANCE SUNDAY.—See Temperance Teaching in the S. S.

WORSHIP.—See Curriculum for Religious Instruction; Religion, Psychology of; Reverence in the S. S.; Worship, Children's; Worship, Family; Worship in the S. S.

WORSHIP, CHILDREN'S.—Worship, in general, is man's stated and definite assertion of the relations existing between a divine Person and the human beings who believe in him. It may be either private and individual, or public and general, in its nature. Both are necessary for well-rounded development. Both should enter into a child's life from his earliest years. Both should be the child's own, *i. e.*, adapted to his needs and comprehension. Of the two, private worship is the simpler. Naturally its largest and most important element is prayer. Public worship retains this element in a more generalized form and adds praise, symbolic acts, instruction, assertions of faith, etc.

We may more easily begin with the private worship of the child, and consider:

I. Children's Prayers: Child nature, like the childhood of the race, takes naturally to the idea of God, and has faith in prayer. Just because the child is under parental surveillance and learns to utter himself toward it in appealing for sympathy and assistance, so the idea of an invisible divine Parenthood is easily apprehended and appropriated. The absence of prayer or of a religious atmosphere in the home may contradict or ruin this instinctive appreciation of prayer, but family support of the prayer ideal, and proper adaptation of prayer material will find the child's earliest years receptive soil for the seeds of worship. The seed should be sown as soon as the child can comprehend simple language. The earliest instruction in prayer is a responsibility of the home. (See Religion, The Child's, and its Culture.)

The *first step* in a child's prayer life should be taken through imitation. Teaching prayer at the mother's knee is a time-honored practice, but the mother's knee should be on the floor with the child's knee. The child should be praying with, never to the mother; it must be evident that the mother looks to God along with her child. No child will receive his due instruction in prayer unless he is made to feel that the act of prayer is real and significant to his elders as well as to himself.

The *second step* is for the child to acquire the right expression of his thought, feelings, and will toward God. As a child he may pray with his mother, but he cannot pray exactly *what* his mother prays. Thus there comes, or should come, into every family, the question as to the best forms for a child's prayer. All too poorly is the question answered. Just as "Mother Goose," because it is well known and found on every shop-counter, becomes the easiest (even though not the best) solution of a child's first reading, so for children's prayer resort is had to "Now I lay me," because everyone remembers it, and our great-grandmothers said it as children. Yet the child's daily prayer, being probably his most frequent and direct expression of religious feeling, should furnish him the highest standards of spiritual vitality and growth, and touch the greatest themes his years can apprehend. It should ring clear with the bell-like note of a childish heart. The original prayers of children awaken the smiles of their elders, who are amused over their naïve expressions and crude ideas of God, while they do little to assist them to more suitable modes of expression.

Forms of prayer are indispensable for childhood. The child himself seeks for them, just as naturally as the disciples said: "Teach us to pray." There should be not one form merely, but a variety; and exchanges made from time to time in favor of more mature forms. The real effect of such models of prayer is to encourage original praying by suggesting appropriate phraseology and structure.

While the primary responsibility for such leadership in prayer must rest very largely upon the home, and especially upon the mother, it is the duty of the Sunday school to assist by instruction in prayer, and by the suggestion of appropriate model forms. The Home Department might find here a new and fruitful field in the collecting, or originating, and the distributing of home prayers for children. Each teacher, in the younger grades at least, should take opportunity in private (no child should be asked to make a public exhibit of his prayer-life) to inquire as to the prayer habits of his or her pupils, and should offer suggestions as to forms, topics, and habits of prayer. All public devotions of a school should contain such petitions as would naturally express the aspirations and desires of childhood. (See Prayer in the S. S.)

In the selection or construction of prayers for the use of children it is important to regard the form, the topic, and the diction. In form, the leading notes should be brevity and simplicity. The child's soul wearies under lengthy praying. His wants and feelings are so few and concrete that the symmetry and diversity of long prayers are meaningless to him. Long sentences and involved ideas fail of their grip and encourage inattention, and dampen spiritual enthusiasm. He who prays for a child must pray straight and short. In this respect the ancient collects of Christendom are excellent models. Each one is built around some single thought or petition; alludes to that aspect of God under which we appeal to him in that particular need; and mentions, perhaps, the blessings arising from its fulfillment. For example, "O Lord, from whom all good things do come, grant to us, thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guidance may perform the same; through our Lord Jesus Christ." (Collect for the Fifth Sunday after Easter.) This prayer, if one should substitute "loving children" for "humble servants," and "leading" for "inspiration," would furnish an excellent illustration of both simplicity and brevity combined with dignity. A succession of short prayers, each carrying one main thought, is better adapted to childhood than a combination of many petitions in one long prayer.

It is best that children's prayers should be addressed to God the Father. There is a certain sentiment in appeal to Jesus Christ; but it is a mistake to fail of finding in the attitude of the Heavenly Father any quality which appeals to us in the Son, and the address to Christ in prayer tends to create confusion in the child's mind.

A suitable order of thought should also be observed. Our Lord's Prayer makes it plain that the first effort in prayer should be to lift the mind to some characteristic of the divine Life in which we are to share or rejoice. Think of God before you think of yourself, is the rule for praying.

Then out of the effort to realize our share in God's purposes comes the true sense of need. It is because we pray "Thy will be done," that we need to pray for "daily bread," to do the "will," and for "forgiveness" in the doing of it. Headlong plunges into petition are not the highest form of prayer.

There can be little doubt that meter and rhyme, assisting the memory and beautifying the expression, are useful adjuncts for younger children. Were it not for this, "Now I lay me" would long ago have ceased to be used. Care should be taken, however, lest the verse be of the insignificant, doggerel type, or even inexcusably faulty in its meter. The greatest difficulty with versified forms is to secure comprehensive thought without too great length. Better than the old version of "Now I lay me" is this adaptation:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep.
Good angels dwell with us this night,
And guard our home till morning light."

Still better, except for the address to Jesus, is the first verse of Mary Duncan's well-known hymn: "Jesus, tender Shepherd, hear me."

For morning use this verse from G. L. Chamberlin's *Child Religion in Song and Story:*

"Father, I thank thee for thy watchful care,
Help me, this day, each little cross to bear;
Make me like Jesus, gentle, patient, true;
Striving to please thee in everything I do."

This verse from W. D. Russell is good, especially for a boy:

"In all I think or speak or do,
Whatever way my steps are bent,
God shape and keep me strong and true;
Courageous, cheerful, and content."

The topics of prayer for children should be thoroughly selected. The younger the child the more care should be exercised in adapting the prayer to his religious horizon. The child cannot put himself truly into an adult's prayer. His experience is too limited. When we pray with him we must pray from his standpoint, and try to meet his peculiar needs. We must express the actual religious feelings of a child. This sense of religion is very direct and immediate, possessing few theological refinements. It centers about the reality, the supremacy, and the fatherliness of God, the example of Jesus Christ,

the interests of the church and the family, and the chief moral and spiritual lessons of the Scriptures. The child's prayer should voice his love for and trust in God, his desire for such graces as obedience, truthfulness, unselfishness, the power to render service to God and men, the welfare of his loved one, etc. In order to hold the child's interest the subjects of prayer must be very real and very near, and the phraseology within his reach. It is no place for the subtleties of doctrinal discussion nor for intricacies of thought; yet the thought should be deep enough to lead the child's imagination forward, and wide enough to allow for spiritual growth. Pettiness and superficiality can spoil a prayer.

One may reasonably ask in regard to the Lord's Prayer, whether it is adapted to the use of children, and if so how early. If an exception were to be made in favor of any form of words it would be this. The mere fact that they were Jesus' words inclines a child to try to use and understand them. The Lord's Prayer has a wide angle—God's Kingdom; it has some long words—"hallowed," "trespasses," "temptation." However, most of the petitions of the Lord's Prayer are simple and direct, as well as comprehensive, and they appeal immediately to human instincts. As soon as a child can memorize this prayer, he may wisely use it. He will find in it room for growth and a continual leadership.

Certain emphases are important, and certain restraints equally so. We cannot begin too early to cultivate what may be called the social instinct in prayer, *i. e.*, the prayer in behalf of others. In adult prayers one notes the tendency to center them in self. His prayers give no sense of the relationships, they utter no longings for others. Self-centeredness is sufficiently characteristic of childhood to make valuable some emphasis on the other side. Prayer should be positive in thought, fearless in expression, cheerful in tone especially for younger children. Punishment and death are not suitable subjects; "otherworldliness" is not desirable; undue dwelling on guilt and forgiveness is unnatural. The most serious objection to the prayer "Now I lay me" is that it perpetuates an emphasis on fear and death. Why put into any child's mind night after night, at the most impressionable hour, the unreasonable suggestion that he may die in the night? If a child is to be taught of death, it should be in some more positive and suitable way. The Hebrew poet was content merely to say, "He that keepeth Israel shall neither slumber nor sleep"—and this is enough to tell the child.

Topics of prayer will multiply as the child's experience grows. The older years of childhood proper, and the younger years of adolescence should see a great expansion of prayer interests—a larger field in which self comes in touch with God, and a wider circle of social petition.

It is worth while also to regard the children's prayers. Religion has a vocabulary of its own, some of it archaic, some Anglo-Saxon in its purity, and some heavy with Latinity. For children the important points in diction are simplicity, nobility, and reverence. There is a way of speaking simply without sacrificing depth or reach. Theological verbiage is out of place in a child's prayer, if not in all prayer. Remote allusions, involved sentences, and cumbersome words are to be avoided. To use unusual words, provided they are simple and understandable, is not amiss. We may well address God in forms which are old-fashioned, provided they are easily comprehended. Modern terminology, however, is not out of place, if it be used with reverence. There is a familiarity which is not inconsistent with reverence. Nowhere is reverence more surely taught than in prayer, and the child's prayers must not fail to impress this lesson through too easy a familiarity. Language may be noble, direct, and affectionate without being stilted. In this respect many forms of phraseology found in the ancient collects are of value, even though at times a word of explanation is needed. If a child be taught that the old English word "prevent" means to "go before" rather than to hinder, he will learn to love more and more this collect: "Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord" (Seventeenth Sunday after Trinity). The following from the Book of Common Prayer, are adapted, without explanation, to the child's mind:

Collects for the sixth, seventh, and nineteenth Sundays after Trinity.

In spite of all forms of prayer which may be suggested, the ideal for the child is the gradual attainment of independent ability to utter himself to God. He is to learn by forms, but not to be bound by them. A few forms may remain dear to him, but for the rest he must become able to pour out his own heart to God, formulating for himself his peculiar thankfulness and his own special needs. Much is gained when the habit of prayerfulness is established, and when the child is free from the embarrassment which is occasioned by the want of knowing how to pray. The average Roman Catholic is more at ease in prayer, whether by himself or in public places, than the average Protestant, because he has been taught more carefully the appropriate forms of prayer. The forms are the first steps to independent praying.

II. Children's Worship in Public. The proper form of public worship for the child is a matter deserving more attention than it often receives. Of old it was expected that the child should accompany the family to the customary adult service. There is a value in the presence of the family as a whole at divine worship, which cannot be denied. It strengthens the sense of the social whole in religion, and tends to unify the family on the religious side. Yet it must be admitted that conditions of modern life have rendered this united family worship exceedingly difficult, and the Sunday school has often been allowed to usurp the place of public worship in the child's life. There has not been sufficient emphasis on public worship in the child's training, and too often the Sunday school has flourished at the expense of the church service. (See Sunday School as a Church Service.) We should return to the earlier attitude and assert that it is of equal, if not greater, importance for the child that it should attend public worship, and at the same time we should see that the worship he attends is more suited to his needs than the adult worship of the present day usually is. A clear distinction should be drawn between the Sunday school as a process of education, and of worship as an assertion of love toward God. The devotions of the Sunday school should be more strictly limited to such usages as shall sanctify or consecrate the effort after religious knowledge, and the form of public worship should be better adapted to the religious self-expression of the child toward God. The principle to be observed is that worship must be a putting forth of the soul itself, and not merely an exercise to be "attended" or observed. (See Teacher, S. S., Pastoral Duty and Opportunity of the.)

That the child may profit by attending public worship, it requires that he shall take intelligent part in it, and this means adaptation to his powers. If he is to be more than a spectator, the things done must be such as fit his spiritual activities and capacities. We must meet the child on his own plane of self-expression and make it possible for him to take a real inward part.

The chief elements in well-rounded worship are praise, prayer, reading of Scripture, sacramental acts, and exhortation or instruction. The form in which these elements are applied will be somewhat determined by the adult observances in use in any denomination. The child is to be so trained as ultimately to be at home in the adult atmosphere. Yet adaptations are always necessary. In praise and prayer the things said should be within reach of the child's mind; express his emotions, and not the feelings of an adult.

The experience of religion presupposed must not be that of a mature mind. For instance, there is a vast difference between a child's sense of guilt and that of a mature spirit. Many hymns appropriate to adults are wholly unsuited to children. In the selection of Scripture both subject matter and extent are to be considered. Explanations which the adult would not need may be required for the child. Simple responsive readings are of much value. The musical accompaniment should be carefully regarded. It should be bright without degenerating into pettiness, noble and yet not heavy. Relatively there should be more musical elements in a children's service than in an adult service, but these should be of a simpler sort. Preaching to children (*q. v.*), is an art as well as a gift. The best preparation for it is a study of the rules of story telling. (See Worship in the S. S.)

Even sacramental acts, in which the child may not be individually concerned, like baptism, and the holy communion, should occasionally be part of a children's service, that the child may become familiar with their conduct and objective teaching, and may feel himself to be in anticipation, even if not actually, a member of the "body of the faithful." Worship for children should be put on the same plane of dignity and importance as worship for adults. It should take place in the church. The effort put in it should be equal to that of any other service. The same care should be paid to execution of details. Even if less formal in certain ways the same dignity and impressiveness should be sought. The spirit of it should be real and vigorous, not sentimental or condescending. The child at worship should be regarded as the Master himself thought of him: "of such is the kingdom of heaven." (See Child's Communion.) A definite form of worship with set words to which the children can become accustomed is better. Such a form may be changed from time to time and so retain flexibility and interest. As much as possible of the form, even some of the regular hymns, should be committed to memory and sung or said without the book. (See Liturgics of the S. S.)

If the public worship of a child is to attain a real importance in his mind, it should be a matter of regular, not occasional occurrence. The child should expect either to worship God with his parents every Sunday in the adult service, or to have his own service, Sunday by Sunday. (See Children's Church.) It must not be, in his mind, an occasional or special function, arbitrarily arranged, but a regular duty to his heavenly Father, important above other things.

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WORSHIP, FAMILY.—It is readily acknowledged by most men that the family is the organic unit of society, and one of the most potent factors in human progress. The character of the nation is fashioned, in quality, after the character of the product of its families. The home life is the lining of the world's life. If it is kept pure and wholesome, all life will be made purer and the world better.

Homes are the real schools in which men and women are trained, and fathers and mothers are the real teachers and builders of life. The unit of all Jewish and Christian legislation, as enacted in the Old and New Testaments, was the home. If "the groves were God's first temples," parents were his first priests. In the beginning, God placed the first responsibility for the right training and religious instruction of the race upon the parents, and the introduction of the school, whether it be the state school or the church school, has never relieved them of that responsibility.

The home, no matter how humble, should be made as bright and lovely as possible; for it enters as a powerful factor into the life and character of the children. But greater and more important than the dwelling and its adornments are the unseen, yet potent forces of the family life, which, after all, constitute the home. In writing of a certain family in the city of Corinth, the apostle makes reference to "the church which is in their house." The object, doubtless, was to describe an ideal home—one where religion is taught and piety cultivated.

If religion is maintained in the home there must be family worship, where all assemble to listen devoutly to God's Word and bow reverently in supplication at His feet. The family altar should be established and dedicated before any other consideration, because it is the most powerful agency in making the home sacred, and in endearing it forever in the hearts of those who, in after years, may look back to the days of childhood spent in an atmosphere permeated with its precious incense.

Family worship should be observed at least once a day, in the presence of the entire family. "Every day will I bless thee." Two services daily would be preferable. "It is a good thing . . . to show forth thy loving kindness in the morning, and thy faithfulness every night." The primitive Christians began and closed

the day with prayer. Nature would seem to direct us to these seasons. Each day is a little life, which should be opened and closed with prayer.

Family worship, as a rule, should be conducted by the father as patriarch of the home. The service should be made pleasant and attractive, so that it will be anticipated with eagerness on the part of each member of the family. It should be enlivened by pleasing variety. Instead of being stately and formal, it should be made simple and familiar.

The Scripture lesson should be carefully selected. A parable, a simple narrative to the extent of ten or twelve verses, or a Psalm may be read. For variety, the lesson may be read by the leader, or by verses in turn, or it may be read responsively. An occasional explanatory remark, or an incident that illustrates the thought will brighten the worship and enhance its interest for children. Singing may form part of the service. There is no argument for sacred music in the church that does not apply with equal force to the family. When Christ had instructed the twelve, he sang a hymn with them.

The prayer should be brief, free from all stereotyped phrases and couched in simple language that all can understand. It should express real need in a few words earnestly and trustfully presented. Outside interests should not be omitted, but it should be a prayer chiefly for the little group that kneels about the altar, sometimes taking up the members by name, and carrying to the Lord the particular needs of each. It is often well to close the prayer with the entire family uniting in the Lord's Prayer.

The church of to-day may well lament an evident decline of family worship and religious instruction in the home. The place of the home in religious education is central and fundamental. If religion dies out of the family, it cannot elsewhere be maintained. The tendency of our busy age to ignore or shift parental responsibility for children's moral and religious education is perilous. No business interests can be of such importance as to justify a man's evasion of the sacred duties which he owes his own family. What will it profit a father if he gain the whole world and lose his own children?

Family worship should be supplemented by the incorporation of an intelligent educational purpose in its program. In some way there must be a real strengthening of the sense of family responsibility for the religious education of the child. It is for the church to strengthen the home at this point by inspiring and training parents to take up the work they have neglected, and by giving them definite, systematic help in maintaining family worship, and in the religious training of their children. A simple manual, outlining these duties, would be of great value to every home. This should be supplemented with a few books such as *A Study of Child Nature,* by Elizabeth Harrison; *Beckonings from Little Hands,* by Patterson DuBois; *Hints on Child Training,* by H. Clay Trumbull; *The Girl in Her Teens,* by Margaret Slattery; *The Boy Problem,* by William Byron Forbush; and *The Home Beautiful,* by J. R. Miller.

The purpose of the home is to make possible a normal religious experience by providing the fitting and favorable environment. In the fulfillment of the divine command, "Ye must be born again," the parent is a co-worker with God. The new birth of the child, whether immediate or gradual as the budding flower, is but the beginning, and needs for further development the inspiration and guidance of helpful surroundings. Physical growth and mental culture are dependent in a large degree upon environment, and the spiritual life is none the less so. The message of the church to the home is, that human life need never become a ruin and a desolation.

H. H. Fout.

WORSHIP IN THE SUNDAY SCHOOL. —There is a growing tendency to regard the assembly of the Sunday school as an occasion for worship. Heretofore it has usually been given over to various unrelated details of business, speech-making, Bible drill, singing, and so on, the combination of which is not conducive to the spirit of reverence. This has been partly due to the origin and history of the Sunday school as an institution distinct from and added to the church itself. The results have been the now well-recognized failure to train in worship,

and often the development of habits of irreverence. But to-day the Sunday school is coming to be thought of as *within* the church. And as the school exercises are examined in relation to the life of the church, their purpose is redefined in terms of worship. The Sunday school is the church at work in its capacity as educator. And so it is felt that worship must contribute something to the purpose of religious education, which is, to help children to grow, naturally and easily, into the maturing personal relationships of family, church, school, country, humanity, the Kingdom of God. It is only within the actual experience of these relationships that the children of men can learn to meet their obligations and enjoy their privileges as children of God. And so worship, to be of value to the child, must be so planned and conducted that the child himself really worships. (See Church, Relation of the, to the Religious Life of the Child.)

I. The Aims of Worship. Worship, it is generally agreed, is concerned with that aspect of human experience in which feelings and emotions are more prominent than intellectual analysis. That is, in worship, we are feeling and expressing our sense of the worthwhileness of the really great things of life. We are joining with others in the fellowship of common purposes, through which we come to feel our fellowship with the Father. And so in worship we appreciate more strongly the value of certain of these human and divine relationships and cherish the faith of their reality and permanence. Thus it is one of the aims of worship in the Sunday school to assist the children in making these intimate social contacts and in finding therein their deepest satisfaction. This is a matter of training and growth. Step by step, the Sunday school must lead its pupils onward into the fuller and richer experience of worship with adults in the other services of the church.

The second aim of worship is the development of Christian attitudes. If worship seeks the experience and appreciation of the value of our human and divine associations, then the service is also concerned with what sweetens and enriches these relations. Here again we have to do with *feeling* more than with *knowledge*. It is our attitudes toward one another that give us pain or pleasure. And it is with our Christian attitudes that worship is most concerned. These might be variously formulated. In general, they are those human attitudes which can be made to express or advance the Christian purpose. For convenience they might be summarized as gratitude, goodwill, reverence, faith and loyalty, it being understood that the objects of these attitudes are those which the Christian purpose defines, usually in terms of the ideal family relationships. About such themes the services of worship may readily be constructed.

Having in mind as our aim, then, the experience of fellowship with God and one's fellows, and the development of Christian attitudes, we will proceed to state in brief propositions some suggestions as to the materials and methods of worship in the Sunday school.

II. The Materials of Worship. The general source for material is of course the ritual of the church itself, for it is to the understanding and use of such material that the pupils are supposed to be trained. This source includes hymns and Scripture, and the various elements of address, prayers, offering, and so on. The basis of selection is twofold: The general aim to be accomplished by the material; the changing interests of the growing children. What is used must minister to the change desired in the pupils, and to do so it must be adapted to the interests and social relations of the pupils of various ages. The pupils of all ages have certain common needs and interests which must be met and expressed. Such are the family associations, the school life, the relation to nature, and so forth. These can be satisfied in any service whether graded, or inclusive of all the pupils. The test of material for general worship is, then, Is it adapted in form and content to the common experiences of children and adolescents; and does it help to develop Christian attitudes in the children?

We see at once that material involving abstract theological concepts, or un-Christian ideas of God, or descriptions of adult experience, is ruled out. The child cannot *worship* nor *develop* by the use of such matter. This applies to hymns,

Scripture, prayers, address and all the rest. For example, such hymns as "O the darkness, O the sorrow," "Plunged in a gulf of dark despair," "Rock of ages," "Lead, kindly Light," no matter how dear to adults, are not suitable for children. A list of adapted hymns might include: "For the beauty of the earth," "Rejoice, ye pure in heart," "God is my strong salvation," "We've a story to tell to the nations," "Fight the good fight," "Come, my soul, thou must be waking," "O God, who workest hitherto," "Lead on O King eternal," etc. Such Psalms as these may be used as Scripture responses or unison selections: 23, 24: 1-5, 100, 121. Other poetical passages, such as the Beatitudes, are also valuable. If a common school-prayer is used, for all to say in unison, care must be taken to apply these principles to its construction. If it is for the whole school, it must include the universal interests rather than the special interests of childhood or adolescence. Words and sentences should be simple and concrete, yet dignified. The prayer should be short enough to be easily learned. (See Liturgics of the S. S.)

III. The Methods of Worship. How shall the material be used by the children or presented to them? The same two questions afford the criteria. It must be used so as to arouse the feeling-attitudes aimed at, and it must be used in a way appropriate to the interests of the children.

(1) *As to details.* The music to which the hymns are sung is of vital importance. Inappropriate music will spoil the best hymn in the world. One could not sing "Immortal Love forever full" to the tune of "Joy to the world," though both are excellent hymns and tunes. How much worse *poor* music would be! Besides being appropriate to the sentiment of the words, the tune must be within the range of children's voices, usually with good strong rhythm, and interesting melody with not too difficult intervals. It goes without saying that it should be "standard" and not such trivial music as is sometimes found in Sunday-school hymnals. The children are to sing the hymns and to mean what they sing. (See Music in the S. S.)

The Psalms, or other passages with poetical structure, afford the best Scripture for use in worship. It is better to say the selections in unison or with different parts of the school repeating the units alternately, than to have them read by the leader or responsively by leader and school. When the Scripture is said from memory, its value for worship is increased, for the mind is free from the distractions of book and reading, and greater attention is given to the fact of saying-it-all-together. It is well to say the Lord's Prayer standing so that the volume of sound will be felt. The full value of social cooperation is thus gained. In using a specially prepared common prayer the pupils participate seriously in the specific attitude to be developed by the service.

In the learning of Scripture, hymns and prayers, much can be gained by having the teachers drill the pupils in class in these elements of worship so that the service itself may be freed from the attitude of learning and given up to the attitude of self-expression.

The purpose of the address or talk is to assist the pupils to define the attitude to be developed in terms of concrete situations. For children, the story-form of presentation is usually the most effective. Stories suitable for pulpit use are very few, but much can be done in the way of adaptation. The increasing number of books of stories for children furnishes valuable material. Some of the helpful titles are H. T. Kerr, *Children's Story Sermons,* 1911; F. T. Bayley, *Little Ten Minutes,* 1909; Maude Lindsay, *Mother Stories,* 1912; S. C. Bryant, *How to Tell Stories to Children,* 1905; E. L. Cabot, *Ethics for Children,* 1910; E. H. Sneath and others, *The Golden Rule Series,* 1912; James Baldwin, *Fifty Famous Stories Retold,* 1907.

The leader's prayers, so often quite over the heads of the children, should be guided by the same principles. Being free from the limits natural to a memorized common prayer, they can be used as a means of teaching the children to bring into the attitude of prayer many current interests. The children's point of view must not be forgotten, nor the opportunity of leading them on to a higher point of view. Yet they must be real prayers and not discussions of what prayer ought to be. Usually a very

short prayer is more effective than one which strains the attention of the children to the breaking point. (See Prayer in the S. S.)

(2) *The general order of exercises.* The various elements mentioned above include, thus, large opportunity for *activity* on the part of the pupils. It is *their* service, and they must *do* it to get the proper results. The service should be dignified and reverent, yet the general tone should always be one of good cheer. It is in the happy frame of mind that habits of action and attitude are most readily formed. Hence the service must please the pupils, and they should delight to take part in it. This necessitates movement, progress, change from one type of expression to another. Too much of any element is tiresome. Too long a service defeats its own end. Where all worship together, the length must be set by the capacity of the younger pupils. Twenty minutes is not too long for the Primary children and is long enough to furnish sufficient grist for the older ones. Matters of business or extraneous speech-making or confusing drills should be excluded from the worship proper, although they have place in other meetings of the school. Where the Sunday-school assembly room is not constructed as a place of worship, it is coming more and more to be the practice to assemble in the church auditorium for the opening exercises. The coöperation of teachers and officers is fundamental. The spirit of worship is imitable, and the example of the older persons is a prime factor in the development of the same attitude in the children. (See Imitation, The Place of, in Religious Education.) Thus in every possible way, the whole atmosphere and spirit of worship must be created.

As for the order itself it should be definitely planned to get a specific effect such as the adoption of a particular social attitude toward God or men. The items should follow one another easily and naturally, forming a whole which in its total influence will produce the desired effect. Each item prepares the way for what follows, approaching a climax which should come near the end. This climax is perhaps best embodied in the leader's story or prayer. The following are suggestions as to order:

I

Opening sentence by the leader, or a processional hymn
The Lord's Prayer, standing
The Doxology, or other stanza, sung by the school, standing, or a Psalm or other Scripture passage
Sentence sung softly by the school or children's choir, the pupils seated or kneeling with heads bowed
A Common Prayer repeated by the school
Hymn, selected for its contribution to the purpose of the service
Talk or Story
Leader's Prayer
Hymn
Benediction, by the leader or by the school in unison

When the last hymn is recessional, the benediction would be omitted or would precede it.

II

Doxology, or opening stanza by the school
Psalm or other Scripture
The Lord's Prayer
Hymn
Talk or Story
The Leader's Prayer
Hymn
Sentence prayer introducing the lesson.

The soft sentence sung just before the common prayer is helpful in creating the prayerful spirit so necessary to sincere participation by the pupils. If the school benevolences are handled through a school treasurer and not by classes, the offering may be made an educational feature of the service, if it is taken up with dignity and received with a prayer, or stanza sung by the school or children's choir. (See Benevolences in the S. S.)

IV. The Grading of Worship.—If the school is so large as to warrant or necessitate the separate meeting of departments, the general principles stated above may be modified and enlarged to include the special problems of these several groups. With the primaries, six to eight years of age, many child-songs and prayers can be introduced, and the talks can be directed to the specific needs of this age. Children of nine to twelve inclusive commonly form another distinct group. The

principles of selection for them are colored by the interest in great characters and in detached deeds of heroism. Above twelve, all may well worship together. This will allow of the careful selection of material to suit adolescent needs. At this point the hymns, while not omitting the vigorous, objective type, may safely include more of the subjective kind and embody more of the maturer Christian experience. Hymns of Christian faith, of the church, and of loyalty to ideals are especially valuable here. The wealth of imagery of some of our great hymns will now satisfy the aspirations of youth. "Ten thousand times ten thousand," "Upward where the stars are burning," "Immortal Love forever full," "Christian, dost thou see them," "Jerusalem the golden," "O Jesus, thou art standing," "Faith of our Fathers," "City of God"—such are some of the hymns which can be wisely used in this group.

While variety is more necessary with the older children, yet formal ritual is attractive to them, as is seen in the boys' clubs and secret societies of this age. The mind is more capable of translating symbols. The imagination is filling symbols full of meaning, and is trying to express in symbolic form many of the hopes and longings that are just beginning to come into consciousness. And so a ritual which is at the same time free and inclusive of the peculiar needs of the situation, finds its greatest opportunity with adolescents. The talk need not take the story-form as frequently as with the younger pupils, but may be of a more direct type. The whole service should attempt more and more to emphasize the ideal social relations, and bring harmony of purpose into the rapidly growing adolescent mind.

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WYCLIFFE (OR WICLIF), JOHN (c1320-84).—The "last of the Schoolmen," sometimes called "the morning star of the Reformation." He was born in Yorkshire between 1320 and '24; was educated at Oxford University, which was the intellectual center of England, and for thirty years was connected with the University as student and lecturer.

Wycliffe was a beneficed clergyman of the Roman Church and died in its communion. He did not question the doctrines of the Church, but attacked the ecclesiastical abuses and fraud, and sought to reform the church from within. He was called the "evangelical doctor," and though learned in theology, philosophy, and metaphysics, his guiding principle was the authority of the Scripture.

Pope Urban V, in 1366, called upon King Edward III for a large sum of money due the Papal See from the English nation. As the king's chaplain, Wycliffe led the opposition to this demand and carried with him the king, the Parliament, and the nation. His learning and judgment were widely recognized and he came to be regarded as the advocate of national rights and privileges against the unjust claims of Rome.

The king sent Wycliffe to Bruges in 1373, as one of his two envoys to treat with a representative of Pope Gregory IX, concerning certain questions of privilege. In recognition of his services the crown presented him wih the rectory of Lutterworth in Leicestershire, which he retained until his death. The visit to Bruges had an effect upon Wycliffe similar to that produced upon Luther by his journey to Rome. From that time on he was more outspoken concerning the errors of the Church's practice, and became more de-

termined that the people should read the Bible for themselves. He was aware of the personal danger which such an attitude involved, but held steadfastly to his heroic purpose to revive the pure religion of the early Church. To provide spiritual teachers for the people and to spread the Gospel, Wycliffe organized and trained his "poor preachers," who were afterwards called Lollards.

The Latin Vulgate had been translated into Norman-French, and the educated clergy possessed Latin Bibles in manuscript. Wycliffe's accomplished task in rendering, for the first time, the *whole* Bible into English, was one of the most important events in religious history; and in fixing the language it became a notable literary achievement. The Wycliffe Version, translated from the Vulgate, was probably completed in 1382. Wycliffe translated the New Testament and a part of the Old, being assisted in the work by Nicholas Hereford and John Purvey. Copies were made by hand by his Oxford students, and distributed in manuscript. It was Wycliffe's intention to revise the work in order to produce uniformity of expression, but he did not live to do so; a few years later, however, John Purvey revised it. No episcopal license could be obtained for Wycliffe's Bible, it being the work of one who was considered an heretic, but it became the "parent Bible" of subsequent translations.

Wycliffe was called upon to appear before a Convocation at Canterbury in 1377, to answer in regard to his claims against Rome, but it resulted in no action against him except a warning to discontinue the preaching of his doctrines. In 1382 he was again tried for preaching heretical doctrines, and appealed to the king (Richard II) and to Parliament. This time he was deprived of his University privileges, but he retired to Lutterworth to devote himself to the completion of his translation.

In ecclesiastical circles hatred for this "earliest champion of . . . reformation in England" was so intense that more than a quarter of a century after his death, Wycliffe's bones were exhumed and burned.

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YOUNG ABSTAINERS' LEAGUE.—See Temperance Teaching in the S. S. (Great Britain).

YOUNG MEN'S CHRISTIAN ASSOCIATION AND THE SUNDAY SCHOOL.

—I. Historical. 1. Behind the history of the Young Men's Christian Association were three significant facts: (1) The disproportion of men among the communicants of Protestant churches—less than one-third of the total number. (2) The inadequacy of the opportunities for the physical, mental, social, moral, and spiritual growth of men and boys provided by the program of the average local church. (3) The lack of coöperation between the local churches in bettering conditions and providing increased opportunities. There were many other facts which helped to bring the Association movement into being, varying in different countries and in different communities.

2. The first Association was the fruit of a revival in the heart of a young man who was converted at about seventeen years of age in Bridgewater, a small town in England, in 1837. He went to London in 1841 and found a position in a dry goods store near St. Paul's Cathedral. He discovered a distressing situation among the young men in his own and kindred establishments. After a year or more of prayer, thought, and personal effort he called a meeting in his own room in the store which resulted in forming the first organization known as the Young Men's Christian Association, composed of twelve young men representing four denominations, on June 6, 1844. Other young men's movements had been tried in Scotland, Germany, and North America. Some of these were still in existence, and subsequently became a part of the Young Men's Christian Association movement. The Association passed over to North America in 1851, being established in Montreal and Boston at nearly the same time. The Boston Association soon became a propagating agency and the movement spread rapidly. The Civil War retarded it, though one of its immediate fruits was the forming of the United States Christian Commission for relief and for evangelistic work among the soldiers.

3. The steady growth in North America is due largely to the forming of agencies of supervision, the International Committee (under a different name) in 1854, and State Committees in 1866. (See section VIII.) There are now (1915) Associations in nearly every country, the total number being 8,906 with 1,066,765 members. There are in North America 2,360 Associations composed of 3 in Mexico with 1,371 members and 2,357 in the United States and Canada with 625,598 members. These Associations have 4,400 employed officers of various types, local, state, and international. The North American Associations are united in a triennial convention and the various states and provinces in annual or biennial conventions. While each of the Associations is independent all are bound together by a common basis of voting membership—membership in good standing in an evangelical church. They legislate in matters of common interest in these stated conventions.

4. The Men and Religion Forward Movement (*q. v.*), which was carried on in the United States during the years of 1911 and 1912, was a product of the steadily growing insistence of the needs and claims of men and boys on the church and the demand for a more thorough and statesmanlike plan of campaign by church leaders toward meeting these needs. This movement in its national aspects was a union of ten denominational brotherhoods, the International Sunday School Association (*q. v.*), The Gideons (*q. v.*), and the International Committee of the Young Men's Christian Associations. Its leaders, national and local, were very largely from the management and membership of Young Men's Christian Associations. The methods of this movement

in its local campaigns included a survey of the social, moral, and religious conditions of young men, which served to accentuate the need of stronger emphasis on and finer statesmanship in denominational and interdenominational organizations for men and boys.

5. The spirit of coöperation of which the Men and Religion Forward Movement was an expression has been illustrated with steadily increasing clearness in the Young Men's Christian Association during the years of its history. Few things stand out more clearly than the value of such coöperation in matters of common interest.

6. In its earlier days before the Association movement had found itself and before the rise of the layman as a leading force in the program of the local church, many lines of work were undertaken by the Associations which overlapped some of the regular activities of the church. Union evangelistic meetings for old and young and for both sexes were not uncommon. But during the past thirty years the Association movement has concentrated on work among young men and boys and has discovered and sought to fill its place as a supplemental agency of the church which it recognizes as the primary and permanent institution for religious culture and evangelistic extension. The Associations' many lines of recreative, educational, social, moral, and religious work are planned to meet the needs of boys over twelve and of young men who become members or are within the direct range of the Associations' work within its buildings. Its outside work is planned to serve young men who are not reached by the usual lines of denominational work, or to help local churches in enlarging and extending their denominational work for men and boys.

7. The need of an interchurch agency to serve as a clearing house for methods of religious work for men and boys has become more manifest since the Men and Religion campaigns. In some cities this agency may be a federation of men's Bible classes, or men's brotherhoods or church clubs. But in most cities because of its interdenominational character, its buildings with their unique equipment, its specialized and trained leadership, this interchurch agency will naturally be and in most cases is the Young Men's Christian Association.

8. The City Association was the original unit. There are in North America 671 City Associations or Branches, with 440,987 members; 250 Railroad Associations with 83,858 members. Of these 73 are located in cities and are branches of City Associations. There are in North America 773 Student Associations, located in preparatory schools, colleges, universities, and professional schools, with 72,179 members out of a student population of 205,393. (See section VI.) Many of these are located in cities and are branches of City Associations. There are also Industrial and Army and Navy Associations. Others are located in lumber, mining, or construction camps. The work of the various types differs according to the nature of their immediate constituency. In many of the City Associations there are special departments for boys.

II. The Association Buildings. 1. The first building procured for the use of a Young Men's Christian Association was in Baltimore, Md., in 1859. But the real beginning of the modern building movement was the erection of the Twenty-third Street Building, in New York city, in 1869, at a cost of $487,000. This was replaced in 1903 by the present Twenty-third Street Building, valued at $750,000, and has been followed by fifteen additional buildings in New York with the valuation of over $3,000,000. When the building of 1869 was erected there were no church buildings in New York city with gymnasiums, classrooms, etc. Now fifty church buildings are thus equipped at a cost of $6,000,000. There are 788 buildings of all types. Included in the above are 130 Railroad Men's buildings, 50 buildings for Student Associations, 22 Buildings for Colored men, 13 buildings for men in the Army and Navy, and 10 separate buildings for Boys' Work. The total value of these 788 buildings is $74,379,441 compared with 359 buildings worth $20,378,480 in 1900. Over 200 Associations report additional building funds pledged or paid.

2. These buildings are usually located and equipped so as to serve the needs of the young men who are away from home. Hence 453 of them have dormitories, in which 164,300 young men were housed as

regular residents in 1913. The buildings are not only attractive social resorts with games, literary and entertainment features; they also provide for well organized and scientifically managed advantages for physical training and recreation; also evening and day schools enrolling in 1914 over 85,000 students in over one hundred subjects, especially related to vocational efficiency. The religious features are many-sided.

3. In a very real sense the Association building is a laboratory for the church in work for men and boys. For example, training classes for the preparation of personal workers with inquirers were first held in the New York Association in 1876 at Mr. Moody's suggestion. (See Moody, Dwight Lyman.) In nearly every efficient Association such classes have been held for many years. (See section VII.) Distinctly men's meetings were almost unknown until the Association developed them. Shop meetings and other forms of extension work are largely the product of Association experimentation. The Associations' interdenominational character has permitted freedom in testing new and abandoning obsolete methods.

III. The Association and Religious Education. 1. In a very real sense the entire work of an efficient Association is educational as well as religious. It is more and more difficult to differentiate between the religious and the non-religious features, so closely are they interwoven. Religious work is carried on within the physical and educational departments of many Associations. The religious value of physical education is also recognized.

2. The Association might be considered as an experiment station where plans are tried for winning men and boys and developing their religious life. Here both mistakes and successes unite in helping leaders to discover principles. The result has been the preparation of numerous handbooks of methods of work and Bible courses for boys and for men. These now number nearly 100 titles and are steadily increasing.

3. The Associations' Bible study features for boys have been developed primarily for two quite distinct groups, although in the smaller cities these are often combined, (1) school boys; (2) employed boys. The Bible courses so far prepared by Association leaders have been largely for school boys; but employed boys and their peculiar needs are now having consideration, and handbooks and courses of study are being prepared in the light of these needs.

4. The growth of Association Bible study for boys has been significant. In 1898, when the modern Bible study movement in the American Associations began, there were less than 3,000 boys—largely between ten and thirteen years of age—enrolled in about 300 different Bible classes. In 1914 there were reported 59,314 boys, mostly between thirteen and eighteen, enrolled in 3,664 classes in Rural, City, and Railroad Associations (not counting those in preparatory schools). (See section VI.) These classes to a very large extent use specially adapted courses. Many of the boys take Bible Study Examinations conducted each year by the International Committee, and receive certificates for efficient work.

5. While many of the boys in Association Bible classes are attached to Sunday schools, there is little duplication or overlapping. The Association classes usually follow different courses of study, prepared especially for boys. They use different methods, and are a part of a comprehensive plan for the complete development of the boys. Many of these classes are related to the gymnasium and are led by the physical directors. Athletics, one of the boys' dominant interests, is made the point of contact for religious instruction. (See section IV.)

6. The Association's Bible classes for men differ from the men's classes in Sunday schools, primarily in three ways: (1) The careful adaptation of courses of study to different types and groups of men. (2) The emphasis on small classes. Several thousand of such classes have an average enrollment of about fifteen men each. (3) The places where classes are held. To illustrate, courses have been prepared for preparatory and college students, railroad men, industrial workers, soldiers, sailors, and young men in rural communities, besides the variety of types to be found in the complex membership of the average city Association.

7. In no single feature is the Bible study of the Association more unique

than in what are called Extension classes. These vary in character in different communities, from the large mass shop class, attended by from 300 to 800 men, to the small group of six to ten firemen in a fire station. A list of more than 100 places has been compiled where extension Bible classes have been held, such as armories, business colleges, car barns, club rooms, factories, freight cars, homes, jails, mines, offices, parks, post offices, stores, theaters, work cars, etc. These classes usually meet at the noon hour, or at midnight for men on night shifts. When it is remembered that many thousands of these men are prevented by their daily tasks from attending church, the significance of this type of work, carried on with increasing efficiency for upwards of twenty years, will appear. The principles underlying extension Bible classes belong to all aggressive evangelistic agencies. The adult Bible class movement is beginning to recognize and use these principles.

IV. The Association and the Sunday School. 1. While of necessity a large minority of the boys who join the Associations in towns and cities are church attendants, the boys' work of the well managed Association is quite distinct in character from that of the church. It should never be regarded as a rival organization, but rather as a supplemental agency. It has three features which, among others, make its work distinct. (1) The unique equipment, providing a combination of the recreative and educational. (2) The trained specialists in the boys' secretaryship. The Associations have over 500 secretaries and physical directors for boys. (3) The freedom of initiative and experimentation. While the religious aims and ideals of the Association are the same as those of the churches of which it is a subordinate part, the movement has rendered a valuable service to the church in its insistence on the claims of the adolescent boy, and its generous provision of men and money to meet the discovered needs.

2. The past ten years have witnessed a steady advance in coöperation between the Associations and the local churches. The International and the State secretaries for boys' work have made increasing efforts to serve the Sunday-school organizations. Some have served on important commissions with leading Sunday-school workers, and have been welcomed to the platforms of International and State Sunday-school conventions, and Sunday-school leaders have in turn participated in Association conventions. The unique types of Bible study material prepared by the Associations for boys have been used by boys' classes in Sunday schools, and have helped to pave the way for the preparation of special graded lessons for adolescent boys by Sunday-school leaders. Association specialists have been called upon to fill important positions in the Sunday-school field both local and national. More and more, especially in the large cities, Boys' Work secretaries are becoming helpers of all the Sunday schools of the community, and are endeavoring to promote the interests of all church activities which seek the welfare of boys.

3. With their early failures to guide them, Association leaders were cautious in forming these organizations in small towns and villages, where rooms or buildings with employed secretaries could not readily be secured. But its power of adaptation has enabled the Association within the past two decades to devise plans of work and supervision suited to rural communities, even without any material equipment. In the rural field some of the finest work is now being done in helping to interest and train boys and young men in religious ideals of life in meeting their physical, social, educational, and recreative needs. A splendid literature in principles and methods is being developed. The Rural Association promises large things in helping to solve the country boy problem. (See Boys, Country.)

V. The Recreative Life of Boys and Men—How Can the Association Help the Church? In addition to suggestions already made, the following are examples of such help:

1. The exceptional athletic and recreative attractions of the Association are being utilized by many churches where the buildings are suitably located. In many cities the Association is practically the churches' recreative headquarters. Some church boys' clubs or Bible classes meet as groups in the Association gymnasium by special arrangement.

2. In not a few cities, personally or through members of his staff or trained volunteer assistants, the physical director provides expert supervision of church gymnasiums, athletic leagues, boys' clubs, etc. These men render special help in sex education.

3. The steadily rising standards of amateur athletics in America are in no small measure due to the leadership of Christian physical directors who have received their training in Association schools. The Associations stand for clean amateur athletics and in this way help the church to hold young men steady against the attractions and evils of professionalism. A wholesome atmosphere in which to develop legitimate sport has meant much for church athletics.

4. The boys' camp has proven a powerful attraction to boys and a big factor in their training. These camps were a discovery of Sumner F. Dudley, an Association man in New York state, who conducted his first camp with a small number of boys in the Catskills about 1890. In 1914 not less than 500 camps were conducted by Young Men's Christian Associations, besides several hundred conducted by churches, boys' clubs, and by private individuals. (See Camps, Church.)

5. In many small towns and rural communities the Association is showing how recreation and physical education may be promoted effectively without any equipment beyond that found in the average country church or schoolhouse. Such leadership as the trained rural secretary can give is of immense value.

VI. The Associations for School, College, and University Students. 1. Much that has been said regarding the City Associations and their relation to the Sunday school applies to the Student Associations. But in view of the steadily increasing interest which students are taking in the work of the churches in and near college and university centers a special section is given to this group of 773 Associations with their 72,000 members.

2. While Young Men's Christian Associations in colleges were in existence as early as 1858, the modern student movement may be said to have started at Princeton in 1876, where Mr. W. E. Dodge, a member of the International Committee, was visiting his sons. Following a suggestion growing out of that visit, 25 student delegates from 21 institutions in 11 states met at the International Convention at Louisville, June, 1877, and the Intercollegiate Department of the International Committee was formed. From this time dates the wide extension of the student movement, in this and other lands, including the beginning of the student volunteer movement for Foreign Missions in 1886, and The World's Student Christian Federation in 1895. The rapid growth of the student movement is due to wise supervision by the International and State Committees of Young Men's Christian Associations.

3. The Student Association has made Bible study one of its main lines of activity and the very basis for its work during all of its history. The interest of college students in the voluntary study of the Bible has greatly increased during the past fifteen years. There were reported in 1914, 49,086 men in voluntary Bible study groups in and outside of the Sunday school.

4. The North American Student Movement has made the promotion of voluntary Bible study one of its main lines of activity, with steadily increasing interest. This interest has spread to other lands, so that among students in forty nations who are federated into the thirteen national or international organizations of the World's Student Christian Federation, voluntary Bible study forms the basis of the student Christian activities.

5. While there have always been students in Sunday-school classes, and the local Sunday schools have formed a large factor in this work among students, the more widespread voluntary Bible study movement of recent years grew up first among the students in the Student Christian Associations. During the first years, these voluntary groups were held very largely outside of the church, partly because college students felt they had already graduated from the Sunday school, partly because they could more easily be reached in these outside classes, and partly because the local Sunday schools were usually not in a position or willing to offer work adapted to students. Accordingly, the Student Associations took Bible

study to students at convenient centers, and through small discussional groups in dormitories, fraternity houses, classes, etc., many students were won to voluntary Bible study.

6. There were certain advantages in these outside groups. They helped in creating an atmosphere of Christian wholesomeness in the dormitory, fraternity house and throughout the college. There was a close personal fellowship and a frankness of expression difficult to secure in the more formal Sunday-school class, and problems were faced in a more intimate way. They found men and women where they were, and brought to them an interest in the Bible and missions. Its disadvantage was the fact that it kept college students out of touch with the Sunday school.

7. Splendid results have been achieved for the church and the Kingdom. Men and women have been won to an interest in Bible and mission study. One slogan was the formation of the daily Bible study habit. Thousands of men were interested in devotional Bible study, as represented in the "Morning Watch," and it is difficult to estimate the spiritual dynamic which has resulted from these times set aside for thoughtful Bible reading, meditation, and prayer, and the influence it has had in the emphasis upon daily devotional Bible study in the church. The insistence upon personal study made the Bible live for many a student, not as a book of centuries ago, but as related to his own life and problems. The use of texts prepared especially for students showed the advantage of such graded work.

8. The necessary use of student leaders for part of these groups if they were to be conducted, showed the possibilities of developing inexperienced leaders. In this way, through careful training, many students were prepared for future Sunday-school leadership.

9. The past few years have seen an increasing interest among college students in the work of the Sunday school, and a closer coöperation between the local Sunday schools and Student Christian Associations. In part it is due to a greater interest on the part of the local Sunday schools in the students; and of the recognition of the need of classes, leaders, and texts adapted to students. The action of the Sunday School Council of Evangelical Denominations (*q. v.*), in recommending a student department in the Sunday school and coöperation with the student movement in the preparation of texts, is one evidence of this. This may be partly due to the growing emphasis which the Student Young Men's Christian Association is placing upon church classes. The policy of that organization is to coöperate with local Sunday schools and to conduct as many of its classes as possible in connection with local churches where work adapted to students may be secured. As a result the statistics for 1913-14 show that fully 24,836 of the 49,086 men in Bible study groups were in classes in churches, and that almost half of this number (10,559) were in classes promoted directly by the local Student Young Men's Christian Association. Of the 352 other institutions reporting, 283 reported coöperation with the local Sunday school. (See College Students and the S. S.)

VII. The Association and the Use and Training of Laymen. 1. The Young Men's Christian Association is the oldest of several modern interdenominational movements carried on by laymen. In no respect has it rendered greater service to the church than in providing opportunities for and enlisting laymen in definite forms of volunteer religious work. Apart from the actual results of such effort, its value in training these young men for work within the church itself has been great.

2. Reference has already been made to classes for training men to engage intelligently in personal evangelism (see section II, paragraph 3), and the preparation of suitable handbooks for such service. In several cities these classes have been held in the Association building, composed of selected leaders, who in turn have reproduced the work in similar classes in their own churches.

3. Teacher-training classes for older boys and for men have been a regular Association feature for a dozen years. In the year ending May, 1914, 191 such classes enrolling 3,344 men were reported, and they are steadily growing. These classes, for men only, study the peculiar problems of boyhood and manhood without

the limitations met with in mixed classes studying work among persons of all ages and for both sexes. The members of these men's classes usually come from local Sunday schools.

4. Increasingly volunteer leaders in all phases of boys' work are being discovered by the Association, given experience and training and returned to the churches.

5. For more than a score of years annual training conferences or institutes for laymen have been held in a number of cities, each year becoming more numerous and widening their scope. These institutes, lasting for two to six days each, or covering special evenings during the winter season, consider the principles and problems of religious education of men and boys from the standpoint of the local church as well as the Association. In some cities, the Association unites with the Federal Council of the Churches (*q. v.*) in organizing and promoting these institutes.

6. Perhaps the largest training agency is the Committee work of the Association. Here young men frequently are given their first responsibility in Christian service, beginning perhaps with tasks related to their natural tastes in the gymnasium or recreative features. This year (1915) 88,256 members of Associations are reported as serving on Association Committees, 20,000 of them on Committees for definite religious work or teachers of Association Bible classes.

VIII. Agencies of Supervision and Training. 1. While each Association is an independent unit and is not subject to the control of any agency outside of its own corporate membership, the history of the North American work has proved the value of supervision. There are two agencies of supervision, State Committees, and The International Committee.

2. Nearly all the states have State Committees which employ from one to six traveling and administrating secretaries. They seek to organize, improve, and extend the movement within the several states.

3. The Associations in Canada are under the special supervision of the Canadian National Council with committees in the several provinces. The national headquarters are in Toronto.

4. The International Committee represents the entire Association movement in North America. Its headquarters are in The International Building, 124 East 28th street, New York city. Its work is divided into two main divisions, (1) work in North America, (2) work in foreign mission lands. The home work is divided into fourteen departments, covering the various groups of Associations such as City, Railroad, Student, Industrial, Colored, Rural, Army and Navy, Boys, etc., and the work of intensive development such as physical, religious, and educational with a publication department known as "The Association Press." It publishes the organ of the North American work, a monthly magazine entitled *Association Men.* Several of the departments issue special periodicals, devoted to their own lines of work.

5. The principal agencies of the Association for the training of secretaries and physical directors are in two groups, (1) the permanent schools, (2) the summer schools. The Young Men's Christian Association College at Springfield, Mass., was established in 1885. It has 200 students annually. The Young Men's Christian Association College at Chicago was established as a summer school at Lake Geneva, Wis., in 1884, and as a permanent school in Chicago in 1890. It continues to hold summer sessions at Lake Geneva. The number of students is about 120. There are six additional summer schools located at Silver Bay, N. Y., started in 1904; at Lake Couchiching, Ontario, started in 1906; at Estes Park, Colo., started in 1907; at Black Mountain, N. C., started in 1912; at Arundel, Md., for colored secretaries started in 1912; and Asilomar, Cal., in 1913. Other summer schools have been held from time to time at various points on the Pacific Coast. These summer schools were attended by 1,613 secretaries in 1914. They provide an important means of meeting the demand for trained leadership in the Association movement.

F. S. Goodman.

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YOUNG MEN'S CHRISTIAN ASSOCIATION IN CANADA.—*History.* The Young Men's Christian Association in Canada dates back to 1851 when the first association in North America was formed in the city of Montreal. Its early development was confined to the eastern part of Canada and its most rapid early growth took place in the Maritime Provinces. In 1867 the first convention of the Maritime Associations was held in Halifax. In 1869 as many as thirty-five Associations existed in those provinces, and in 1872 the number had increased to more than forty. The chief activity of these Associations was the holding of devotional and evangelistic meetings, and but little emphasis was laid on building and equipment. A Maritime Committee was formed in 1868, but it was not until 1887 that a traveling secretary was employed for the supervision of the Associations. This Committee has been in existence continuously down to 1912, when it became incorporated in the National Council.

In the provinces of Ontario and Quebec Associations began to multiply after 1868. The type was at first as in the Maritime Provinces, but in the larger centers they occupied buildings and engaged in physical, social, and other lines of activity. In 1868 the Ontario and Quebec Provincial Committee was first organized, and in 1882 they employed a traveling secretary to promote the work in these provinces. Since that time the Association has made steady progress until it has become a recognized factor in the institutional life of most of the cities and larger towns. In 1912 the work of the Provincial Committee had grown to require six traveling secretaries.

The first Associations in Western Canada were formed in Manitoba about the year 1890; other organizations soon followed in British Columbia, in Vancouver, and Victoria. The later development, however, in the Western Provinces did not begin until the year 1905, when the Canadian West Committee was formed. From that time the work rapidly grew and Associations were formed and modern buildings erected in the rapidly growing cities of the Prairie Provinces and British Columbia. The Canadian West Committee continued to supervise this work until in 1912 it with the other Provincial Committees was incorporated in the National Council, and was succeeded by the Western Territorial Committee of the Council.

In addition to its work in cities the Association was during these years spreading into other special constituencies. Student Associations were formed gradually in most of the colleges and universities throughout the country. Railroad Associations, supported largely by the Railroad companies were formed for the railroad men. Work was opened among the isolated groups of men in construction camps, and a department was established for ministering to the needs of immigrants at the ports of entry. These special lines of activity were directed largely by the International Committee of the Young Men's Christian Associations, at first from their headquarters in New York city, and later from the Canadian Section of the International Committee which was established in Montreal in 1905, and which continued to supervise the Canadian work, supplementing the work of the Provincial Committees, until it was incorporated in the National Council in 1912.

Present Standing. There are now more than one hundred Associations established in Canada—City, Student, and Railroad. They are to be found in the Maritime Provinces, Ontario, and Quebec and the Western Provinces. The Associations have a total membership of more than 34,000 and employ over 200 salaried secretaries. They have buildings and property valued at more than $5,000,000. During the past five years new buildings have been constructed in many of the important centers, and at present each of the leading cities is provided with one or more thoroughly modern buildings costing from $75,000 to $400,000 each.

In June, 1912, at a convention of all the Canadian Associations a new Canadian National Convention was organized and a National Council appointed which would combine the existing Provincial Committees and the Canadian Section of the International Committee into one national supervisory organization with territorial divisions in each main section of the country.

Plans and Prospects. With its Associations now nationally united the Young Men's Christian Association in Canada has before it the prospect of large development. Its plans contemplate a further extension of its work in the cities of Canada where it is not established. It plans also the establishing of activities in many smaller cities and towns along the line of "community work" in which without building or equipment it organizes distinctive activities in coöperation with the schools and churches and other existing institutions. The Association plans also the extension of activities among the many isolated men in construction, mining, and lumbering camps, and the enlargement of its work on behalf of immigrants and foreigners. This modern Christian organization, which has had such a large development in the United States, and which is becoming established in many parts of the world, has before it the prospect of large expansion and great usefulness in the Dominion of Canada.

C. W Bishop.

YOUNG MEN'S CHRISTIAN ASSOCIATION, THE LONDON CENTRAL.—Since it was started in 1844, the Young Men's Christian Association has not ceased to be a fruitful source of supply for Sunday-school, mission, and Gospel work generally. And nowhere has this been more true than in connection with The London Central Association, where at the present time seventy-two meetings of a distinctively religious nature are held every week. Included in this total are Bible study groups and circles, Devotional Meetings, and a particularly helpful "Bible Hour," and it is in these and similar gatherings that those young men who are anxious to respond to the appeal that comes for helpers in the work among the young, are able to get the instruction which they will require. It is a fact worth recording that, springing out of one of these gatherings, the Association has a Home Missionary Union which every Sunday supplies speakers and teachers to Sunday schools and similar organizations.

In addition, the general secretary (J. J. Virgo) has arranged to give a weekly lecture with a view to the more complete equipment of those whose purpose it is to devote their time and energy to the boys, youths, and young men in the Y. M. C. A. movement.

The French and Danish sections hold regular classes for the systematic study of God's Word, in order that those attending may render useful service as opportunities present themselves.

Not alone at Tottenham Court Road, but also at the three branches, similar training is available to the many young men who evince a desire to acquire a closer intimacy with the Bible in order that they may be better prepared to take up definite work for Christ. Strong support is being given by the Association to the "Back to the Bible" movement.

The agencies already outlined receive much inspiration and help from occasional visits from some of the greatest exponents of Scripture, and very materially help the Association in getting young men "to associate their efforts for the extension of his Kingdom." (See Young Men's Christian Association and the S. S.; Young Men's Christian Association in Canada.)

YOUNG MEN'S GUILD OF THE CHURCH OF SCOTLAND.—See Young People's Societies (Great Britain).

YOUNG PEOPLE'S DAY.—See Decision Day.

YOUNG PEOPLE'S MISSIONARY MOVEMENT.—See Missionary Education Movement of the U. S. and Canada.

YOUNG PEOPLE'S SOCIETIES (GREAT BRITAIN).—The Young People's Society is a product of the religious activity of the nineteenth century. It was an age of association: and unions, coöperative societies and syndicates in the industrial sphere had their parallel in all kinds of philanthropic and evangelistic alliances in the religious world. The great organized associations of young people that came into existence during the last quarter of the century were largely the outgrowth of the same tendency towards union and federation. They were preceded by the local societies, such as the Mutual Improvement Society and Literary Association, each limiting its operations to a particular local church. These did excellent work in their day, but they lacked the larger spirit of comradeship created by the later movements.

Modern organized societies for young people are of two types, denominational and undenominational.

The *Young People's Society of Christian Endeavor* (*q. v.*) stands by itself as *interdenominational* in character. Founded by Dr. Clark at Portland, Maine, U. S. A., in 1881, its branches belong indiscriminately to all the evangelical churches, and it is claimed that there are, throughout the world, about 4,000,000 members. It is purely spiritual in its work, in the more restricted sense of the term; and the "pledges" or "covenants" required of its members are compulsory and more exacting than those of similar movements.

There are three classes of members, active, associate, and honorary. The three main principles of active membership are:

(1) A real and inward spiritual life.

(2) The outward expression of that life in "acts of confession and activities of service."

(3) The unreserved dedication of the whole life, inward and outward, to the will of God.

The center around which the whole society revolves is a weekly prayer meeting, which once a month takes the form of a consecration meeting, and in all these meetings active members are expected to take definite part.

Outlets for Christian service are provided by various committees, Lookout, Missionary, Temperance, Sunshine, Social, etc.; and mention should also be made of the Comradeship of the Quiet Hour, and the Tenth Legion, inner associations for the promotion of private prayer and systematic giving. Floating Endeavor represents an interesting work among sailors; and Mothers' Endeavor a sort of Home Department of the work. Junior Endeavor does for the children what the senior societies do for young men and women.

Of denominational societies, the Epworth League, the Wesley Guild, and the Guilds of the Scotch Churches are the most conspicuous examples.

The Epworth League (*q. v.*) was founded in 1889, and was a union of five existing societies within the Methodist Episcopal Church of the United States. It is to-day the officially recognized society of the two great Methodist Episcopal churches of the United States, and the Methodist Church of Canada, and includes in the three churches over a million members. There are a large number of Chapters (as the branches are called) on the foreign field. In all three churches it is conducted on the department principle, and its activities range themselves under the four heads:

(1) Worship and Devotion.
(2) World Evangelism.
(3) Mercy and Help.
(4) Literary and Social Work.

It has been particularly marked by enthusiasm for foreign missions. The young people of the Canadian Church alone have raised during recent years over half a million dollars for work abroad, and maintain some one hundred and ten missionaries on the foreign field. Junior and Intermediate societies are carried on in association with the senior chapters.

The *Guilds of the Scotch Churches* have a very fine record. The Young Men's Guild of the Church of Scotland was formed in 1881; and a few years later was supplemented by a Women's Guild. The United Free Church of Scotland (*q. v.*) has a Young People's Guild, including both sexes. In the individual church the guild may take the form of a fellowship (for purely spiritual pur-

poses); a Bible class; or a literary society. Frequently all three exist side by side in the same church and there is a tendency to unite them in a common society. The Guild textbooks published by the Church of Scotland (*q. v.*) are a direct product of this movement. They are a series of handbooks on Biblical and church subjects of a very high order, and have proved a great boon to similar societies in other churches.

The Wesley Guild, founded in 1895, is the recognized Young People's Society of the Wesleyan Methodist Church. Like the Epworth League it is comprehensive and includes in its program all the interests of young life. It is conducted on what is known as the four department principle, the departments being:

(1) The Devotional Department.
(2) The Mental Culture Department.
(3) The Christian Service Department.
(4) The Social and Recreative Department.

The weekly meeting follows the order of the departments in fourfold rotation; but, while affording the members opportunity for the exercise of their varied powers, it is only the center for many activities, missionary, evangelistic, temperance, and others. The aim of the Wesley Guild has been aptly described as threefold, "to make young Christians, to make young Christians work, to make young Christians work to the greatest advantage."

The Guild has three orders of members: (1) Active members, including all young people who are members of the church, and who are willing to engage in spiritual service; (2) Companion members, being young people who belong to the Sunday school or congregation, but who are not prepared to pledge themselves so definitely as those of the previous class; (3) Associate members, being older people interested in young life, and desiring to help the movement.

The Devotional Department is regarded as central and all essential, and its spirit tends to permeate the whole atmosphere of the Guild. The central idea of the movement is the training of young men and women for the service of Christ and of their own generation. Emphasis is also laid on education in the ideals of Christian citizenship.

The Junior Guild, with its Devotional, Wesley, Temperance, and Sunbeam Circles, is an attempt to include in one society the simple and yet definite training that children should receive in preparation for membership in their own church.

The denominational societies, though concentrating their attention chiefly on the young people of their own church, have shown no exclusiveness, but have freely coöperated with others; and there is a growing feeling after a closer federal fellowship.

The following are the head offices of the above societies:

Society of Christian Endeavor. Christian Endeavor Bookroom, "Williston," Leytonstone, London, N. E. Official Organ, *Christian Endeavor,* weekly 1*d.*

Epworth League. M. E. Church, Central Office, 1020 South Wabash Avenue, Chicago, U. S. A. Organ, *The Epworth Herald.* Weekly.

Methodist Episcopal Church, South, Central Office, 810 Broadway, Nashville, Tenn., U. S. A. Organ, *Epworth Era.* Monthly. $1 yearly.

Methodist Church of Canada. Central Office, Wesley Buildings, Toronto. Organ, *Canadian Epworth Era.* Monthly.

Guilds of the Scotch Churches. Central Office, 22 Queen street, Edinburgh. Organ, *Guild Life and Work.* Monthly 2*d.*

United Free Church of Scotland Guild. Central Office, 121 George street, Edinburgh. Organ, *Young Scotland.* Monthly, 1*d.*

The Wesley Guild. Headquarters, Oxford Chambers, Leeds. Organ, *The Guild.* Monthly 1*d.*

W. B. FitzGerald.

See Guilds for Young People, Anglican.

YOUNG PEOPLE'S SOCIETIES (U. S. A.).—See Baptist Young People's Union of America; Epworth League; Holy Name, Society of the; Luther League of America; Young People's Society of Christian Endeavor.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.—The first Young People's Society of Christian Endeavor was formed February 2, 1881, in Williston Church, Portland, Me., by the

pastor, Rev. Francis E. Clark. From a small beginning in one church, it has rapidly grown until now (1915) there are more than 80,000 societies in all parts of the world, with a membership approximating four millions. There are probably at least 120,000 young people's societies with five millions of members modeled after the Christian Endeavor Society, though some of them have distinctive denominational names and are not included in the Christian Endeavor fellowship.

In 1885, the first societies were organized in China and India; in 1886, in Africa: in 1888, in England and Australia: in 1889, in Turkey, Japan, Spain, and France: later in practically all foreign and missionary lands. The constitution of the Society has been printed in more than forty different languages.

In this movement all evangelical denominations are represented. In America the Presbyterians are in the lead in the number of societies. In England the different denominations of Methodists are the leaders in Christian Endeavor, with the Baptists next in numbers. In Germany, Norway, Denmark, Finland, and Russian Poland, the societies almost exclusively belong to the State Lutheran churches. In the colonies of Australia, the Methodists are also in advance of other denominations, while in some of the States of the United States, the Disciples of Christ, and in other States the Congregationalists, claim the largest number of Christian Endeavorers. These facts indicate that the Society is well adapted to all denominations in all parts of the world.

The Christian Endeavor Society is an organized effort to lead the young people to Christ and into his Church, to establish them firmly in the faith, and to set them at work in Christian service. One of the main activities is the weekly prayer meeting, which active members pledge themselves to attend and to take part in, unless hindered by some good reason. Once each month a special meeting of reconsecration to Christ is held, at which special efforts are made to see that every active member is faithful to his pledge and true to Christ. In addition to the prayer meeting, the Society carries on many and varied forms of committee activity, engaging actively in mission and Bible study, in reform work, in temperance work, in many kinds of service for the church and Sunday school, for the sailors, for soldiers in camps, for prisoners, evangelistic work, hospital work, fresh air camps, work for the poor, civic studies—in short, the Society is a training school for young Christians, and its curriculum is endlessly varied.

The Society of Christian Endeavor is primarily a religious society. It has social and literary and other features, but it is not chiefly a social nor a literary society. A society thus organized among the young people has in numberless cases led young people into the church and set them at work for the church.

The Junior society was a natural outgrowth of the original work. Junior societies are intended for the children of the churches, to prepare them for the more active work of the regular organizations and ultimate church membership. To help those of adolescent age, many hundreds of Intermediate, sometimes called "High school societies," have been formed, which have proved very successful. Some large churches have from three to fifteen Christian Endeavor societies to care for young people of different ages. The first of the Mothers' societies was organized in April, 1893. Floating societies exist in the United States navy and merchant marine, and a still larger number on British ships and in British ports. A society was formed in the Wisconsin State Prison, at Waupun, in 1890, which rapidly grew in membership from 93 to over 200, and similar societies have since been formed in many other States and in the Federal prisons. There are societies among the Indians of the United States, the Chinese, Japanese, French, Syrians, Bohemians, Germans, Italians, Norwegians, Greeks, and other foreigners in America.

The United Society of Christian Endeavor is a bureau of information with its headquarters in Boston, Mass. It levies no taxes and assumes no authority over any local society, but seeks to spread the Christian Endeavor idea throughout the world. It is supported by its publication department. *The World's Christian Endeavor Union* held its first convention at Washington, D. C., in July,

1896, representatives being present from all parts of the world. In 1900 the World's Convention was held in London, England; in 1906, in Geneva, Switzerland, with representatives of thirty nationalities in attendance; in 1909, in Agra, India, and in 1915, in Chicago, Ill. Dr. Clark is the president of the World's Union. Some fifty newspapers and magazines in the interests of the Society are published in different languages. (See Young People's Societies.)

F. E. Clark.

YOUNG TEACHERS.—See Teachers, Young People as.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION AND BIBLE STUDY.—This Association is so unobtrusive in its methods and so many sided in its work, that the extent and importance of some phases of its activities may easily fail of due recognition. Every one knows of some of the ways in which it ministers to the physical well-being of young women in the large town—in the noon lunch frequented daily by hundreds of business women; the gymnasium and swimming pool with their opportunities for physical relaxation and recuperation; the boarding home offering protection to young women living away from home; the summer camp giving freedom of a week end or a vacation in the open to girls from office or factory. These are but a few of the better known forms of service of a great organization which bands women together in city, country, and college communities for the fuller knowledge and practice of the gospel of fullness of life in its application —physical, moral, social, and spiritual. For the realization of this ideal for complete Christian womanhood, it is inevitable that the Young Women's Christian Association should make Bible study the keystone of the arch in character building.

To understand the means used by the Young Women's Christian Association for the promotion of Bible study, it is necessary to state that there are affiliated with the National Board of the Young Women's Christian Association incorporated in 1906 from two older national bodies, 890 Associations in schools and colleges, in cities and small towns. Through these Associations, through eleven summer conferences held annually in different parts of the country, and through the National Training School for secretaries in New York city, Bible study is developed and extended.

The Young Women's Christian Association is established in upwards of 200 cities in the United States. In these local city Associations under trained secretaries, Bible classes of many types are organized to meet existing conditions. Classes are held in the central building, the Association boarding home, the factory, the private residence, and the church parlor, and at any time most convenient—morning, afternoon, evening, or at the noon hour. Classes are arranged to meet the needs of different ages and conditions, as, a Bible story hour for juniors; a class in the life of Christ for high-school girls; the social teachings of Jesus for business women; or one for wives and mothers dealing with their special problems, a class taught in their own tongue for foreign girls; or an interdenominational Bible class for Sunday-school teachers. The Association recognizes the need not only for the various kinds of Bible study indicated, but for a more complete and comprehensive course which corresponds for employed girls to curriculum Bible study in the school. In order to encourage systematic study, the National Board offers two four year graded courses, elementary and advanced, to Association members in cities. Annual national examinations are conducted and certificates are granted in this course.

Affiliated with the National Board there are between 600 and 700 Associations in schools, colleges, and universities, organized for the symmetrical development of Christian character and its application to definite forms of service. The function of the Bible study committee in these student Associations is to make provision for instruction in the Bible, not attempting to cover the entire book, but selecting those portions which have the closest relation to daily life. Wherever possible, classes are held in connection with local churches. Students are encouraged to attend Sunday school and study the Bible there. In many instances through the Student Association, students are secured for teaching classes in Sunday schools. In addition to such coöperation, the Association pro-

vides for Bible study among students not thus reached, forming classes to meet in the boarding hall, the dormitory, or any convenient place. The solidarity of the sorority group is not infrequently utilized and the sorority house used as a natural meeting place for a Bible class. The classes for older students are led by faculty members or by alumnæ; study groups of under classmen are often led by some of the maturer students who are themselves instructed regularly in a normal class formed for that purpose. The object of this work is not so much to gain a knowledge of the Bible from an historical and literary standpoint, as to make Jesus Christ a living reality in the life of students.

The National Board holds annually, North, South, and West, eleven summer conferences which are attended by thousands of delegates. Some of these conferences are designed for students from schools and colleges, particularly those students who are responsible for leadership in the Association; others are for delegates from towns and cities, and still others known as general conferences which combine student and city interests. In these summer conferences, Bible study is given the precedence over everything else in the ten days' program. Practically every member of the conference is regularly enrolled in the morning Bible study class groups. A variety of courses is offered with careful adaptation to the needs of different ages, the maturity of the student and her previous study. These classes are taught by the best teachers in the United States, professors from theological schools, pastors and college presidents. Besides this daily Bible study, lectures on Christian fundamentals are an important feature of the Conference program.

An important function of the National Board is the training of young women for secretaryship in the Association through a system including preparatory training centers, and a National Training School for secretaries who are to fill executive positions throughout the United States. In the training centers, Bible study in the Old and New Testaments is required of all prospective secretaries, who are expected to take up both the content and the methods of presentation of Biblical material. The National Training School offers a graduate course open to students who have had college training or its equivalent. The curriculum provides that one third of the time of the student shall be devoted to Bible courses, including the life of Christ, the Acts and Epistles, the Old Testament prophets, and Christian fundamentals.

To meet the needs of its large constituency reached through these various avenues, the National Board has prepared a series of Bible study texts peculiarly adapted to women, issued by the Publication Department from the National Board headquarters, at 600 Lexington avenue, New York city.

HELEN L. THOMAS.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF CANADA.—This organization is an outgrowth of two movements started in London, England, in the years 1854-55. One was the opening of a home for nurses, which later was taken over by an organization formed by the Honorable Mrs. Arthur (subsequently Lady) Kinnard, and became a temporary home for respectable women of various classes. In connection with this was afterward organized a Young Women's Christian Improvement Association, which provided evening classes, both educational and religious for young women, thus foreshadowing the Association's present fourfold ministry to the physical, social, intellectual, and spiritual needs of all classes of young women.

The other movement was the organization, by Miss Emma Roberts, of prayer-union groups, formed for the purpose of prayer for young women. In 1877 these two organizations united under the name of the London Young Women's Institute Union and Christian Association, the purpose being to combine in union for prayer and work in behalf of young women of all classes, and to establish institutes—centers for evening classes, educational and religious, connected occasionally with boarding homes.

At the time of this union, these two movements had spread over Great Britain, with auxiliaries on the continent of Europe, in India, and in Canada, etc. Those in Canada were in Toronto, Montreal, Quebec, and Halifax, where Associa-

tions had been organized during the years 1873-75.

The earlier student organizations were started in 1887 in University College, Toronto; Medical College, Toronto; Royal Victoria College, Montreal; and Albert Ladies' College, Belleville. These first Student Associations were organized in response to a recognized need of a union for prayer among women students, and from this beginning of a devotional meeting once a month there have grown Bible and mission study classes, the weekly vesper service, social activities, and practical help given to students, such as aiding them to secure proper boarding accommodation, etc.

As there was no national organization in Canada, these Associations—city and college—were affiliated either with the American Committee, or the International Board, organized respectively in 1886 and 1891, in the United States, and later amalgamated to form the Young Women's Christian Association of the United States of America.

In Ottawa in 1895, a Canadian National Organization was formed and affiliated with the World's Association, the latter having been organized in 1894, with headquarters in London, England.

The constitution adopted by the Canadian Association defined its name and object as follows:

Name. "This organization shall be known as the Young Women's Christian Association of the Dominion of Canada.

Object. "Its object shall be to unite in one central body all organizations existing, and those to be formed in the future, for the purpose of Young Women's Christian Association work, which is to promote the spiritual, intellectual, physical, and social conditions of young women."

In the interim between conventions, the business of the Association was entrusted to an Executive Committee, which later became the Executive Committee of the Dominion Council of the Young Women's Christian Associations of Canada.

In 1889 was published the first official organ called *The Young Women's Gazette,* later *The Dominion Tie,* and finally *The Young Women of Canada.*

Up to the year 1900, the organization and supervisory work was done by volunteer service of the members of the Executive Committee. With development, however, there was entailed a great amount of executive work, and this necessitated the appointment of two National secretaries—Miss Sara L. Carson supervises the work of the City Department, and Miss Susie Little that of the Student Department.

With the growth of the Association movement and with the increased responsibility and opportunity to extend the Young Women's Christian Association in non-Christian countries Miss A. Caroline Macdonald, a graduate of the University of Toronto, was sent to Japan in 1904, and was eventually made national secretary of the Young Women's Christian Association of Japan.

The work has grown until to-day (1915) the Executive Committee of the Dominion Council has six departments—city, student, publication, conference and convention, foreign, and finance, with six National secretaries. Through study and investigation it is the function of these departments to formulate methods and policies which will contribute to the extension and development of the local Associations.

The Student Department represents thirty-eight College Associations, with an approximate membership of 2,500, organized for the purpose of Bible and mission study, for spiritual development, and for the enlistment of students in the service of others. By virtue of affiliation with the World's Student Christian Federation the 2,500 student members are part of a movement comprising over 150,000 students and professors throughout the world.

In connection with the City Department, there are twenty-six Associations and eighteen branches, with an approximate membership of 15,600. The larger number of the Associations own their buildings, which range from $25,000 to $125,000 in value. These Associations have not only become community centers where hundreds of girls turn for information and direction, but through their organized departments, they are making very definite contribution to the needs of young women. In one year the Boarding Homes found accommodation for some 16,000 women, as either permanent or

transient boarders. Through the Employment Bureau, 4,600 girls were directed to safe and proper employment. The Travelers' Aid workers at the stations, assist the casual travelers in their search for friends, proper lodging, etc., and coöperate with the National Immigration Secretary at the ports of entry in looking after, and following up, the newly arrived immigrant. Some 16,000 received such assistance in one year through this department.

The Educational Department aims to give educational opportunities that could not be received elsewhere at the same rate, and under the same conditions. These courses include preparation for wage earning, or for increased efficiency in the chosen field of work, in the home-making arts, and also courses in general culture and citizenship.

An increasing number of buildings possess well-equipped gymnasiums and swimming pools with well-trained physical directors in charge.

The Religious and Social Departments are engaged in organized efforts to meet the needs of girls along these lines, through their Bible and mission study classes, Sunday afternoon vesper services and clubs and social evenings.

Through the Publication Department, the Dominion Council issues the National monthly magazine, and any other matter pertaining to National work.

The Department of Conventions and Conferences arranges for the Triennial Convention, which is the business meeting of the National organization where the policies for the succeeding three years are adopted. It also arranges for the summer conference held each year, at which an average of 200 delegates from City and Student Associations gather for the purpose of Bible and mission study and the consideration of Association methods. A subcommittee of this department has the planning and development of the School Girls' Camps, of which three have already been organized, having an average attendance of 118 each summer.

The Finance Department is responsible for raising funds for the National organization and its supervisory work, and approximates a budget of $20,000.

Through the Foreign Department the Canadian Associations give assistance to Associations in foreign lands, and have been able to support a National Secretary in Japan, a representative in India, and a native worker in China.

The affiliation of the Young Women's Christian Association of Canada with the World's Young Women's Christian Association unites it with a world-wide movement, which has Associations in practically every country in the world and represents a membership of over half a million.

KATE E. LANE.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF GREAT BRITAIN AND IRELAND.—The Association exists to present the claims of the Lord Jesus Christ to girls and young women of every class and nation, and to unite them to help each other in the battle of life. There is a membership of nearly 97,000 —the membership throughout the world being 600,000.

It has sections for girls of leisure, for girls in professions—such as nurses and teachers—for girls in business and other occupations; and for girls leaving school, up to eighteen years of age, who are specially sought after, there is the Girls' Brigade movement. (See Girls [England], Special Work among.) The Association Institutes arrange educational classes, Bible classes, and circles, social evenings, gymnasium classes, swimming clubs, etc. The 280 hostels in the United Kingdom offer a home for young girls earning their living away from home. The official organ is *Our Outlook.*

Those in need of situations may apply to the Employment Agency at headquarters, or to the nearest Y. W C. A. Registry. The emigration work is well organized. By applying to Emigration, 26 George Street, Hanover Square, W., the Secretary will give introductions abroad and to the colonies, arrange passages, etc., to all girls who are thinking of going to other countries.

A list of Holiday Homes ($2\frac{1}{2}d.$ post free) may be obtained from headquarters, 26 George Street, Hanover Square, London, W

A. A. HORNE.

YOUNG WORSHIPPERS' LEAGUE.—SEE LEAGUE OF WORSHIPPING CHILDREN.

YOUTH.—SEE ADOLESCENCE AND ITS SIGNIFICANCE.

Z

ZINZENDORF, COUNT NICOLAUS LUDWIG 1700-60).—Founder of the Unity of the Brethren, Christian leader and world missionary. Zinzendorf was born in Dresden, and belonged to a noble family. He had been piously trained by his grandmother, and the six years spent at the University of Halle under Dr. A. H. Francke (*q. v.*) served to continue his interest in religion. The word *Herzenreligion,* "heart religion," expresses his controlling idea of a life in communion with God. In 1716, he went to Wittenberg to study law, though he was more interested in the study of the Bible, Luther's works and the writings of the pietists; and in spite of the wishes of his family that he should take his inherited place at court, he decided to devote his fortune and personal efforts to the spread of the Gospel.

Count Zinzendorf welcomed the Moravians to his estate in Bohemia, on which, in 1722, he established the village called *Herrenhut,* "The Lord's Watch." They took advantage of the law which permitted a newly founded village to determine upon its own rules of living, and to form a community within the church, and not to supplant the church already in existence. However, the plan had to be changed, and Zinzendorf was consecrated a bishop of the Moravian Church in 1737.

Under the inspiration and leadership of Count Zinzendorf the Moravians undertook and carried on extensive missionary enterprises in the West Indies, Greenland, America, Dutch Guiana, and among the Hottentots. In 1741, he arrived in America to visit the different missions. During his stay in Philadelphia he preached to the German congregations, both Lutheran and Reformed, and his zeal greatly quickened them. Differences of opinion arose, however, and he organized the original Church of the Moravian Brethren in Philadelphia.

Count Zinzendorf's motto was, "The earth is the Lord's; men's souls are all his; I am debtor to all." His life was an example of righteousness and labor. He laid great stress upon training and teaching the children in the Gospel truths, believing that no society or community could perpetuate itself if this were neglected. Under his preaching and that of other Moravian preachers there were great revivals among the children in Germany.

EMILY J. FELL.

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ZIONISM.—SEE JEWS, RELIGIOUS EDUCATION AMONG THE.

ZWINGLI, HULDREICH (1484-1531).—A Protestant civil and religious reformer of Switzerland. He was born at Windhaus, St. Gaul, the son of a peasant, and a boy of unusual precocity and sensitiveness of conscience. His uncle at Wesen was his first instructor; he was then sent to Basel, where he rapidly completed the course at St. Theodore's school; at Berne he studied in the classical school of Henry Wölfin, and two years more were spent at the University of Vienna studying philosophy. At Basel Zwingli was appointed a teacher in the Latin school of St. Martin, and in the meantime he studied theology with Thomas Wyttenbach, who taught many reform doctrines.

Zwingli was called to the pastorate of the church at Glarus, where he spent ten years serving the people and further pursuing his studies in order to become familiar with the original sources of Scripture. His preaching was evangelical and he attacked many of the vices of the time. As chaplain of the army he was obliged to accompany the Swiss troops to Italy, where he came in contact with reli-

gious matters which caused him to stand more strongly for reform.

The bold position taken by Zwingli as a preacher of righteousness endangered his life and he left Glarus and connected himself with the monastery at Einsiedeln, which was the chief place of pilgrimage for Switzerland, Southern Germany, and Alsace, and there he preached to the hosts of pilgrims who gathered in the abbey on festival days. In 1518, Zwingli accepted a call to the Great Minster in Zürich, where he continued to labor for the reformation of the Church and for the enlightenment of the people. Strenuous opposition and bitter enmity were created on the part of the ecclesiastical authorities, but he stanchly proclaimed true Christianity.

The outward forms of worship had remained unchanged. Latin was still used in the public service until 1523, when the time seemed ripe to institute changes. In that year Zwingli introduced the use of the German language, prepared a new liturgy in German, and celebrated the Lord's Supper in a manner "based upon the old churchly custom." Luther and Zwingli were contemporaries, but the two great reformers seriously differed from each other in regard to the Eucharist and the mode of baptism.

Zwingli and his associate, Leo Juda, translated the Bible (1530) into the Swiss-German language in which the common people were able to read; village schools flourished, and the youth were instructed in the Christian religion. The *Christian Education of Youth* forms Zwingli's main connection with education. He was not an iconoclast, but believed that when the truth entered the consciousness of the people, evil practices would fall into decay. His faithfulness, courage, and dependence upon the Scripture for authority, led the Swiss people step by step in reform.

Civil war broke out between the Forest cantons, which were strongly Catholic, and the Protestant cantons. Zwingli disapproved of the measures adopted to force their submission, but as the chief pastor of Zürich he accompanied the army, and was slain on the battle field of Kappel, Oct. 11, 1531. After the leader's death many of the reforms were not carried out, though Zwingli will ever remain beside Martin Luther (*q. v.*) as an initiator of Protestantism. The "Reformed" doctrines are set forth in Zwingli's *First Helvetic Confession.*

EMILY J. FELL.

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APPENDIX

STATISTICS OF SUNDAY SCHOOLS BY DENOMINATIONS

TABLE I

(The returns are for 1914, except where otherwise stated)

	Communicants or Members	No. of Sunday Schools	No. of Officers and Teachers	No. of Pupils	Total Enrollment
ADVENTISTS:					
1. Evangelical	a 481	a 9	a 57	a 264	321
2. Advent Christians	b 28,990	b 306	b 2,476	b 14,025	16,501
3. Seventh Day	68,303	2,607	12,200	61,006	73,206
4. Church of God	a 611	a 16	a 30	a 200	230
5. Life and Advent Union	a 509	a 7	a 45	a 259	304
6. Churches of God in Jesus Christ	2,224	80	240	1,140	1,380
Total Adventists	101,118	3,025	15,048	76,894	91,942
BAPTISTS:					
1. Northern Convention	c 1,219,668	10,196	d 107,463	d 1,001,639	1,109,102
2. Southern Convention	c 2,522,633	c 16,298	d 120,133	d 1,371,293	1,491,426
3. National Convention (Colored)	d 2,018,868	e 17,910	e 105,069	e 949,380	1,054,449
4. Six Principle	731	a 9	a 94	a 414	508
5. Seventh Day	8,106	75	944	4,675	5,619
6. Free*	c 65,440	d 793	d 9,023	c 56,817	65,840
7. Freewill	f 57,231	a 263	a 1,440	a 12,720	14,160
8. General	c 33,600	c 225	c 1,250	c 8,250	9,500
9. Separate	a 5,180	a 45	a 312	a 1,962	2,274
10. United	a 13,698	a 23	a 168	a 1,360	1,528
11. Baptist Church of Christ	a 6,416	a 9	a 37	a 402	439
12. Primitive	a 102,311	g			
13. Primitive Colored	a 35,076	a 166	a 911	a 6,224	7,135
14. Old Two-Seed-in-the-Spirit Predestinarian	a 781	g			
15. Church of God and Saints in Christ	a 1,823	a 1	a 6	a 150	156
Total Baptists	6,091,562	46,013	346,850	3,415,286	3,762,136
BRETHREN (Dunkards):					
1. Conservative	97,000	c 1,144	c 12,651	c 94,894	107,545
2. Old Order	c 3,500	g			
3. Progressive	20,700	c 167	c 1,924	c 13,391	15,315
4. Seventh-Day (German)	275	c 3	c 12	c 138	150
Total (Dunkard) Brethren	121,475	1,314	14,587	108,423	123,010
BRETHREN (Plymouth) h:					
1. Brethren I	a 2,933	a 80	a 306	a 2,716	3,022
2. Brethren II	a 4,752	a 102	a 514	a 5,745	6,259
3. Brethren III	a 1,724	a 28	a 72	a 720	792
4. Brethren IV	a 1,157	g			
Total (Plymouth) Brethren	10,566	210	892	9,181	10,073
BRETHREN (River):					
1. Brethren in Christ	3,731	a 49	a 455	a 2,695	3,150
2. Old Order, or Yorker	a 423	g			
3. United Zion's Children	a 749	a 2	a 18	a 117	135
Total (River) Brethren	4,903	51	473	2,812	3,285
BUDDHISTS:					
1. Chinese Temples					
2. Japanese Temples	a 3,165	a 19	a 48	a 913	961
Total Buddhists	3,165	19	48	913	961
CATHOLIC APOSTOLIC: h					
1. Catholic Apostolic	a 2,907	a 6	a 10	a 420	430
2. New Apostolic	a 2,020	a 3	a 10	a 250	260
Total Catholic Apostolic	4,927	9	20	670	690

	Communicants or Members	No. of Sunday Schools	No. of Officers and Teachers	No. of Pupils	Total Enrollment
CATHOLIC, EASTERN ORTHODOX:					
1. Armenian Apostolic	60,000	a 4	a 9	a 340	349
2. Russian Orthodox	95,000	75	150	4,000	4,150
3. Greek Orthodox	i 175,000	a 4	a 6	a 371	377
4. Syrian Orthodox	45,000	a 1	a 1	a 50	51
5. Serbian Orthodox	64,000	a 1	a 1	a 13	14
6. Roumanian Orthodox	i 20,000	g ...	....	..	.. ...
7. Bulgarian Orthodox	3,500	g .	.....	.. ...	.... .
Total Eastern Orthodox	462,500	85	167	4,774	4,941
CATHOLIC, WESTERN:					
1. Roman Catholic	j13,862,913	k 10,875	.....	k 2,850,000	2,850,000
2. Polish Catholic	18,500	a 22	a 26	a 1,289	a 1,315
Total Western Catholics	13,881,413	10,897	26	2,851,289	2,851,315
CHRISTADELPHIANS	a 1,412	a 22	a 78	a 480	558
CHRISTIANS	113,887	1,289	11,690	81,810	93,500
CHRISTIAN CATHOLIC (Dowie)	a 5,865	g .	.....	.....	.....
CHRISTIAN SCIENCE CHURCH	l 85,096	1,336	a 3,155	a 16,116	19,271
CHRISTIAN UNION	15,217	225	a 1,514	a 9,234	10,748
CHURCHES OF GOD (Winebrennarian)	41,475	c 422	c 4,018	c 34,319	38,337
CHURCHES OF THE LIVING GOD (Colored)h:					
1. Christian Workers for Friendship	a 2,676	a 43	a 122	a 886	1,008
2. Apostolic	a 752	a 13	a 67	a 585	652
3. Church of Christ in God	a 858	a 6	a 21	a 289	310
Total Churches of the Living God	4,286	62	210	1,760	1,970
CHURCHES OF THE NEW JERUSALEM:					
1. General Convention	8,500	c 49	c 435	c 1,821	2,256
2. General Church	1,171	c 14	c 30	c 150	180
Total New Jerusalem Churches	9,671	63	465	1,971	2,436
COMMUNISTIC SOCIETIES:					
1. Shakers	a 516	a 6	a 17	a 103	120
2. Amana	a 1,756	g	.... .	. .	.....
Total Communistic Societies	2,272	6	17	103	120
CONGREGATIONALISTS	763,182	d 6,000	d 120,000	637,873	757,873
DISCIPLES OF CHRIST:					
1. Disciples of Christ	1,363,163	c 7,512	d 77,421	d 1,180,218	1,257,639
2. Churches of Christ	a 156,658	a 1,260	a 5,112	a 56,086	61,198
Total Disciples of Christ	1,519,821	8,772	82,533	1,236,304	1,318,837
EVANGELICAL BODIES:					
1. Evangelical Association	115,243	1,610	20,706	143,942	164,648
2. United Evangelical Church	79,050	921	13,177	108,969	122,146
Total Evangelical Bodies	194,293	2,531	33,883	252,911	286,794
FAITH ASSOCIATIONS (nine small bodies in this group)	a 9,572	a 116	a 785	a 6,412	7,197
FREE CHRISTIAN ZION CHURCH (Colored)	a 1,835	a 7	a 63	a 340	403

	Communicants or Members	No. of Sunday Schools	No. of Officers and Teachers	No. of Pupils	Total Enrollment
FRIENDS:					
1. Orthodox	98,356	c 850	c 7,143	c 63,171	70,314
2. "Hicksite"	19,597	a 130	a 1,200	a 5,300	6,500
3. "Wilburite"	a 3,880	a 7	a 33	a 205	238
4. Primitive	a 171	g	.....	.....	.....
Total Friends	122,004	987	8,376	68,676	77,052
FRIENDS OF THE TEMPLE	a 376	a 3	a 21	a 168	189
GERMAN EVANGELICAL PROTESTANT	a 34,704	a 61	a 1,225	a 11,362	12,587
GERMAN EVANGELICAL SYNOD	290,803	1,224	12,354	122,306	134,660
JEWISH CONGREGATIONS m	143,000	a 600	a 2,239	a 49,514	51,753
LATTER-DAY SAINTS:					
1. Utah Branch	c 310,000	n 865	n 17,784	n 143,461	161,245
2. Reorganized Church	65,000	d 628	n 6,484	n 31,066	37,550
Total Latter-Day Saints	375,000	1,493	24,268	174,527	198,795
LUTHERANS:					
1. General Synod	340,441	1,735	28,353	275,346	303,699
2. United Synod, South	52,188	415	4,232	36,875	41,107
3. General Council	479,765	c 1,685	28,855	272,588	301,443
4. Synodical Conference	850,772	692	2,985	154,660	157,645
5. United Norwegian (Independent Synods)	168,363	d 1,000	d 4,900	53,120	58,020
6. Ohio	136,923	689	3,835	64,011	67,846
7. Buffalo	5,534	25	d 79	d 1,050	1,129
8. Hauge's	39,748	162	998	6,000	6,998
9. Eielsen's	1,100	8	24	900	924
10. Texas	4,500	28	82	1,192	1,274
11. Iowa	116,912	499	2,514	27,011	29,525
12. Norwegian	96,005	d 400	d 950	d 9,763	10,713
13. Danish Church in America	16,487	59	216	2,222	2,438
14. Icelandic	3,805	26	130	1,516	1,646
15. Immanuel	19,000	52	302	2,940	3,242
16. Suomai (Finnish)	15,000	160	900	7,500	8,400
17. Finnish Apostolic	c 22,000	c 309	c 500	c 4,500	5,000
18. Finnish National	c 8,000	c 72	c 276	c 1,724	2,000
19. Norwegian Free	26,050	200	1,000	9,225	10,225
20. Danish United	13,377	149	840	6,422	7,262
21. Church of the Lutheran Brethren	c 2,000	18	100	1,400	1,500
Independent Congregations	27,000	d 210	d 829	d 6,501	7,330
Total Lutherans	2,444,970	8,693	82,900	946,466	1,029,366
SCANDINAVIAN EVANGELICAL BODIES:					
1. Swedish Evangelical Miss. Covenant	c 50,000	c 300	c 3,500	c 29,000	c 32,500
2. Swedish Evangelical Free Mission	c 18,500	c 104	c 300	c 5,700	c 6,000
3. Norwegian Evangelical Free	c 4,400	c 35	c 325	c 2,500	c 2,825
Total Scandinavian Evangelical	72,900	439	4,125	37,200	41,325
MENNONITES:					
1. Mennonite	b 14,148	a 170	a 1,967	a 15,798	17,765
2. Bruederhoef	b 1,033	g	.....	.....	.....
3. Amish	b 11,114	a 57	a 798	a 6,367	7,165
4. Amish (Old)	b 1,935	a 6	a 66	a 493	559
5. Amish (Conservative)	b 893	....	.....	.....	.....
6. Reformed	b 1,029	g	.....	.....	.....
7. General Conference	14,061	92	.....	16,239	16,239
8. Church of God in Christ	b 300	g	.....	.....	.....
9. Old (Wisler)	b 1,271	g	.....	.....	.....
10. Bundes Conference	b 2,425	a 22	a 181	a 3,230	3,411

	Communicants or Members	No. of Sunday Schools	No. of Officers and Teachers	No. of Pupils	Total Enrollment
11. Defenceless	b 733	a 13	a 142	a 1,102	1,244
12. Mennonite Brethren in Christ	c 5,013	c 87	c 1,220	c 11,345	12,565
Miscellaneous	b 4,646	a 22	a 161	a 1,740	1,901
Total Mennonites	58,601	469	4,535	56,314	60,849
METHODISTS:					
1. Methodist Episcopal	3,603,265	29,038	376,792	3,490,963	3,867,755
2. Union American Methodist Episcopal	19,000	c 180	c 900	c 10,000	10,900
3. African Methodist Episcopal	620,000	c 5,604	38,111	234,102	272,213
4. African Union Methodist Protestant	4,000	a 66	a 441	a 5,266	5,707
5. African Methodist Episcopal Zion	c 568,608	c 3,220	c 15,520	c 251,730	267,250
6. Methodist Protestant	c 180,382	c 2,180	a 18,970	c 144,666	163,636
7. Wesleyan Methodist	19,500	c 501	c 2,150	c 24,561	26,711
8. Methodist Episcopal, South	2,005,707	16,649	138,023	1,554,252	1,692,275
9. Congregational Methodist	15,529	a 182	a 1,146	a 8,785	9,931
10. New Congregational Methodist	a 1,782	a 27	a 143	a 1,298	1,441
11. Zion Union Apostolic	a 3,059	a 36	a 212	a 1,508	1,720
12. Colored Methodist Episcopal	240,798	c 3,019	c 11,117	c 348,292	359,409
13. Primitive	8,210	c 82	c 1,425	c 13,438	14,863
14. Free Methodist	33,828	1,211	8,387	49,394	57,781
15. Reformed Methodist Union Episcopal	3,200	a 54	a 204	a 1,792	1,996
16. Independent Methodist	1,161	2	d 45	d 720	765
Total Methodists	7,328,029	62,051	613,586	6,140,767	6,754,353
MORAVIAN BODIES:					
1. Moravians	19,615	c 125	1,603	15,969	17,572
2. Union of Bohemians and Moravians	b 1,000	a 2	a 6	a 97	103
Total Moravian Bodies	20,615	127	1,609	16,066	17,675
NONSECTARIAN BIBLE FAITH CHURCHES	a 6,396	a 33	a 158	a 1,976	2,134
PENTECOSTAL BODIES:					
1. Pentecostal Church	27,526	d 618	c 3,470	c 23,635	27,105
2. Other Pentecostal Associations	a 1,420	. .	...	. ....	.....
Total Pentecostal Bodies	28,946	618	3,470	23,635	27,105
PRESBYTERIANS:					
1. Northern	1,442,498	9,881	136,208	1,166,264	1,302,472
2. Cumberland	52,823	a 700	a 2,100	c 35,000	37,100
3. Cumberland (Colored)	a 18,066	a 192	a 933	a 6,952	7,885
4. Welsh Calvinistic	14,374	c 156	d 1,705	c 9,267	10,972
5. United	148,220	1,101	14,696	146,262	160,958
6. Southern	310,602	2,683	d 25,536	d 252,457	277,993
7. Associate	502	a 9	a 13	a 289	302
8. Associate Reformed, South	14,821	d 145	c 948	c 9,492	10,440
9. Reformed (Synod)	8,542	c 104	d 723	c 7,989	8,712
10. Reformed (General Synod)	3,300	a 23	a 255	a 2,013	2,268
11. Reformed (Covenanted)	40	a 1	a 20	a 132	152
12. Reformed in United States and Canada	368	c 1	c 19	c 144	163
Total Presbyterians	2,014,156	14,996	183,156	1,636,261	1,819,417
PROTESTANT EPISCOPAL:					
1. Protestant Episcopal	1,015,248	d 7,585	51,501	455,251	506,752
2. Reformed Episcopal	c 10,800	c 85	c 809	c 8,591	9,400
Total Protestant Episcopal	1,026,048	7,670	52,310	463,842	516,152
REFORMED:					
1. Reformed (Dutch)	123,143	790	d 11,640	d 111,868	123,508
2. Reformed (German)	312,660	1,732	28,385	287,668	316,053
3. Christian Reformed	34,648	c 203	c 1,648	a 16,560	18,208
4. Hungarian Reformed	8,500	c 31	c 40	c 1,405	1,445
Total Reformed	478,951	2,756	41,713	417,501	459,214

	Communicants or Members	No. of Sunday Schools	No. of Officers and Teachers	No. of Pupils	Total Enrollment
Reformed Catholic	c 3,250	g	.....	.....	.....
Salvationists:					
1. Salvation Army	27,457	c 622	c 4,635	c 34,598	39,233
2. American Salvation Army	a 436	a 2	a 18	a 175	193
Total Salvationists	27,893	624	4,653	34,773	39,426
Schwenkfelders	1,039	c 5	c 144	c 1,518	1,662
Social Brethren	1,262	a 6	a 23	a 180	203
Society for Ethical Culture	2,800	c 5	c 64	c 466	530
Spiritualists	c 200,000	c 150	c 750	c 2,250	3,000
Theosophical Society	4,714	28	30	.....	30
Unitarians	a 70,542	a 364	a 3,592	a 24,005	27,597
United Brethren:					
1. United Brethren	322,044	3,441	39,781	374,051	413,832
2. United Brethren (Old Constitution)	21,172	440	3,972	25,181	29,153
Total United Brethren	343,216	3,881	43,753	399,232	442,985
Universalists	52,000	c 505	c 7,575	c 38,000	45,575
Independent Congregations	48,673	d 579	d 5,945	d 39,280	45,225
Grand Total, 1914	38,650,401	184,841	1,619,096	18,818,287	21,195,256

a Census of 1906.
b 1911.
c 1913.
d Approximate.
e There are no exact statistics for this body.
f No recent returns.
g Has no Sunday Schools.
* Free Baptists are being merged with Northern Baptist Convention and figures here given, for 1913, are probably much too large.
h Returns of this group made only to U. S. Census of 1906.
i Not recent returns.
j 85% of Catholic population.
k Estimated by Editor Catholic Directory for 1913.
l 1907.
m The figures for members are misleading. They include only heads of families, according to Jewish custom.
n 1912.

[STATISTICS OF SUNDAY SCHOOLS BY DENOMINATIONS]

TABLE II.—SUMMARY

Denominations and Denominational Groups	Communicants	Sunday Schools	Officers and Teachers	Scholars	Total Enrollment
Adventists (6 bodies)	101,118	3,025	15,048	76,894	91,942
Baptists (15 Bodies)	6,091,562	46,013	346,850	3,415,286	3,762,136
(Dunkard) Brethren (4 bodies)	121,475	1,314	14,587	108,423	123,010
(Plymouth) Brethren (4 bodies)	10,566	210	892	9,181	10,073
(River) Brethren (3 bodies)	4,903	51	473	2,812	3,285
Buddhists (2 bodies)	3,165	19	48	913	961
Catholic Apostolic (2 bodies)	4,927	9	20	670	690
Catholic, Eastern Orthodox (7 bodies)	462,500	85	167	4,774	4,941
Catholic, Western (2 bodies)	13,881,413	10,897	26	2,851,289	2,851,315
Christadelphians	1,412	22	78	480	558
Christians	113,887	1,289	11,690	81,810	93,500
Christian Catholic (Dowie)	5,865	....	.....	.....	.....
Christian Science Church	85,096	1,336	3,155	16,116	19,271
Christian Union	15,217	225	1,514	9,234	10,748
Churches of God (Winebrennarian)	41,475	422	4,018	34,319	38,337
Churches of the Living God (Colored) (3 bodies)	4,286	62	210	1,760	1,970
New Jerusalem (2 bodies)	9,671	63	465	1,971	2,436
Communistic (2 bodies)	2,272	6	17	103	120
Congregationalists	763,182	6,000	120,000	637,873	757,873
Disciples of Christ (2 bodies)	1,519,821	8,772	82,533	1,236,304	1,318,837
Evangelical (2 bodies)	194,293	2,531	33,883	252,911	286,794
Faith Associations (9 bodies)	9,572	116	785	6,412	7,197
Free Christian Zion Church (Colored)	1,835	7	63	340	403
Friends (4 bodies)	122,004	987	8,376	68,676	77,052
Friends of the Temple	376	3	21	168	189
German Evangelical Protestant	34,704	61	1,225	11,362	12,587
German Evangelical Synod	290,803	1,224	12,354	122,306	134,660
Jewish Congregations	143,000	600	2,239	49,514	51,753
Latter-Day Saints (2 bodies)	375,000	1,493	24,268	174,527	198,795
Lutherans (21 bodies)	2,444,970	8,693	82,900	946,466	1,029,366
Scandinavian Evangelical (3 bodies)	72,900	439	4,125	37,200	41,325
Mennonites (12 bodies)	58,601	469	4,535	56,314	60,849
Methodists (16 bodies)	7,328,029	62,051	613,586	6,140,767	6,754,353
Moravians (2 bodies)	20,615	127	1,609	16,066	17,675
Nonsectarian Bible Faith Churches	6,396	33	158	1,976	2,134
Pentecostal (2 bodies)	28,946	618	3,470	23,635	27,105
Presbyterians (12 bodies)	2,014,156	14,996	183,156	1,636,261	1,819,417
Protestant Episcopal (2 bodies)	1,026,048	7,670	52,310	463,842	516,152
Reformed (4 bodies)	478,951	2,756	41,713	417,501	459,214
Reformed Catholic	3,250	....	.....	.....	.....
Salvationists (2 bodies)	27,893	624	4,653	34,773	39,426
Schwenkfelders	1,039	5	144	1,518	1,662
Social Brethren	1,262	6	23	180	203
Society for Ethical Culture	2,800	5	64	466	530
Spiritualists	200,000	150	750	2,250	3,000
Theosophical Society	4,714	28	30	.....	30
Unitarians	70,542	364	3,592	24,005	27,597
United Brethren (2 bodies)	343,216	3,881	43,753	399,232	442,985
Universalists	52,000	505	7,575	38,000	45,575
Independent Congregations	48,673	579	5,945	39,280	45,225
Grand Total, 1914	38,650,401	190,841	1,739,096	19,456,160	21,195,256

TEACHERS' REFERENCE LIBRARY

The following list of books is intended to be suggestive as an initial Reference Library for Teachers:

Bible

Holy Bible (American Standard Version).
Topical Helps Bible (American Standard Version).
Explanatory Testament (American Standard Version).
Holy Bible (King James Version).

Dictionaries and Commentaries

Dummelow, J. R., ed. Commentary on the Holy Bible.
Hastings, James, ed. Dictionary of the Bible.
Jacobus, M. W., and others, ed. Standard Bible Dictionary.

History of the Bible

Blaikie, W. G. Manual of Bible History.
McComb, Samuel. Making of the English Bible.
Mutch, W. J. History of the Bible.
Waring, H. F. Christianity and Its Bible.

Old Testament History

Chamberlin, G. L. Hebrew Prophets.
Cornell, C. H. History of the People of Israel.
Kent, C. F. Historical Bible, 3v.
Smith, H. P. Old Testament History.

History of the Jewish People

Mathews, Shailer. History of New Testament Times.
Morrison, W. D. Jews Under Roman Rule.
Seidel, Martin. In the Time of Jesus.

Life of Christ

Burton, E. D., and Mathews, Shailer. Life of Christ.
Gilbert, G. H. Student's Life of Jesus.
Jefferson, C. E. Character of Jesus.
Sanday, William. Outlines in the Life of Christ.

Apostolic Age and Life of Paul

Atkinson, L. W. Story of Paul of Tarsus.
Gilbert, G. H. Short History of Christianity in the Apostolic Age.
Taylor, W. M. Paul the Missionary.

Old Testament Biography

Matheson, George. Representative Men of the Bible, 3v.
Strong, Sidney, and Strong, A. L. Biographical Studies in the Bible, 3v.
Soares, T. G. Heroes of Israel.

Biblical Geography, Manners and Customs

Calkins, J. B. Historical Geography of Bible Lands.
Kent, C. F. Biblical Geography and History.
Kitchin, J. G. Scripture Teaching Illustrated by Models and Objects.
Leary, L. G. The Real Palestine of To-day.
Mackie, G. M. Bible Manners and Customs.

Child Psychology

Athearn, W. S. Church School.
Du Bois, Patterson. The Natural Way.
Hodges, George. Training of Children in Religion.
Koons, W. G. Child's Religious Life.
St. John, E. P. Child Nature and Child Nurture.
Weigle, L. A. Pupil and the Teacher.

Methods of Teaching

Bagley, W. C. Classroom Management.
Betts, G. H. The Recitation.
Du Bois, Patterson. Point of Contact in Teaching.
James, William. Talks to Teachers.

Organization and Management

Burton, E. D., and Mathews, Shailer. Principles and Ideals for the Sunday School.
Cope, H. F. Modern Sunday School.

History of the Sunday School

Cope, H. F. Evolution of the Sunday School.

Graded Courses

Fergusson, E. M. Material of the Graded Lessons.

Handbooks, Pamphlets, Etc., Explaining Courses

Meyer, H. H. Graded Sunday School in Principle and Practice.
Sampey, J. R. International Lesson System.

Music and Art

Eichhorn, L. D. Songs for Sunday Schools and How to Use Them.
Hill, M. J., and Hill, P. S. Song Stories for the Sunday School.
Howard, F. E. Child Voice in Singing.
Keysor, M. J. E. Great Artists, 5v.
Stuart, C. M. Story of the Masterpieces.
Walker, G. A., and Jenks, H. S. Songs and Games for Little Ones.
Winchester, B. S., and Conant, G. W. Worship and Song.

Stories and Story-Telling

Cragin, L. E. Kindergarten Bible Stories.
Herbst, Eva. Tales and Customs of the Ancient Hebrews for Young Readers.
Proudfoot, Mrs. A. H. Child's Christ Tales.
St. John, E. P. Stories and Story Telling.
Worcester, W. L. On Holy Ground.

Paper Cutting, Clay Modeling and Map Making

Goodrich, G. With Scissors and Paste.
Hildreth, E. S. Clay Modelling in the School Room.
Littlefield, M. S. Hand-work in the Sunday School.
Maltby, A. E. Map Modeling in Geography and History.
Scantlebury, E. E. Homes of the World's Babies.

Missions for Children

Carpenter, F. G. Carpenter's Geographical Readers.
Little Cousin Series.
Little Journey Series.
Primary Teachers' Text of Graded Course, 2d year, Part 3.

Speer, R. E. Servants of the King.

Social Plans for Young People

Canfield, D. F. What Shall We Do Now?

Reisner, C. F. Social Plans for Young People.

Wolcott, T. H. 500 Ways to Help Your Church.

TYPICAL SUNDAY SCHOOL LIBRARY

The books mentioned in this list include those suitable to read to children; those for the youngest readers; and those for young people, both boys and girls, up to nineteen years of age. The books in Sections I and II (ages 4–8 years) are classified under Religion; Literature; Science. In Section III (ages 9–12 years) they are classified under Religion and Ethics; Literature; Biography, History, Geography; Science. Those in Section IV (ages 13–15 years) are classified under Religion and Ethics; Literature; Biography, History, Government, Occupations, Science. In Section V (ages 17–19 years) the books are classified under the subjects Religion and Ethics; Literature; Biography, History, Geography, Government; Science. In each case the class "Literature" is subdivided under (1) Stories, (2) Poetry.

The first list is arranged alphabetically by the *titles* of the books under each class. The second list follows the same classification, but is arranged alphabetically by the names of the *authors* of the books under each class. (See Books for S. S. Library, Selection of; Librarian, S. S.; Library, S. S.)

MRS. ROBERT K. SHAW.

Sections I and II.—Ages 4-8 Years

Religion

Bible for Young People.
Bible Stories, R. G. Moulton, ed.
Happy Sunday Hours, Robert Bird.
Heart of the Bible, Mrs. E. (B.) Robertson, ed.
History of the New Testament, Josephine Pollard.
History of the Old Testament, Josephine Pollard.
Life of Jesus of Nazareth, pictures by William Hole.
Sunday Stories for a Year, Robert Bird.

Literature. *Stories*

A, Apple Pie, Kate Greenaway.
Adventures of a Brownie, Mrs. D. M. (M.) Craik.
Alice's Adventures in Wonderland, Lewis Carroll.
Beauty and the Beast Picture Book, Walter Crane.
Book of Cheerful Cats, J. G. Francis.
Book of Legends, H. E. Scudder.
Caldecott's Collection of Pictures and Songs, Randolph Caldecott.
Caldecott's Picture Book, Randolph Caldecott.
Child Life Readers, E. A. and M. F. Blaisdell.
Chinese Mother Goose Rhymes, I. T. Headland, tr.
Clean Peter and the Children of Grubbylea, Ottilia Adelborg.
Dame Wiggins of Lee and Her Seven Wonderful Cats, John Ruskin, ed.
Farm Book, E. B. Smith.
Flat Iron for a Farthing, Mrs. J. H. (G.) Ewing.
Frog Prince, Walter Crane.
Golden Goose Book, L. L. Brooke.
Goody Two Shoes' Picture Book, Walter Crane.
Goops and How To Be Them, Gelett Burgess.
Hiawatha Primer, Florence Holbrook.
Johnny Crow's Garden, L. L. Brooke.
Lob-Lie-by-the-Fire, Mrs. J. H. (G.) Ewing.
Marigold Garden, Kate Greenaway.
More Goops and How Not To Be Them, Gelett Burgess.
Mother Hubbard: Her Picture Book, Walter Crane.
Myths of the Red Children, G. L. Wilson.
Red Riding Hood's Picture Book, Walter Crane.
Sandman: His Farm Stories, W. J. Hopkins.
Sandman: His Sea Stories, W. J. Hopkins.
Sandman: His Ship Stories, W. J. Hopkins.
Sandman: More Farm Stories, W. J. Hopkins.
Seashore Book, E. B. Smith.
Sleepy-time Stories, M. B. Booth.
Story of a Donkey, Comtesse S. (R.) Ségur.
Tale of Peter Rabbit, Beatrix Potter.
This Little Pig's Picture Book, Walter Crane.
Through the Barnyard Gate, A. E. Poulsson.
Told by Uncle Remus, J. G. Harris.
Under the Window, Kate Greenaway.
Why the Chimes Rang, R. M. Alden.

Literature. *Poetry*

Blue Bells on the Lea, Mrs. J. H. (G.) Ewing.
Book of Nursery Rhymes, Mother Goose.
Book of Verses for Children, E. V. Lucas, ed.
Child Life, J. G. Whittier, ed.
Child's Garden of Verses, R. L. Stevenson.
Heart of Oak Books, vols. 1 and 2, C. E. Norton, ed.
Jolly Mother Goose Annual.
Little Ann, Ann and Jane Taylor.
New Baby World, Mrs. M. (M.) Dodge.
Nursery Rhyme Book, Andrew Lang, ed.
Old Songs for Young America, Clarence Forsythe.
Our Old Nursery Rhymes, Alfred Moffat.
Pinafore Palace, Mrs. K. D. (S.) Wiggin and N. A. Smith.
Three Years with the Poets, Bertha Hazard, ed.

Science

Each and All, Jane Andrews.
Eyes and No Eyes and Other Stories, John Aiken and Mrs. A. L. (A.) Barbauld.
Four Feet, Two Feet and No Feet, Mrs. L. E. (H.) Richards.
Little Nature Studies from John Burroughs, 2v., M. E. Burt, ed.
Seven Little Sisters, Jane Andrews.
Stories Mother Nature Told Her Children, Jane Andrews.
True Fairy Stories, M. E. Bakewell.

Section III—Ages 9-12 years

Books classified under
Religion and Ethics.
Literature { 1 Stories. 2 Poetry.
Biography, History, Geography.
Science.
Arranged alphabetically by *Title* under each Subject.

Religion and Ethics

Christ Legends, S. O. L. Lagerlöf.
Happy Sunday Hours, Robert Bird.
Heart of the Bible, Mrs. E. (B.) Robertson, ed.
Holy Land, John Finnemore.
Jesus, the Carpenter of Nazareth, Robert Bird.
Letters to American Boys, W. H. Carruth.
Life of Jesus of Nazareth, by William Hole.
Stories from the Old Testament, Mrs. H. S. (B.) Beale.
Story of Stories, R. C. Gillie.

Literature. *Stories*

At the Back of the North Wind, George Macdonald.
Beautiful Joe, M. M. Saunders.
Betty Leicester, S. O. Jewett.
Betty Leicester's Christmas, S. O. Jewett.
Bimbi, Louise de la Ramée.
Birds' Christmas Carol, Mrs. K. D. (S.) Wiggin.
Black Beauty, Anna Sewell.
Book of Saints and Friendly Beasts, A. F. Brown.
Captain January, Mrs. L. E. (H.) Richards.
Cats' Arabian Nights, A. M. Diaz.
Dog of Flanders, Louise de la Ramée.
Donkey John, M. W. Morley.
Dorothy Deane, E. O. Kirk.
Fables of Æsop, Æsop.
Fairchild Family, M. M. Sherwood.
Fairy Tales, H. C. Andersen.
Fanciful Tales, F. R. Stockton.
Felicia, E. L. Gould.
Further Adventures of Nils, S. O. L. Lagerlöf
Golden Windows, Mrs. L. E. (H.) Richards.
Grandfather's Chair, Nathaniel Hawthorne.
Granny's Wonderful Chair, Frances Browne.
History of the Robins, Mrs. S. (K.) Trimmer.
J. Cole, Emma Gellibrand.
Jackanapes, Mrs. J. H. (G.) Ewing.
Jan of the Windmill, Mrs. J. H. (G.) Ewing.
John of the Woods, A. F. Brown.
Juan and Juanita, F. C. Baylor.
Jungle Book, Rudyard Kipling.
King Arthur and His Knights, M. L. Radford.
King of the Golden River, John Ruskin.
Königkinder, A. A. Chapin.
Lance of Kanana, H. W. French.
Lisbeth Longfrock, Hans Aanrud.
Little Captive Lad, B. M. Dix.
Little Girl of Long Ago, E. O. White.
Little Jarvis, M. E. Seawell.
Little Lame Prince, Mrs. D. M. (M.) Craik.
Little Lord Fauntleroy, Mrs. F. (H.) Burnett.
Little Miss Phœbe Gay, H. D. Brown.
Little White Bird, J. M. Barrie.
Merrylips, B. M. Dix.
Mrs. Leicester's School, Charles and Mary Lamb.
Monkey That Would Not Kill, Henry Drummond.
Mopsa the Fairy, Jean Ingelow.
Old Fashioned Tales, E. V. Lucas, ed.
Peep-in-the-World, F. E. Crichton.
Pinnochio, Carlo Collodi.
Playdays, S. O. Jewett.
Polly Cologne, A. M. Diaz.
Polly Oliver's Problem, Mrs. K. D. (S.) Wiggin.
Prince and the Pauper, Mark Twain.
Princess Idleways, H. A. Hays.
Robinson Crusoe, Daniel Defoe.
Second Jungle Book, Rudyard Kipling.
Secret Garden, Mrs. F. (H.) Burnett.
Snow Baby, Mrs. J. (D.) Peary.
Stories of William Tell and His Friends, H. E. Marshall.
Story Hour, Mrs. K. D. (S.) Wiggin and N. A. Smith.
Story of a Bad Boy, T. B. Aldrich.
Story of a Short Life, Mrs. J. H. (G.) Ewing.
Tales From Maria Edgeworth, Maria Edgeworth.
Things Will Take a Turn, Beatrice Harraden
Toby Tyler, James Otis.
Tommy Trot's Visit to Santa Claus, T. N. Page.
Under the Lilacs, L. M. Alcott.
Water Babies, Charles Kingsley.
What Katy Did, Susan Coolidge.
When Molly Was Six, E. O. White.
Wigwam Stories, M. C. Judd.
William Henry Letters, A. M. Diaz.
Wonderful Adventures of Nils, S. O. L. Lagerlöf.
Wonderful Clock, Howard Pyle.

Literature. *Poetry*

Another Book of Verses for Children, E. V. Lucas, ed.
Child's Garden of Verses, R. L. Stevenson.
Heart of Oak Books, v. 3, C. E. Norton, ed.
Listening Child, Mrs. L. W. Thacher.

Biography, History, Geography

Big People and Little People of Other Lands, E. R. Shaw.
Child Life in Japan and Japanese Child Stories, M. C. Ayrton.
Five Little Strangers and How They Came to Live in America, J. A. Schwartz.
Little Travelers Around the World, Helen Coleman.
Snow Land Folk, R. E. Peary.
Stories of Great Americans for Little Americans, Edward Eggleston.

True Story of Benjamin Franklin, E. S. Brooks.
True Story of George Washington, E. S. Brooks.
True Story of Lafayette, E. S. Brooks.

Science

Bee People, M. W. Morley.
Book of Cats, Dogs, and Other Friends for Little Folks, James Johonnot.
First Book of Birds, O. T. Miller.
Flowers and Their Friends, M. W Morley.
Fly-Aways and Other Seed Travelers, F. M. Fultz.
Four Handed Folk, O. T. Miller.
Friends in Feathers and Fur, James Johonnot.
Little Folks in Feathers and Fur, O. T. Miller.
Little People and Their Homes in Meadows, Wood and Waters, S. L. Hoole.
Little People of Asia, O. T. Miller.
Little Wanderers, M. W. Morley.
Our Insect Friends, B. S. Cragin.

Section IV—Ages 13-15 Years

Religion and Ethics

Bible Stories, R. G. Moulton, ed.
Bible Stories with Pictures of Bible Lands, W. L. Worcester.
"Boy Wanted," Nixon Waterman.
Christ Story, E. M. Tappan.
Early Story of Israel, E. L. Thomas.
Ethics for Children, E. L. Cabot.
Ethics for Young People, C. C. Everett.
Garden of Eden, George Hodges.
Kinsfolk and Friends of Jesus, R. C. Gillie.
Old, Old Story Book, E. M. Tappan.
Old Testament Stories, J. R. Rutland.
On Holy Ground, W. L. Worcester.
Stories From the Old Testament, Mrs. H. S. (B.) Beale.
When the King Came, George Hodges.

Literature. *Stories*

Adventures of Billy Topsail, Norman Duncan.
Barnaby Lee, John Bennett.
Blind Brother, Homer Greene.
Boy Emigrants, Noah Brooks.
Boy Settlers, Noah Brooks.
Boy's King Arthur, Sir Thomas Malory.
Boys of St. Timothy, A. S. Pier.
Boy's Ride, A, Gulielma Zollinger.
Captains Courageous, Rudyard Kipling.
Christmas Angel, A. F. Brown.
Christmas Carol, Charles Dickens.
Chronicles of the Schönberg-Cotta Family, Mrs. E. (R.) Charles.
Cricket on the Hearth, Charles Dickens.
David Copperfield, Charles Dickens.
Deerslayer, J. F. Cooper.
Docas, the Indian Boy of Santa Clara, Mrs. G. (S.) Snedden.
Elinor Arden, Royalist, M. C. Du Bois.
First Across the Continent, Noah Brooks.
Flamingo Feather, Kirk Munroe.
Forgotten Tales of Long Ago, E. V. Lucas, comp.
Four MacNicols, William Black.
Friends in the End, B. M. Dix.
Gabriel and the Hour Book, Evaleen Stein.
Hans Brinker, Mrs. M. (M.) Dodge.
Heidi, Johanna Spyri.
Heroic Legends, A. G. Herbertson.
In the Days of Alfred the Great, E. M. Tappan.
Jack and Jill, L. M. Alcott.
Jacqueline of the Carrier-Pigeons, A. H. Seaman.
Jo's Boys, L. M. Alcott.
King Arthur's Knights, Henry Gilbert.
Last of the Flat Boats, G. C. Eggleston.
Last of the Mohicans, J. F. Cooper.
Legends That Every Child Should Know, H. W. Mabie, ed.
Little Men, L. M. Alcott.
Little Shepherd of Provence, Evaleen Stein.
Little Women, L. M. Alcott.
Man Without a Country, E. E. Hale.
Master Skylark, John Bennett.
Men of Iron, Howard Pyle.
Merry Adventures of Robin Hood, Howard Pyle.
Myths That Every Child Should Know, H. W. Mabie, ed.
Old Fashioned Girl, L. M. Alcott.
Oliver Twist, Charles Dickens.
Orcutt Girls, C. M. Vaile.
Otto of the Silver Hand, Howard Pyle.
Our Young Folks' Josephus, William Shephard, ed.
Pelham and His Friend Finn, Allen French.
Peterkin Papers, L. P. Hale.
Pilgrim's Progress, John Bunyan.
Polly Oliver's Problem, Mrs. K. D. (S.) Wiggin.
Puck of Pook's Hill, Rudyard Kipling.
Queen's Museum, F. R. Stockton.
Robin Hood: His Book, E. M. Tappan.
Sir Marrok, Allen French.
Slowcoach, E. V. Lucas.
Snow Image, Nathaniel Hawthorne.
Soldier Rigdale, B. M. Dix.
Story of King Arthur and His Knights, Howard Pyle.
Story of Sir Galahad, M. B. Sterling.
Story of Sonny Sahib, Mrs. S. J. (D.) Cotes.
Swiss Family Robinson, J. D. Wyss.
Tales from Shakespeare, Charles and Mary Lamb.
Tanglewood Tales, Nathaniel Hawthorne.
Texas Blue Bonnet, C. E. Jacobs.
Their City Christmas, A. F. Brown.
Thrall of Leif the Lucky, O. A. Liljencrantz.
Three Greek Children, A. J. Church.
Tom Brown at Oxford, Thomas Hughes.
Tom Brown's School Days, Thomas Hughes.
Two College Girls, H. D. Brown.
Weatherby's Inning, R. H. Barbour.
Westward Ho! Charles Kingsley.
Widow O'Callaghan's Boys, Gulielma Zollinger.
Wolf Patrol, John Finnemore.
Wonder Book, Nathaniel Hawthorne.

Literature. *Poetry*

Blue Poetry Book, Andrew Lang, ed.
Book of Verses for Children, E. V. Lucas, ed.
Golden Numbers, Mrs. K. D. (S.) Wiggin and N. A. Smith.

Golden Treasury of American Songs and Lyrics, F. L. Knowles.
Heart of Oak Books, v. 4-5, C. E. Norton, ed.
Song of Hiawatha, H. W. Longfellow.

Biography, History, Government, Occupations

American Boy's Handy Book, D. C. Beard.
Book of Golden Deeds, C. M. Yonge.
Captains of Industry, James Parton.
Careers of Danger and Daring, Cleveland Moffett.
Century Book for Young Americans, E. S. Brooks.
Fighting a Fire, C. T. Hill.
Four American Patriots (Patrick Henry, Hamilton, Jackson, Grant), A. H. Burton.
George Washington, H. E. Scudder.
Harper's Handy Book for Girls, A. P. Paret, ed.
How To Do It, E. E. Hale.
Jack of All Trades, D. C. Beard.
New England Girlhood, Lucy Larcom.
Paul Jones, M. E. Seawell.
Perfect Tribute, M. R. S. Andrews.
Red Book of Heroes, Mrs. L. B. Lang.
Story of General Gordon, Jeanie Lang.
Young Citizen, C. F. Dole.

Science

Birds That Every Child Should Know, Neltje Blanchan.
Boy Scouts of America, E. T. Seton.
How Two Boys Made Their Own Electrical Apparatus, T. M. St. John.
Mr. Wind and Madam Rain, Paul de Musset.
Red Book of Animal Stories, Andrew Lang, ed.
Scouting for Boys, Robert Baden-Powell.
Squirrels and Other Fur Bearers, John Burroughs.
Things a Boy Should Know About Electricity, T. M. St. John.
Wild Flower Book for Young People, Alice Lounsberry.
Wild Life Under the Equator, P. B. Du Chaillu.

Section V—Ages 17-19 Years

Religion and Ethics

Childhood of Jesus Christ, Henry van Dyke.
Hold Up Your Heads, Girls, A. H. Ryder.
In His Name, E. E. Hale.
Making of a Man, O. S. Marden.
On Life's Threshold, Charles Wagner.
Psalms of David; with an introduction by N. D. Hillis.
Story of Joseph as told in the Old Testament; with an introduction by F. H. Swift.
Story Without an End, F. W. Carové.

Literature. *Stories*

Amateur Gentleman, Jeffery Farnol.
Anne of Green Gables, L. M. Montgomery.
Aunt Jane of Kentucky, E. C. Hale.
Bedesman 4, M. J. H. Skrine.
Ben Hur, Lewis Wallace.
Beside the Bonnie Briar Bush, John Watson.
Bob, Son of Battle, Alfred Ollivant.
Bobby, General Manager, O. H. Prouty.
Book of Christmas; with an introduction by H. W. Mabie.
Brave Lady, Mrs. D. M. (M.) Craik.
Concerning Paul and Fiammetta, Mrs. L. A. Harker.
Cranford, Mrs. E. C. (S.) Gaskell.
David Balfour, R. L. Stevenson.
David Copperfield, Charles Dickens.
Deephaven, S. O. Jewett.
Dr. Luke of the Labrador, Norman Duncan.
Dream Days, Kenneth Grahame.
First Christmas Tree, Henry van Dyke.
First Violin, Jessie Fothergill.
For the Honor of the School, R. H. Barbour.
Freckles, Mrs. G. (S.) Porter.
God's Troubadour, Sophie Jewett.
Golden Age, Kenneth Grahame.
Greyfriars Bobby, Eleanor Atkinson.
Harvest of the Sea, W. T. Grenfell.
Hill, The, H. A. Vachell.
His Majesty's Sloop, Diamond Rock, H. S. Huntington.
Home-Comers, Winifred Kirkland.
Ivanhoe, Sir Walter Scott.
John Halifax, Gentleman, Mrs. D. M. (M.) Craik.
Kidnapped, R. L. Stevenson.
Lay Down Your Arms, B. F. S. (K.) von Suttner.
Long Trail, Hamlin Garland.
Martha-by-the-Day, J. M. Lippman.
Master of the Inn, Robert Herrick.
Masterman Ready, Frederick Marryat.
Mill on the Floss, George Eliot.
Mr. Midshipman Easy, Frederick Marryat.
Mrs. Wiggs of the Cabbage Patch, Mrs. A. C. (H.) Rice.
Nicholas Nickelby, Charles Dickens.
Old Christmas, Washington Irving.
Old Curiosity Shop, Charles Dickens.
Other Wise Man, Henry van Dyke.
Peter Simple, Frederick Marryat.
Pride and Prejudice, Jane Austen.
Rab and His Friends, John Brown.
Rebecca of Sunnybrook Farm, Mrs. K. D. (S.) Wiggin.
Rip Van Winkle, Washington Irving.
Round the Corner in Gay Street, G. S. Richmond.
Santa Claus's Partner, T. N. Page.
Standish of Standish, J. G. Austin.
Story of Ab, Stanley Waterloo.
Suitable Child, Norman Duncan.
Talisman, Sir Walter Scott.
Two Years Before the Mast, R. H. Dana.
Vicar of Wakefield, Oliver Goldsmith.
Vice Versa, F. Anstey.
We Girls, Mrs. A. D. (T.) Whitney.
Where Love Is There God Is Also, Count L. N. Tolstoi.
Wide, Wide World, Susan Warner.

Literature. *Poetry*

Book of Famous Verse, Agnes Repplier, ed.
Boy's Percy, Sidney Lanier, ed.
Child Life, J. G. Whittier, ed.
Childhood Songs, Lucy Larcom.
Children's Treasury of Lyrical Poetry, F. T. Palgrave, comp.
Divine and Moral Songs for Children, Isaac Watts.

Heart of Oak Books, v. 5-6, C. E. Norton, ed.
Lady of the Lake, Sir Walter Scott.
Lays of Ancient Rome, T. B. Macaulay.
Lyra Heroica, W. E. Henley.
Pied Piper of Hamelin, Robert Browning.
Rhymes of Childhood, J. W. Riley.

Biography, History, Geography, Government

Against the Current, E. A. Steiner.
Around the World in the Yacht Sunbeam, Lady A. (A.) Brassey.
Autobiography, Benjamin Franklin.
Autobiography of Sir Henry Morton Stanley, Sir H. M. Stanley.
Boys' Life of Abraham Lincoln, Helen Nicolay.
City Government for Young People, C. D. Willard.
Cruise of the Cachalot Round the World After Sperm Whales, F. T. Bullen.
Decatur and Somers, M. E. Seawell.
Explorer's Adventures in Tibet, A. H. S. Landor.
Facts I Ought to Know About the Government of My Country, W. H. Bartlett.
Frederick Douglass, B. T. Washington.
Friendship of Nations, Lucile Gulliver.
Hero Tales From American History, H. C. Lodge and Theodore Roosevelt.
Hero Tales of the Far North, J. A. Riis.
Household of Sir Thomas More, Anne Manning.
John Gilley, C. W. Eliot.
Knights of Art, Amy Steedman.
Land We Live In, The, O. W. Price.
Louisa May Alcott, E. D. L. Cheney.
Making of an American, J. A. Riis.
Memoir of Li Hung Chang, Li Hung Chang.
Oregon Trail, Francis Parkman.
Promised Land, Mary Antin.
Sailing Alone Around the World, Joshua Slocum.
Story of My Boyhood and Youth, John Muir.
Story of the Indian, G. B. Grinnell.
Story of Washington, E. E. Seelye.
Tolstoy the Man, E. A. Steiner.
Up From Slavery, B. T. Washington.
Youth of Washington, S. W. Mitchell.

Science

Boys' Book of Model Aeroplanes, F. A. Collins.
Boy Craftsman, A. M. Hall.
Eye Spy, W. H. Gibson.
First Book of Geology, N. S. Shaler.
Harper's Electricity Book for Boys, J. H. Adams.
Harper's How to Understand Electrical Work, W. H. Onken and J. B. Baker.
Harper's Machinery Book for Boys, J. H. Adams.
Little Mitchell, M. W. Morley.
Romance of the Ship, E. K. Chatterton.
Sharp Eyes, W. H. Gibson.
Story of a Piece of Coal, E. A. Martin.
Story of the Railroad, Cy Warman.
Watcher in the Woods, D. L. Sharp.
What Mr. Darwin Saw in His Voyage Round the World in the Ship Beagle, C. R. Darwin.
Wild Animals I Have Known, E. T. Seton.
Wireless Telegraphy and Telephony Popularly Explained, W. W. Massie and C. R. Underhill.

TYPICAL SUNDAY SCHOOL LIBRARY

Arranged alphabetically by *author* under each subject

Sections I and II—Ages 4-8 Years

Religion

Bible for Young People.
Bird, Robert.
Happy Sunday Hours.
Sunday Stories for a Year.
Hole, William. Life of Jesus of Nazareth.
Moulton, R. G., ed. Bible Stories, 2 v. (Children's series of the Modern Reader's Bible).
Pollard, Josephine. History of the New Testament.
History of the Old Testament.
Robertson, Mrs. E. (B.), ed. Heart of the Bible.

Literature. *Stories*

Adelborg, Ottilia. Clean Peter and the Children of Grubbylea.
Alden, R. M. Why the Chimes Rang.
Blaisdell, E. A. and M. F. Child Life Readers. Contents:
Child Life, primer.
Child Life, a first reader.
Child Life in Tale and Fable, a second reader.
Booth, M. B. Sleepy-time Stories.
Brooke, L. L., Golden Goose Book.
Johnny Crow's Garden.
Burgess, Gelett. Goops and How to be Them.
More Goops and How Not to be Them.
Caldecott, Randolph. Caldecott's Collection of Pictures and Songs, 2 v.
Caldecott's Picture Book, 2 v.
Carroll, Lewis, pseud. Alice's Adventures in Wonderland.
Craik, Mrs. D. M. (M.). Adventures of a Brownie.
Crane, Walter. Beauty and the Beast Picture Book. Contents: Bluebeard; The Sleeping Beauty; Baby's Own Alphabet.
Frog Prince.
Goody Two Shoes' Picture Book. Contents: Goody Two Shoes; Aladdin; The Yellow Dwarf.
Mother Hubbard: Her Picture Book. Contents: Mother Hubbard; The Three Bears; The Absurd A B C.
Red Riding Hood's Picture Book. Contents: Little Red Riding Hood; Jack and the Bean Stalk; The Forty Thieves.
This Little Pig's Picture Book. Contents: This Little Pig; The Fairy Ship; King Luckieboy's Party.
Ewing, Mrs. J. H. (G.). Flat Iron for a Farthing.
Lob-Lie-by-the-Fire.
Francis, J. G. Book of Cheerful Cats.

Greenaway, Kate. A, Apple Pie.
Marigold Garden.
Under the Window.
Harris, J. C. Told by Uncle Remus.
Headland, I. T., tr. Chinese Mother Goose Rhymes.
Holbrook, Florence. Hiawatha Primer.
Hopkins, W. J. Sandman: His Farm Stories.
Sandman: His Sea Stories.
Sandman: His Ship Stories.
Sandman: More Farm Stories.
Potter, Beatrix. Tale of Peter Rabbit.
Poulsson, A. E. Through the Barnyard Gate, stories and rhymes.
Ruskin, John, ed. Dame Wiggins of Lee and Her Seven Wonderful Cats.
Scudder, H. E. Book of Legends.
Ségur, S. (R.), Comtesse de. Story of a Donkey.
Smith, E. B. Farm Book.
Seashore Book.
Wilson, G. L. Myths of the Red Children.

Literature. *Poetry*

Dodge, Mrs. M. (M.). New Baby World.
Ewing, Mrs. J. H. (G.). Blue Bells on the Lea.
Forsythe, Clarence. Old Songs for Young America; illus. by Blanche Ostertag.
Hazard, Bertha, ed. Three Years with the Poets.
Jolly Mother Goose Annual; illus. by Blanche Fisher Wright.
Lang, Andrew, ed. Nursery Rhyme Book; illus. by L. L. Brooke.
Lucas, E. V., ed. Book of Verses for Children.
Moffat, Alfred. Our Old Nursery Rhymes; the original tunes harmonized; illus. by H. Willebeck.
Mother Goose. Book of Nursery Rhymes; ed. by Charles Welsh.
Norton, C. E., ed. Heart of Oak books, v. 1.
Heart of Oak books, v. 2.
Stevenson, R. L. Child's Garden of Verses.
Taylor, Ann and Jane. Little Ann.
Whittier, J. G., ed. Child Life.
Wiggin, Mrs. K. D. (S.), and Smith, N. A. Pinafore Palace; book of rhymes for the nursery.

Science

Aiken, John, and Barbauld, Mrs. A. L. (A.). Eyes and No Eyes and Other Stories.
Andrews, Jane. Each and All.
Seven Little Sisters who live on the Round Ball that floats in the Air.
Stories Mother Nature Told Her Children.
Bakewell, M. E. True Fairy Stories.
Burt, M. E., ed. Little Nature Studies from John Burroughs, 2 v.
Richards, Mrs. L. E. (H.), ed. Four Feet, Two Feet, and No Feet.

Section III—Ages 9-12 Years

Religion and Ethics

Beale, Mrs. H. S. (B.). Stories from the Old Testament.
Bird, Robert. Jesus, the Carpenter of Nazareth.
Carruth, W. H. Letters to American Boys.
Finnemore, John. The Holy Land.
Gillie, R. C. Story of Stories.
Lagerlöf, S. O. L. Christ Legends; trans. by V. S. Howard.

Literature. *Stories*

Aanrud, Hans. Lisbeth Longfrock.
Æsop. Fables of Æsop; ed. by Joseph Jacobs.
Alcott, L. M. Under the Lilacs.
Aldrich, T. B. Story of a Bad Boy.
Andersen, H. C. Fairy Tales.
Barrie, J. M. Little White Bird.
Baylor, F. C. Juan and Juanita.
Brown, A. F. Book of Saints and Friendly Beasts.
John of the Woods.
Brown, H. D. Little Miss Phœbe Gay.
Browne, Frances. Granny's Wonderful Chair.
Burnett, Mrs. F. (H.). Little Lord Fauntleroy.
Secret Garden.
Chapin, A. A. Königskinder; or the Royal Children.
Collodi, Carlo. Pinocchio; the Adventures of a Marionette.
Coolidge, Susan. What Katy Did.
Craik, Mrs. D. M. (M.). Little Lame Prince.
Crichton, F. E. Peep-in-the-World.
Defoe, Daniel. Robinson Crusoe.
De la Ramée, Louise. Bimbi.
Dog of Flanders.
Diaz, A. M. Cats' Arabian Nights.
Polly Cologne.
William Henry Letters.
Dix, B. M. Little Captive Lad.
Merrylips.
Drummond, Henry. Monkey That Would Not Kill.
Edgeworth, Maria. Tales from Maria Edgeworth; illus. by Hugh Thompson.
Ewing, Mrs. J. H. (G.). Jackanapes.
Jan of the Windmill.
Story of a Short Life.
French, H. W. Lance of Kanana.
Gellibrand, Emma. J. Cole.
Gould, E. L. Felicia.
Harraden, Beatrice. Things Will Take a Turn.
Hawthorne, Nathaniel. Grandfather's Chair.
Hays, H. A. Princess Idleways.
Ingelow, Jean. Mopsa the Fairy.
Jewett, S. O. Betty Leicester.
Betty Leicester's Christmas.
Playdays.
Judd, M. C. Wigwam Stories.
Kingsley, Charles. Water Babies.
Kipling, Rudyard. Jungle Book.
Second Jungle Book.
Kirk, E. O. Dorothy Deane.
Lagerlöf, S. O. L. Further Adventures of Nils.
Wonderful Adventures of Nils.
Lamb, Charles, and Lamb, Mary. Mrs. Leicester's School.
Lucas, E. V., ed. Old Fashioned Tales.
Macdonald, George. At the Back of the North Wind.
Marshall, H. E. Stories of William Tell and His Friends.
Morley, M. W. Donkey John.
Otis, James. Toby Tyler.

Page, T. N. Tommy Trot's Visit to Santa Claus.
Peary, Mrs. J. (D.). Snow Baby.
Pyle, Howard. Wonder Clock.
Radford, M. L. King Arthur and His Knights.
Richards, Mrs. L. E. (H.). Captain January.
Golden Windows.
Ruskin, John. King of the Golden River.
Saunders, M. M. Beautiful Joe.
Seawell, M. E. Little Jarvis.
Sewell, Anna. Black Beauty.
Sherwood, M. M. The Fairchild Family.
Stockton, F. R. Fanciful Tales.
Trimmer, Mrs. S. (K.). History of the Robins; ed. by E. E. Hale.
Twain, Mark, pseud. Prince and the Pauper.
White, E. O. A Little Girl of Long Ago.
When Molly was Six.
Wiggin, Mrs. K. D. (S.). Birds' Christmas Carol.
Polly Oliver's Problem.
Wiggin, Mrs. K. D. (S.), and Smith, N. A. Story Hour.

Literature. *Poetry*

Lucas, E. V., ed. Another Book of Verses for Children.
Norton, C. E., ed. Heart of Oak Books, v. 3.
Stevenson, R. L. Child's Garden of Verses.
Thacher, Mrs. L. W Listening Child; a selection of English verse for the youngest reader.

Biography, History, Geography

Ayrton, M. C. Child Life in Japan and Japanese Child Stories.
Brooks, E. S. True Story of Benjamin Franklin.
True Story of George Washington.
True Story of Lafayette.
Coleman, Helen. Little Travelers Around the World; visits to people of other lands.
Eggleston, Edward. Stories of Great Americans for Little Americans.
Peary, R. E. Snow Land Folk: the Eskimos, the Bears, the Dogs, the Musk Oxen, and Other Dwellers in the Frozen North.
Schwartz, J. A. Five Little Strangers and How They Came to Live in America.
Shaw, E. R. Big People and Little People of Other Lands.

Science

Cragin, B. S. Our Insect Friends.
Fultz, F. M. Fly-aways and Other Seed Travelers.
Hoole, S. L. Little People and Their Homes in Meadows, Wood, and Waters.
Johonnot, James. Book of Cats, Dogs, and Other Friends, for Little Folks.
Friends in Feathers and Fur.
Miller, O. T. First Book of Birds.
Four Handed Folk.
Little Folks in Feathers and Fur.
Little People of Asia.
Morley, M. W. Bee People.
Flowers and Their Friends.
Little Wanderers.

Section IV—Ages 13-15 Years

Religion and Ethics

Beale, Mrs. H. S. (B.). Stories from the Old Testament.
Cabot, E. L. Ethics for Children.
Everett, C. C. Ethics for Young People.
Gillie, R. C. Kinsfolk and Friends of Jesus.
Hodges, George. Garden of Eden.
When the King Came; stories from the four Gospels.
Moulton, R. G., ed. Bible Stories, 2 v. (Children's series of the Modern Reader's Bible).
Rutland, J. R. Old Testament Stories.
Tappan, E. M. Christ Story.
Old, Old Story Book.
Thomas, E. L. Early Story of Israel.
Waterman, Nixon. "Boy Wanted"; a book of cheerful counsel.
Worcester, W. L. On Holy Ground.
Bible Stories with Pictures of Bible Lands.

Literature. *Stories*

Alcott, L. M. Jack and Jill.
Jo's Boys.
Little Men.
Little Women.
Old Fashioned Girl.
Barbour, R. H. Weatherby's Inning.
Bennett, John. Barnaby Lee.
Master Skylark.
Black, William. Four MacNicols.
Brooks, Noah. Boy Emigrants.
Boy Settlers.
First Across the Continent.
Brown, A. F. Christmas Angel.
Their City Christmas.
Brown, H. D. Two College Girls.
Bunyan, John. Pilgrim's Progress.
Charles, Mrs. E. (R.). Chronicles of the Schönberg-Cotta Family.
Church, A. J. Three Greek Children.
Cooper, J. F. Deerslayer.
Last of the Mohicans.
Cotes, Mrs. S. J. (D.). Story of Sonny Sahib.
Dickens, Charles. Christmas Carol.
Cricket on the Hearth.
David Copperfield.
Oliver Twist.
Dix, B. M. Friends in the End.
Soldier Rigdale.
Dodge, Mrs. M. (M.). Hans Brinker.
Du Bois, M. C. Elinor Arden, Royalist.
Duncan, Norman. Adventures of Billy Topsail.
Eggleston, G. C. Last of the Flat Boats.
Finnemore, John. Wolf Patrol.
French, Allen. Pelham and His Friend Finn.
Sir Marrok; a tale of the days of King Arthur.
Gilbert, Henry. King Arthur's Knights; the tales retold for boys and girls; illus. by Walter Crane.
Greene, Homer. Blind Brother.
Hale, E. E. Man Without a Country.
Hale, L. P., Peterkin Papers.
Hawthorne, Nathaniel. Snow Image.
Tanglewood Tales.
Wonder Book.
Herbertson, A. G. Heroic Legends.

Hughes, Thomas. Tom Brown at Oxford.
Tom Brown's School Days.
Jacobs, C. E. Texas Blue Bonnet.
Kingsley, Charles. Westward Ho!
Kipling, Rudyard. Captains Courageous.
Puck of Pook's Hill.
Lamb, Charles, and Lamb, Mary. Tales from Shakespeare.
Liljencrantz, O. A. Thrall of Leif the Lucky.
Lucas, E. V., comp. Forgotten Tales of Long Ago.
Slowcoach.
Mabie, H. W., ed. Legends that Every Child Should Know.
Myths that Every Child Should Know.
Malory, Sir Thomas. Boy's King Arthur; ed. by Sidney Lanier.
Munroe, Kirk. Flamingo Feather.
Pier, A. S. Boys of St. Timothy.
Pyle, Howard. Men of Iron.
Merry Adventures of Robin Hood.
Otto of the Silver Hand.
Story of King Arthur and His Knights.
Seaman, A. H. Jacqueline of the Carrier-pigeons.
Shephard, William, ed. Our Young Folks' Josephus.
Snedden, Mrs. G. (S.). Docas, the Indian Boy of Santa Clara.
Spyri, Johanna. Heidi.
Stein, Evaleen. Gabriel and the Hour Book.
Little Shepherd of Provence.
Sterling, M. B. Story of Sir Galahad.
Stockton, F. R. Queen's Museum.
Tappan, E. M. In the Days of Alfred the Great.
Robin Hood: His Book.
Vaile, C. M. Orcutt Girls.
Wiggin, Mrs. K. D. (S.). Polly Oliver's Problem.
Wyss, J. D. Swiss Family Robinson.
Zollinger, Gulielma. A Boy's Ride.
Widow O'Callaghan's Boys.

Literature. *Poetry*

Knowles, F. L. Golden Treasury of American Songs and Lyrics.
Lang, Andrew, ed. Blue Poetry Book.
Longfellow, H. W. Song of Hiawatha; illus. by F. Remington.
Lucas, E. V., ed. Book of Verses for Children.
Norton, C. E., ed. Heart of Oak Books, v. 4-5.
Wiggin, Mrs. K. D. (S.), and Smith, N. A., ed. Golden Numbers.

Biography, History, Government, Occupations

Andrews, M. R. S. Perfect Tribute.
Beard, D. C. American Boy's Handy Book.
Jack of All Trades.
Brooks, E. S. Century Book for Young Americans.
Burton, A. H. Four American Patriots: Patrick Henry, Hamilton, Jackson, Grant.
Dole, C. F. Young Citizen.
Hale, E. E. How To Do It.
Hill, C. T. Fighting a Fire.
Lang, Mrs. L. B. Red Book of Heroes; ed. by Andrew Lang.
Lang, Jeanie. Story of General Gordon.
Larcom, Lucy. New England Girlhood.
Moffett, Cleveland. Careers of Danger and Daring.
Paret, A. P., ed. Harper's Handy Book for Girls.
Parton, James. Captains of Industry.
Scudder, H. E. George Washington.
Seawell, M. E. Paul Jones.
Yonge, C. M. Book of Golden Deeds.

Science

Blanchan, Neltje, pseud. Birds That Every Child Should Know.
Burroughs, John. Squirrels and Other Fur Bearers.
Du Chaillu, P. B. Wild Life Under the Equator.
Lang, Andrew, ed. Red Book of Animal Stories.
Lounsberry, Alice. Wild Flower Book for Young People.
Musset, Paul de. Mr. Wind and Madam Rain.
Powell, Robert Baden. Scouting for Boys.
St. John, T. M. How Two Boys Made Their Own Electrical Apparatus.
Things a Boy Should Know About Electricity.
Seton, E. T. Boy Scouts of America.

Section V—Ages 17-19 Years

Religion and Ethics

Carové, F. W. Story Without an End; preface by T. W. Higginson.
Hale, E. E. In His Name.
Marden, O. S. Making of a Man.
Psalms of David; with an introduction by N. D. Hillis; illus. by Louis Rhead.
Ryder, A. H. Hold Up Your Heads, Girls.
Story of Joseph as Told in the Old Testament; with an introduction by F. H. Swift; descriptive essay and illus. by G. A. Williams.
Van Dyke, Henry. Childhood of Jesus Christ.
Wagner, Charles. On Life's Threshold.

Literature. *Stories*

Anstey, F. Vice Versa
Atkinson, Eleanor. Greyfriars Bobby.
Austen, Jane. Pride and Prejudice.
Austin, J. G. Standish of Standish.
Barbour, R. H. For the Honor of the School.
Book of Christmas; with an introduction by H. W. Mabie.
Brown, John. Rab and His Friends.
Craik, Mrs. D. M. (M.). Brave Lady.
John Halifax, Gentleman.
Dana, R. H. Two Years Before the Mast.
Dickens, Charles. David Copperfield.
Nicholas Nickelby.
Old Curiosity Shop.
Duncan, Norman. Dr. Luke of the Labrador.
The Suitable Child.
Eliot, George, pseud. Mill on the Floss.
Farnol, Jeffery. Amateur Gentleman.
Fothergill, Jessie. First Violin.
Garland, Hamlin. Long Trail.
Gaskell, Mrs. E. C. (S.). Cranford.
Goldsmith, Oliver. Vicar of Wakefield.

Grahame, Kenneth. Dream Days.
Golden Age.
Grenfell, W. T. Harvest of the Sea.
Hall, E. C. Aunt Jane of Kentucky.
Harker, Mrs. L. A. Concerning Paul and Fiammetta.
Herrick, Robert. Master of the Inn.
Huntington, H. S. His Majesty's Sloop, Diamond Rock.
Irving, Washington. Old Christmas.
Rip Van Winkle.
Jewett, S. O. Deephaven.
Jewett, Sophie. God's Troubadour.
Kirkland, Winifred. Home-comers.
Lippman, J. M. Martha by-the-Day.
Marryat, Frederick. Masterman Ready.
Mr. Midshipman Easy.
Peter Simple.
Montgomery, L. M. Anne of Green Gables.
Ollivant, Alfred. Bob, Son of Battle.
Page, T. N. Santa Claus's Partner.
Porter, Mrs. G. (S.). Freckles.
Prouty, O. H. Bobby, General Manager.
Rice, Mrs. A. C. (H.). Mrs. Wiggs of the Cabbage Patch.
Richmond, G. S. Round the Corner in Gay Street.
Scott, Sir Walter. Ivanhoe.
Talisman.
Skrine, M. J. H. Bedesman 4.
Stevenson, R. L. David Balfour.
Kidnapped.
Suttner, B. F. S. (K.) von. Lay Down Your Arms.
Tolstoi, L. N., Count. Where Love is There God is Also.
Vachell, H. A. The Hill.
Van Dyke, Henry. First Christmas Tree.
The Other Wise Man.
Wallace, Lewis. Ben Hur.
Warner, Susan. Wide, Wide World.
Waterloo, Stanley. Story of Ab.
Watson, John. Beside the Bonnie Briar Bush.
Whitney, Mrs. A. D. (T.). We Girls.
Wiggin, Mrs. K. D. (S.). Rebecca of Sunnybrook Farm.

Literature. *Poetry*

Browning, Robert. Pied Piper of Hamelin.
Henley, W. E. Lyra Heroica.
Lanier, Sidney, ed. Boy's Percy.
Larcom, Lucy. Childhood Songs.
Macaulay, T. B. Lays of Ancient Rome.
Norton, C. E., ed. Heart of Oak Books, v. 5-6.
Palgrave, F. T., comp. Children's Treasury of Lyrical Poetry.
Repplier, Agnes, ed. Book of Famous Verse.
Riley, J. W. Rhymes of Childhood.
Scott, Sir Walter. Lady of the Lake.
Watts, Isaac. Divine and Moral Songs for Children; illus. by Mrs. Gaskin.
Whittier, J. G., ed. Child Life; a collection of poems.

Biography, History, Geography, Government

Antin, Mary (Mrs. Graban). The Promised Land.
Bartlett, W. H. Facts I Ought to Know About the Government of My Country.
Brassey, Lady A. (A.). Around the World in the Yacht Sunbeam.
Bullen, F. T. Cruise of the Cachalot Round the World After Sperm Whales.
Cheney, E. D. L. Louisa May Alcott.
Eliot, C. W. John Gilley: Maine Farmer and Fisherman.
Franklin, Benjamin. Autobiography.
Grinnell, G. B. Story of the Indian.
Gulliver, Lucile. Friendship of Nations.
Landor, A. H. S. Explorer's Adventures in Tibet.
Li Hung Chang. Memoir of Li Hung Chang; ed. by W. F. Mannix.
Lodge, H. C., and Roosevelt, Theodore. Hero Tales from American History.
Manning, Anne. Household of Sir Thomas More.
Mitchell, S. W. Youth of Washington.
Muir, John. Story of My Boyhood and Youth.
Nicolay, Helen. Boys' Life of Abraham Lincoln.
Parkman, Francis. Oregon Trail.
Price, O. W. Land We Live In.
Riis, J. A. Hero Tales of the Far North.
Making of an American.
Seawell, M. E. Decatur and Somers.
Seelye, E. E. Story of Washington.
Slocum, Joshua. Sailing Alone Around the World.
Stanley, Sir H. M. Autobiography of Sir Henry Morton Stanley; ed by his wife, Dorothy Stanley.
Steedman, Amy. Knights of Art.
Steiner, E. A. Against the Current.
Tolstoy the Man.
Washington, B. T. Frederick Douglass.
Up From Slavery.
Willard, C. D. City Government for Young People.

Science

Adams, J. H. Harper's Electricity Book for Boys.
Harper's Machinery Book for Boys.
Chatterton, E. K. Romance of the Ship.
Collins, F. A. Boys' Book of Model Aeroplanes; how to build and fly them.
Darwin, C. R. What Mr. Darwin Saw in His Voyage Round the World in the Ship "Beagle."
Gibson, W. H. Eye Spy: Afield With Nature Among Flowers and Animate Things.
Sharp Eyes.
Hall, A. M. Boy Craftsman.
Martin, E. A. Story of a Piece of Coal; what it is, whence it comes, and whither it goes.
Massie, W. W., and Underhill, C. R. Wireless Telegraphy and Telephony Popularly Explained.
Morley, M. W. Little Mitchell; the story of a mountain squirrel.
Onken, W. H., and Baker, J. B. Harper's How to Understand Electrical Work.
Seton, E. T. Wild Animals I Have Known.
Shaler, N. S. First Book in Geology.
Sharp, D. L. Watcher in the Woods.
Warman, Cy. Story of the Railroad.

SUMMARY OF THE CHIEF BRITISH GRADED COURSES

1. *Courses issued by the British Section of the International Lesson Committee*

NATURE TALKS (4 years old)

Jan. Sunlight.
" Twinkling Stars.
" The Moon.
" Freezing.
Feb. Snow.
" Storm.
" The Air.
" Plowing.
Mar. Buds.
" Snowdrops.
" Violets.
" Other Spring Flowers.
" Cuckoo.
Apl. Sowing the Seed.
" Catkins.
" Lilies of the Field.
" Water-babies.
May. Bird Homes, 1.
" Bird Homes, 2.
" Bird Homes, 3.
" Blossoms.
June. Green Leaves.
" Ferns.
" Dragon-flies.
" Fishes.
" Caterpillars.
July. Butterflies.
" Haytime.
" Honey-bees.
" Roses.
Aug. Vetches and Sweet Peas.
Aug. Pinks and Mignonette.
" Shells.
" White Wings.
" Clouds at Sunset.
Sept. Foxgloves.
" Gardens in Autumn.
" Heather and Harebells.
" Autumn Fruits.
Oct. Harvest.
" Seed Vessels of Poppies and Peonies.
" Autumn Tints.
" The Swallows Fly Away.
Nov. Mushroom, Toadstool.
" Traveling Seeds.
" Nuts.
" Bulbs.
" Winter Homes of the Animals, 1.
Dec. Winter Homes of the Animals, 2.
" Our Homes.
" Evergreens.
" Christmas Talk. Robins.

BEGINNERS (5 years old)

Stories of Jesus' Childhood (11 Lessons).
Jesus the Friend of All (6 Lessons).
The Beautiful World God Has Made (10 Lessons).
The Relation between God and Man (18 Lessons).
[The First Home, Jacob, Joseph, etc.]
Christmas Thoughts (7 Lessons).

PRIMARY LESSONS (6–8 Years)

FIRST YEAR

Stories of the Baby Jesus (3 Lessons).
Jesus the Good Child (3 including review).
Jesus Leaving Home (1).
Jesus, the Helper in Galilee (6).
New Life After Death (4).
Jesus' Return Home (1).
How the Disciples Spread the Story (4).
Stories of the Beginnings (4).
Stories of the Friend of God (5).
Rebekah's Kindness to a Stranger (1).
God's Care for Jacob (3).
Joseph, the Faithful Worker (6).
From Egypt to the Promised Land (9).
Loving and Giving (Two Christmas Lessons).

SECOND YEAR

Jesus and the Fishermen (2 Lessons).
The Loving Kindness of Jesus (4).
Jesus Teaching about Loving Kindness (4).
Jesus and his Friends (6).
Samuel, the Chosen Leader (3).
Saul, the First King (1).
Stories of David [including Review] (8).
The Wise King and his Work [including Review] (4).
The Good King Hezekiah (2).
Harvest Stories (3).
Stories of God's Faithful Servants [including Review] (13).
The Baby Jesus (2).

JUNIOR COURSES (8–11 Years)

[As Published in the *Sunday School Chronicle*]

FIRST YEAR

The Two Beginnings (6 Lessons).
Abraham, the Friend of God (8).
The Supplanter who became a Prince (3).
Joseph, the Fruitful Bough (5).
Moses — Prophet, Lawgiver, Leader (how Israel became a nation) (14).
A Greater than Moses (10).
Through Darkness to Light (7).

SECOND YEAR

Joshua, the Man of Courage (8 Lessons).
In the Days of the Judges (7).
Samuel, the King Maker (5).
Stories of Saul and David (8).
David, the King (10).
Great David's Greater Son (14).

THIRD YEAR

The King's Messengers (Peter and Paul) (11 Lessons).
The Kingdom United and Divided (4).
The Prophets of Israel (10).
The Prophets of Judah (5).
Daniel, the Prophet in Babylon (5).
Leaders in the return (Ezra, Nehemiah (4).
Jesus, the Prophet (13).

NOTE.—Frequent missionary lessons and reviews are inserted. Memory passages are also appointed for each main section.

JUNIOR COURSES (9–12 Years)

[As prepared for the Standard Graded Courses]

FIRST NINE MONTHS (New Testament)

The Life and Teaching of Jesus (according to the Synoptics)
Childhood and Youth (5 Lessons).
"This is my Beloved Son" (4).
One Having Authority (4).
The Great Teacher (4).
The Mighty Worker (3).
The Parting of the Ways (4).
Teaching on the Way to Jerusalem (4).
Deeds by the Way (5).
The Last Week (6).

SECOND NINE MONTHS (Old Testament)

Genesis to Judges.
Stories of Beginnings (5 Lessons).
Abraham, the Friend of God (6).
The Supplanter who became a Prince (3).
The Story of Joseph (5).
Moses, the Nation's Deliverer (10).
Joshua, the Nation's Leader (5).
In the Days of the Judges (5).

INTERMEDIATE (12-14 Years)

FIRST NINE MONTHS (New Testament)

The Ministry of Jesus (according to the Synoptics).

The Preparation for the Ministry (4 Lessons)
The Beginnings of the Ministry (5).
The Kingdom of God (3).
Journeyings in Galilee and Roundabout (6).
The Way of the Cross (2).
Journeyings towards Jerusalem (9).
The Last Week (10).

SECOND NINE MONTHS (Old Testament)

Beginnings of the World, Tribe, Nation.

Creation (4 Lessons).
The Patriarchs (13).
Israel in Egypt (6).
The Wilderness Journeyings (7).
The Settlement in Canaan (9).

SENIOR (16-18 Years)

FIRST NINE MONTHS (New Testament)

The Teaching of Jesus (according to the Synoptics).

Introductory (6 Lessons).
The Kingdom of God (7).
The Relations of God and Man (6).
The Law of Love (7).
Christ and His Church (13).

SECOND NINE MONTHS (Old Testament)

Genesis to Judges.

The Beginnings of the World (5 Lessons).
The Beginnings of the Tribe (10).
The Beginnings of the Nation.
(a) From Egypt to Canaan (18).
(b) The Making of the Tribes into a Nation (6).

NOTE.—Frequent reviews and missionary lessons are inserted in the courses, and these are included in the numerals given. Memory passages are selected throughout the grades for each main section.

2. The Friends First Day School Association Courses

1910. BEGINNERS. God's Gifts and Care for us.
Awakening Life.
Preparations for Spring.
Fulfillment of Promise of Spring.
Summer's Gifts.
Coöperation in Nature.
Preparations for Winter.
How we can help prepare and care for things.
Home life, leading up to Christmas story.

PRIMARY. Topics concerned with the Fatherhood of God, the Brotherhood of Man, and fellowship with the animal creation.

JUNIOR. Stories of the Beginnings, of the three Patriarchs, of Joseph; Stories that Jesus told; Stories of Moses and of his times.

SENIOR. Great Characters in the Old Testament (Abraham, Joseph, Samuel, etc.).

1911. BEGINNERS. Stories of Jesus' Childhood; Jesus, the Friend of all; the Beautiful world God has made; the Relation between God and man; Christmas thoughts.

PRIMARY. The Life of Jesus Christ; the Lives of the disciples; Stories of the Beginnings, of the Patriarchs, of Joseph, of the Israelites.

JUNIOR. Stories of the conquest of Canaan; Opening stories of the New Testament; Incidents in the life of Jesus Christ; Early and later followers of Christ; Stories of the Judges.

SENIOR. Scenes from the life of Christ; the Acts of the Apostles; Later followers of Christ (Benedict, Francis of Assisi, etc.).

1912. A SPECIAL NATURE COURSE

BEGINNERS. Stories about Jesus; Stories Jesus told; Words and deeds of Jesus; Stories which were told to Jesus.

PRIMARY. A second year of the course issued by the British Section of the International Lesson Committee.

JUNIOR. The United Kingdom; the Divided Kingdom; Jesus the Hero (6 months).

SENIOR. Three lessons on Biblical criticism.
Israel before the Kingdom.
Seven Servants of Truth (Margaret Fell, R. Hubberthorne, George Whitehead, John Woolman, Stephen Grellet, Elizabeth Fry, Joseph Sturge).
Scenes from the Life of Christ (5 months).

1913. A YEAR'S COURSE OF NATURE AND HOME TALKS.

BEGINNERS. The Baby Jesus—the Boy Jesus; Jesus and his friends; Jesus, the kind helper; Jesus with the children; Children of the Old Testament; Stories from Nature; Stories of the Sea; Harvest Thoughts; Stories of Kind Men; Stories of Kind Women; Children of other lands.

PRIMARY. As first year of course issued by the British Section of the International Lesson Committee.

JUNIOR. History down to David (6 months); the Life of Jesus (6 months).

INTERMEDIATE. Hebrew History (from the fall of Samaria to the Roman conquest) (6 months); the Spread of Christianity (6 months).

SENIOR. From Judges to Solomon (5 months); Men to compare with David (Alfred, Kahama, and Mackay); Acts and Paul (5 months); Men to compare with Paul (Wiclif, Luther, Fox, Wesley).

3. *The Syllabus for a Graded Course in Church of England Day and Sunday Schools* (1910–1911)

[This course follows strictly the course of the Church Year]

KINDERGARTEN		MIDDLE SCHOOL		UPPER SCHOOL
Lower Division (4-5)	*Upper Division* (6-8)	*Lower Division* (8-10)	*Upper Division* (10-13)	(*13 and Upwards*
The Christmas Story and the Baby Jesus. Nature and Home Talks. Our Church. Baptism. Stories from the Life of Jesus worked in to suit the festivals of the Church Year.	The Life of Our Lord (5 months). The Beginnings of the Church. Lessons on Giving. Early Bible Stories. Harvest Stories. Lessons on the Saints. Missionary Lessons.	The Life of Our Lord throughout the year.	I. The Story of Peter and the first disciples (4 months). II. The Story of St. Paul (rest of the year).	I. Introductory lessons showing the world's need of the Gospel. II. The Church at Jerusalem: Its Origin, Its Officers, Stephen; Philip; The Dispersion. III. The Churches of the Gentiles, The Acts and the Epistles. IV. The Churches and the Church. Worship and Sacraments. Ranks and Authors in the Church. Special Gifts of the early Church. Influence of the Church.

DENOMINATIONAL SUNDAY SCHOOL PUBLISHING DIRECTORY

ADVENTISTS:

1. *Seventh-Day Adventist Church.* Sunday-school headquarters, Takoma, Park Station, Washington, D. C. Editor, Mrs. L. F. Plumer, same address.

2. *Advent Christians.* Headquarters, 160 Warren street, Boston, Mass. The Advent Christian Publication Society. Editors: Rev. H. E. Thompson, same address, and Rev. I. M. Blanchard, Worcester, Mass.

3. *Churches of God in Jesus Christ.* Sunday-school headquarters, 1379 East 112th Street, Cleveland, Ohio. Have no denominational Sunday-school literature.

BAPTISTS:

1. *Southern Baptist Convention.* Sunday-school headquarters, 133 Eighth avenue, North, Nashville, Tenn.; Sunday School Board, Publishers; Editor, Rev. I. J. Van Ness, Nashville, Tenn.

2. *Northern Baptist Convention.* Sunday-school headquarters, 1701 Chestnut street, Philadelphia, Pa.; American Baptist Publication Society, Publishers; Editors, Rev. C. R. Blackall, D.D., Rev. George T. Webb, D.D., same address.

3. *National Baptist Convention* (colored). Sunday-school headquarters, 523 Second

avenue, North, Nashville, Tenn.; National Baptist Publishing Board. Editors: Rev. W. S. Ellington, Rev. N. H. Pius, D.D., same address.

4. *Free Baptists.* Receive their Sunday-school literature from the American Baptist Publication Society, Philadelphia, Pa. They have united with the Northern Baptist Convention in benevolent work and the churches are very largely merged.

5. *General Baptists.* Sunday-school headquarters, General Baptist Publishing House, Owensville, Ind. Secretary Sunday School Board, Rev. Claud Neal, Oakland City, Ind.

6. *Seventh-Day Baptists.* Sunday-school headquarters, Plainfield, N. J. Editor, Rev. T. L. Gardiner, D.D., same address.

7. *Primitive Baptists* (white) and several other smaller bodies of Baptists have no Sunday schools.

BRETHREN (DUNKARDS):

1. *Brethren (Conservative).* Sunday-school headquarters, Elgin, Ill. Brethren Publishing House. Editor, Elder I. B. Trout, Elgin, Ill.

2. *Brethren (Progressive).* Sunday-school headquarters, Ashland, O., The Brethren Publishing Co. Editor, Rev. A. D. Gnagey, Ashland, O.

3. *Seventh-Day (German).* Get their Sunday-school literature from the Seventh-Day Baptist Publishers, Plainfield, N. J.

4. *Old Order.* Report no Sunday schools.

BRETHREN (PLYMOUTH). Loizeaux Brothers, Publishers, 1 East 13th street, New York city.

BRETHREN (RIVER):

1. No information for Brethren in Christ and United Zion's Children.

2. *Old Order.* Report no Sunday schools.

BUDDHISTS:

1. *Chinese Temples.* Report no Sunday schools.

2. *Buddhist Temples.* No information.

CATHOLIC APOSTOLIC:

The two bodies under this designation give no information.

CHRISTADELPHIANS. No information.

CHRISTIANS. Denominational headquarters, Dayton, Ohio. The Christian Publishing Association. Editor Sunday-school literature, Rev. S. Q. Helfenstein, D.D., same address.

CHRISTIAN CATHOLIC (Dowie). Information refused.

CHRISTIAN SCIENCE CHURCH. Denominational headquarters, Falmouth and St. Paul streets, Boston, Mass. Christian Science Publishing Society.

CHRISTIAN UNION. Sunday School Supply House, Greencastle, Ind. There is no special denominational Sunday-school literature.

CHURCHES OF GOD. (Winebrenner). Sunday-School Publisher, W. A. Laverty, 329 Market street, Harrisburg, Pa. Editor, Rev. C. H. Grone, same address.

CHURCHES OF THE LIVING GOD (Colored). No information.

CHURCHES OF THE NEW JERUSALEM:

1. *General Church.* Headquarters, Bryn Athyn, Pa. Editor, "New Church Life," Rev. C. Th. Odhuer, same address.

2. *General Convention.* Headquarters, 2129 Chestnut street, Philadelphia, Pa., The American and New Church Tract and Publication Society. Editor, Rev. Robert S. Fischer, same address.

COMMUNISTIC SOCIETIES:

1. *Shakers.* No information.

2. *Amana.* No Sunday schools.

CONGREGATIONAL CHURCHES. Sunday school headquarters, 14 Beacon street, Boston, Mass., The Pilgrim Press. Editor, Rev. B. S. Winchester, D.D., same address.

DISCIPLES OF CHRIST:

1. *Disciples of Christ.* Headquarters, Bible School Department, 108 Carew Building, Cincinnati, Ohio. Robert M. Hopkins, same address, is National Bible School Secretary.

2. *Church of Christ.* No information.

EASTERN ORTHODOX CHURCHES:

The Greek, Syrian, and other Eastern Orthodox Churches have a few Sunday schools, but little information is obtainable.

Russian Orthodox Church. Denominational headquarters, 15 East 97th street, New York city. Sunday-school Publisher, North American Ecclesiastical Consistory, same address.

EVANGELICAL:

1. *Evangelical Association.* Denominational headquarters, 1903 Woodland avenue, S. E., Cleveland, Ohio. Publishing House of Evangelical Association. Sunday-school editors, Rev. H. A. Kramer and Rev. Chr. Staebler, same address.

2. *United Evangelical Church.* Denominational headquarters, 201 North Second street, Harrisburg, Pa., the Publishing House of the United Evangelical Church. Sunday-school editor, Rev. W. M. Stanford, D.D., same address.

FAITH ASSOCIATIONS. Numerous small bodies. No information.

FREE CHRISTIAN ZION CHURCH (colored). No information.

FRIENDS:

1. *Orthodox.* American Friends Bible School Board, Fairmount, Ind. Editors: Rev. Wilbur K. Thomas, 12 Hazelwood street, Roxbury, Mass.; Rev. Richard Haworth, Earlham, Iowa.

2. *"Hicksite."* Denominational headquarters, 140 North 15th street, Philadelphia, Pa. Sunday-school editor, Jane P. Rushmore, 150 North 15th street, Philadelphia, Pa.

3. *"Wilburite."* No information.

4. *Primitive.* Report no Sunday schools.

FRIENDS OF THE TEMPLE. No information.

GERMAN EVANGELICAL PROTESTANT. No information.

GERMAN EVANGELICAL SYNOD. Denominational headquarters, 1716 Chouteau avenue, St. Louis, Mo., Eden Publishing House. Editor, Rev. H. Katterjohn, same address.

JEWISH CONGREGATIONS. Various publishing houses.

LATTER-DAY SAINTS:

1. *Church of Jesus Christ of Latter-Day Saints.* Deseret Sunday School Board, 44 East Temple street, Salt Lake City, Utah. Editors, President Joseph F. Smith and Mr. George D. Pyper, same address.

2. *Reorganized Church of Jesus Christ of Latter-Day Saints.* Denominational headquarters, Lamoni, Iowa, General Sunday School Association. Editors, Mr. and Mrs. Heman C. Smith, same address.

LUTHERANS:

1. *Lutheran General Council.* Sunday-school headquarters, 1522 Arch street, Philadelphia, Pa., General Council Publication House. Editors: Rev. Theodore E. Schmauk, D.D., Editor-in-chief, Lebanon, Pa.; Rev. W. L. Hunton, Ph.D., editor "Young Folks," 1522 Arch street, Philadelphia, Pa.; Rev. W. Wackernagel, D.D., editor "Jugend Freund," 526 Chew street, Allentown, Pa.

2. *Lutheran General Synod.* Sunday-school headquarters, 1424 Arch street, Philadelphia, Pa. The Lutheran Publication Society. Editors: Rev. Charles P. Wiles, 1424 Arch street, Philadelphia, Pa.; Rev. A. H. Smith, D.D., Ashland, Ohio.

3. *Lutheran United Synod South.* Sunday-school headquarters, Columbia, S. C. Editor, Rev. W. H. Greever, D.D., Columbia, S. C.

4. *Lutheran Synodical Conference.* Sunday-school headquarters, St. Louis, Mo., Concordia Publishing House. Editors: Prof. George Mezger, 3647 Ohio avenue, St. Louis, Mo.; Rev. L. Buchheimer, 2815 Utah street, St. Louis, Mo.; Rev. Alfred Doerffler, Jr., 2127 Fair avenue, St. Louis, Mo.; Rev. A. Feddersen, 4327 Arco avenue, St. Louis, Mo.; Rev. R. Kretzschmar, 2243 South Jefferson avenue, St. Louis, Mo.; Rev. C. F. Drewes, 4108 Natural Bridge avenue, St. Louis, Mo.; Rev. L. Sieck, 2001 North Market street, St. Louis, Mo.

5. *United Norwegian Lutheran Synod.* Sunday-school headquarters, Minneapolis, Minn., Augsburg Publishing House. Editor, Rev. C. K. Solberg, 939 Fourteenth avenue, South, Minneapolis, Minn.

6. *Lutheran Synod of Ohio.* Sunday-school headquarters, Columbus, Ohio, Lutheran Book Concern. Editors: Prof. C. B. Goshdes, 1392 East Mound street, Columbus, Ohio; Rev. J. F. C. Soller, 118 Berlin street, Youngstown, Ohio.

7. *Lutheran Synod of Iowa.* Sunday-school headquarters, 623 South Wabash avenue, Chicago, Ill., Wartburg Publishing House. Editor, Prof. M. Reu, D.D., Dubuque, Iowa. "Wartburg Seminary."

8. *Norwegian Lutheran Synod.* Sunday-school headquarters, Decorah, Iowa, Lutheran Publishing House. Editor, Rev. Lauritz Larsen, 544 Sixty-first street, Brooklyn, N. Y.

9. *Hauge's Lutheran Synod* (Norwegian). Sunday-school headquarters, Red Wing, Minn., Hague's Synod Book Department. Editor, Rev. C. C. Holter, Red Wing, Minn.

10. *Lutheran Free Church* (Norwegian). Sunday-school headquarters, 322 Cedar avenue, Minneapolis, Minn. Free Church Book Concern. Editor, Prof. J. L. Nydahl, Augsburg Seminary, Minneapolis, Minn.

11. *Finnish Apostolic Lutheran Synod.* Sunday-school headquarters, Calumet, Mich.

12. *Suomai Lutheran Synod* (Finnish). Sunday-school headquarters, Hancock, Mich. Finnish Lutheran Book Concern. Editor, Prof. J. L. Nikander, D.D., Hancock, Mich.

13. *Finnish National Lutheran Synod.* Sunday-school headquarters, Duluth, Minn.

14. *Immanuel Lutheran Synod.* Editor Sunday-school publications, Rev. W. E. Rommel, 27 Grinnell street, Greenfield, Mass.

15. *Danish Lutheran Synod in America.* Sunday-school headquarters, Cedar Falls, Iowa.

16. *Danish United Lutheran Synod.* Sunday-school headquarters, Blair, Neb. Danish Lutheran Publishing House. Editor, Rev. L. Jensen, Ruskin, Neb.

17. *Icelandic Lutheran Synod.* Sunday-school headquarters, Winnipeg, Manitoba, Canada. Editor, Rev. Guttormr Guttormsson, Churchbridge, Sask., Canada.

18. *Church of the Lutheran Brethren.* Sunday-school headquarters, Wahpeton, N. D. Buffalo, Eielsen's and Texas Synods, small bodies, give no information.

SCANDINAVIAN EVANGELICAL:

1. *Swedish Evangelical Mission Covenant.* Sunday-school headquarters, 167 West Washington street, Chicago, Ill. The Sunday School Board. Editor, F. Boring, 361 W. Oak street, Chicago, Ill.

2. *Swedish Evangelical Free Mission.* Denominational headquarters, 1225 South Washington avenue, Minneapolis, Minn.

3. *Norwegian Evangelical Free Churches.* Denominational headquarters, Rushford, Minn. Rev. Ludwig J. Peterson.

MENNONITES:

1. *Mennonite General Conference.* Headquarters at Berne, Ind. Mennonite Board of Publication. Editor, Rev. S. F. Sprungen, same address. These Sunday-school publications, all in German, are used by other Mennonite denominations. Sunday-school publications are also issued by the Mennonite Publishing House, Scottdale, Pa. Editor, J. A. Beszler, same address.

2. *Brethren in Christ.* Sunday-school headquarters, New Carlisle, Ohio. The Bethel Publishing Company. Editor, Rev. J. A. Huffman, 1532 West Fifth street, Dayton, Ohio.

METHODISTS:

1. *Methodist Episcopal Church.* Sunday-school headquarters, 220 West Fourth street, Cincinnati; 150 Fifth avenue, New York;

1020 South Wabash avenue, Chicago, Ill. Methodist Book Concern. Editor, Rev. Henry Meyer, D.D., 220 West Fourth street, Cincinnati, Ohio, and 150 Fifth avenue, New York.

2. *Methodist Episcopal Church, South.* Sunday-school headquarters, Nashville, Tenn. Smith & Lamar, Publishing Agents. Editor, Rev. E. B. Chappell, D.D., 810 Broadway, Nashville, Tenn.

3. *African Methodist Episcopal Church.* Sunday-school headquarters, Philadelphia, Pa. Book Concern, 631 Pine street.

4. *African Methodist Episcopal Zion Church.* Sunday-school headquarters, cor. Second and Brevard streets, Charlotte, N. C. Rev. F. K. Bird, D.D., Publisher. Editor, Rev. R. B. Bruce, D.D., same address.

5. *Colored Methodist Episcopal Church.* Sunday-school headquarters, Jackson, Tenn. Dr. J. C. Martin, Sunday-school Publisher, same address.

6. *Methodist Protestant Church.* Sunday-school headquarters, Pittsburgh, Pa. F. W. Pierpont, Publisher. Editor, Rev. C. E. Wilbur, 200 Pittsburgh Life Building, Pittsburgh, Pa.

7. *Free Methodist Church.* Sunday-school headquarters, 1132 Washington Boulevard, Chicago, Ill. Rev. W. B. Rose, Publisher. Editor, Rev. David S. Warner.

8. *Wesleyan Methodist Church.* Sunday-school headquarters, 320 East Onondaga street, Syracuse, N. Y. Editor, F. A. Butterfield, same address.

9. *Union American Methodist Episcopal Church.* Sunday-school headquarters, Wilmington, Del. Editor, Rev. E. Smith, Wilmington, Del.

10. *Primitive Methodist Church.* Sunday-school Publisher and Editor, B. R. Acornley, 16 Pleasant street, Fall River, Mass.

There are other small denominations of colored people, regarding which statistics are not available.

MORAVIAN CHURCH. Denominational headquarters, 20 Church street, Bethlehem, Pa. Sunday School Editors: Rev. R. H. Brennecke, Emaus, Pa., and Rev. M. F. Oerter, Tuscarawas, Ohio.

NONSECTARIAN BIBLE FAITH CHURCHES. Small body; no information.

PENTECOSTAL CHURCH OF THE NAZARENE. Pentecostal Publishing House, 2109 Troost avenue, Kansas City, Mo. Editors, Mabel Hanson and C. J. Kinne.

POLISH NATIONAL CATHOLIC. No information.

PRESBYTERIANS:

1. *Presbyterian Church in the United States of America* (Northern). Sunday-school headquarters, 1319 Chestnut street, Philadelphia, Pa. Board of Publication and Sunday School Work. Editor, John T. Faris, D.D.

2. *Presbyterian Church in the United States* (Southern). Sunday-school headquarters, Richmond, Va. Publication Committee: R. E. Magill, Executive Secretary. Editors, Rev. A. L. Phillips, D.D., and R. A. Lapsley, D.D., Richmond, Va.

3. *United Presbyterian Church.* Sunday-school headquarters, 209 Anderson street, Pittsburgh, Pa. United Presbyterian Board of Publication. Editors: Rev. R. J. Miller, Rev. Earl D. Muller.

4. *Cumberland Presbyterian Church.* Sunday-school headquarters, Nashville, Tenn. Cumberland Presbyterian Board of Publication. Editors, Rev. J. R. Goodpasture and Rev. A. N. Eshman, Nashville, Tenn. Publisher, A. F. Mathews, same address.

5. *Welsh Calvinistic Presbyterian Church.* Publisher of Sunday-school literature, Dr. Joseph Roberts, 968 St. Nicholas avenue, New York.

6. *Associate Reformed Synod of the South.* Sunday-school headquarters, Due West, S. C. Publisher, R. S. Galloway. Editor, Rev. R. M. Stevenson, D.D., same address.

7. *Reformed Presbyterian Church* (Synod). Sunday-school headquarters, 708 Penn street, Pittsburgh, Pa. No denominational Sunday-school literature.

8. *Reformed Presbyterian Church in the United States* (General Synod). Publisher of Sunday-school literature, Prof. W. R. McChesney, D.D., Cedarville, Greene Co., Ohio.

Associate and very small bodies Reformed Presbyterians. No separate Sunday-school publications.

PROTESTANT EPISCOPAL CHURCH. Sunday-school headquarters: There is no denominational publishing house, but the New York Sunday School Commission, Inc., is the largest Sunday-school supply house. Rev. William Walter Smith, M.A., General Secretary, 416 Lafayette street, New York. There are eight different sets of lessons with eight different sets of editors.

REFORMED EPISCOPAL CHURCH. No Sunday-school publisher or editor.

REFORMED:

1. *Reformed Church in America.* Sunday-school headquarters, 25 East 22nd street, New York. Board of Publication of the Reformed Church in America. Business Agent, Louis E. Turk, same address.

2. *Reformed Church in the United States.* Sunday-school headquarters, Fifteenth and Race streets, Philadelphia, Pa. Publication and Sunday School Board. Editor, Rev. Rufus W. Miller, D.D., same address.

3. *Christian Reformed Church.* Sunday-school headquarters, Holland, Mich. Editors: Rev. K. Kuiper, same address; Rev. J. A. Westervelt, 50 North First street, Paterson, N. J.

4. *Hungarian Reformed Church in America.* Sunday-school headquarters, 121 Seventh street, New York. Rev. Z. Kuthy, Ph.D., Editor and Publisher.

REFORMED CATHOLIC. A small body; reports no Sunday schools.